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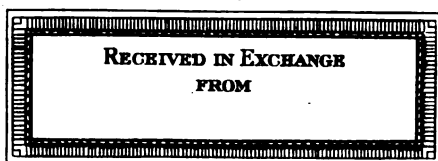
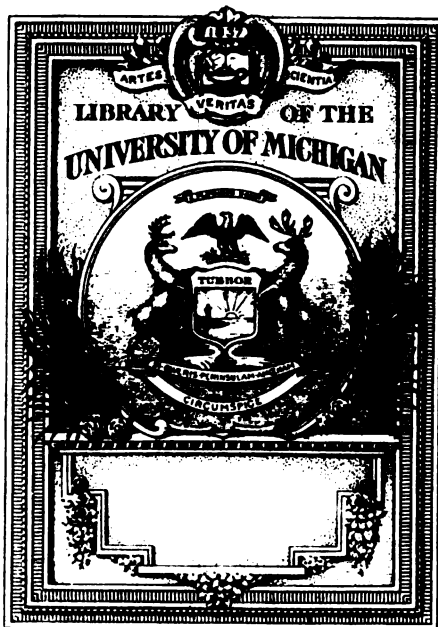
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# METROPOLITAN.

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Ἰησοῦς Χριστὸς χθὲς καὶ σήμερον ὁ αὐτὸς, καὶ εἰς τοὺς αἰῶνας.

*Jesus Christ yesterday, and to-day: and he is the same for ever.*

Heb. xiii. 8.

"Hanc Fidem, quam nunc habemus, omnes Fideles, qui nos præcesserunt, a priscis temporibus habuerunt."—LANFRANC, *contr.* BERENG.

"The faith which we now profess, was held by all the faithful who have preceded us, from the earliest times."



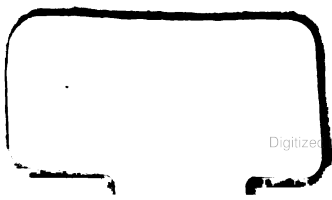
BALTIMORE:  
PUBLISHED BY P. BLENKINSOP.

1830.



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J. D. TOY, PRINTER.





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THE  
**METROPOLITAN;**  
OR,  
**CATHOLIC MONTHLY MAGAZINE.**

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JANUARY, 1830.

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WE cannot but congratulate ourselves, as well as all the Catholics of these good states, on the institution of a periodical, the object of which is to convey information and truth, in a manner suited to the age in which we live, and the people whom we address. It has long been a subject of astonishment to many, why, in the present important condition to which the Catholic religion has attained in this country; considering the number of clergymen scattered over the union, or living in the literary otium of our colleges; men, who have, most of them, been regularly trained to letters as well as to theology; and whose education, it is granted on all sides, fits them for any undertaking of this kind; it is astonishing, we repeat it, why so long a time has been suffered to pass, without any thing like a Review or a Magazine, through which interesting and useful instruction might be conveyed to the inquiring mind, and a medium afforded of defending ourselves against the attacks and misrepresentations of the malevolent or the ignorant. In making this remark, we do not forget the valuable paper, which, under the auspices of a great and persevering personage, has been issued in the South: it has done much good: it has proved a powerful engine in the cause of truth and religion: it has been, and is, and may it ever continue to be, a check to presumption, and a scourge of folly. This we not only grant, but we feel a pride in acknowledging.

What we say of the Miscellany, we wish to be understood of the two other papers recently established in the East: which, there can be no doubt, will scatter much light through an hemisphere which has been covered with a more than ordinary darkness. We

do not mean this as a derogation from the high intellectual standing which that portion of the union occupies: if it has been covered with darkness, it was that which circumstances have there flung over our religion, and which, from the want of a light to dissipate it, wrapped in gloom the brightest features and purest tenets of the church. The character of the New-Englanders, like that of the generality of our people, is marked with the attribute of inquiry: they are fond of investigation, and when they discover that what they had mistaken for error, is "truth," and what they had deemed a mockery is indeed the worship "in spirit," they will not only acknowledge their error, but forsake it. This light has been lately kindled among them: and if it continue to burn with a steady and genial lustre, posterity will witness and enjoy its happy effects.

The title which is affixed to this Magazine speaks for itself, and cannot be misunderstood: going forth from Baltimore, with the stamp of the Archbishop upon it, and numbering among its contributors the clergy at large, it properly and justly claims the denomination of "the Metropolitan." We trust, that, by the ability with which it will be conducted, it will deserve the patronage, and satisfy the hopes, of the members of the Catholic church, while, at the same time, by the mildness of its character, and its respect for those who differ from us, it may conciliate *their* favour, and not be excluded from their notice. There are, among our separated brethren, persons of distinguished benevolence, charity, and zeal for religion: educated as they have been, they were taught to believe themselves in the right way, and would not wish so much as to harbour a doubt concerning the church of which, by mere accident, they are become members. To these we will state facts; and present the importance of investigating a subject of all others the most vital: the influence of which does not bound itself with the grave, but reaches to eternity. We are thoroughly convinced of the necessity of charity, without which, all other virtues, no matter how heroic or how pure, would be vain: but far from deeming it a breach of charity to disabuse our friends of their erroneous opinions, and to impart to them, as far as lies in our power, correct information, we look upon it as an act the most congenial to the spirit of that virtue. But while we do so,

we should do it in kindness, and patience, and humility; following the advice of the apostle, and realizing the beautiful description of charity which he has left us in his first epistle to the Corinthians, (chap. 13): "charity is patient, is kind: charity envieth not, dealeth not perversely: is not puffed up: is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil." &c.

If, then, it shall be necessary for us, and that it shall be, we cannot but anticipate with too much ground, to vindicate our doctrines and our usages against the misrepresentations of prejudiced or interested writers; if, too, in the earnestness and warmth of controversy, we should find ourselves driven impetuously on, under the ægis of truth, against the antagonists whom we may have to encounter: if, under circumstances which we should wish never to be forced into, expressions should escape us, which might be deemed harsh or illiberal, we candidly avow, that it is not against *individuals* that we array ourselves, but against *error*. Far be from us the idea, that there should exist a line of social demarcation between the Catholic and his separated brethren: we deprecate such a sentiment: we desire, on the contrary, to see an undistinguishing intercourse; a general relation uniting all in the strictest sympathy and friendship. We differ in faith, we know it: Faith can be but one; this is our principle, it was that of the apostle: *ONE* faith, one God, one baptism. There can, consequently, be but *ONE* true Church: we, therefore, who are certain that we possess the true faith and are members of the true Church, cannot associate with others in divine worship; we cannot forsake our altars, to frequent the churches of those whom we highly value and esteem: friends for whom we would make any sacrifice: relatives from whom, in no other case, we would sever ourselves: parents, to whose bosoms we would cling under any other circumstances: citizens for whose liberties and happiness we would brave the cannon's mouth, and, without regard to whose creed, we would rush by their sides, to the field of danger and of battle.

With this spirit it is, that we have undertaken the present publication, and by it, we shall be guided in its prosecution. In a word, it is our design to strengthen the belief of those who appertain to

omnipotent author of all beings: and is thus placed in a rank far superior to that of any other sublunary creature.

If the extent of gratitude be measured by the magnitude of the favor bestowed, there is not one for which man should, therefore, feel more thankful to his Creator; not one which he ought more constantly and zealously to devote to the service of the bountiful giver. Truth, however, compels us to avow, that such is, unfortunately, but seldom the case. Very far from employing their mental powers for the honor and glory of their author, there are many men either misguided, or wilfully wicked, who make it the chief business of their life to carry on an open and perpetual warfare with the Lord of nature, their maker and their God. Blinded by the narrowness of their prejudices, the slaves of violent passions, and proud of the powers of their minds, they fearlessly arraign their God at the bar of *their* reason: and making this faculty the whole standard of their belief, because it is the only guide of their actions, they hesitate not to reject whatever it cannot clearly comprehend. So limited is the human mind, and so imperfect is man, that the extent of his virtues borders upon vices, and the extent of his wisdom upon error. In the immense and trackless regions of metaphysical researches, he is every where surrounded by uncertainty and doubt; and, with no better compass than his judgment, the frail bark of his reason is often exposed to a wreck upon the shoals of error. It is, however, by reason alone, that man is eminently distinguished from every other sublunary animal; and, when bereft of this important gift, he sinks even below the level of the brute creation: it is the main spring of all his actions, and the only guide that can lead him to the discovery of truth. But, while this consideration induces us to make it the source of our judgments, the facility with which it may be led into error, should ever put us upon our guard against its conclusions, in matters that are in their nature far above its comprehension.

The discovery of truth is, even in a temporal point of view, of the utmost importance to man. It was that he might attain so desirable an object, that his mind was endowed with the faculty of thought, and with the power of reasoning. It is by comparing several ideas one with another, that he is enabled to deter-



mine whether they agree or disagree, and to draw his conclusions accordingly. His judgments originate, therefore, in his ideas; and the truth or falsehood of the former, are consequently dependant upon the correctness, or incorrectness, of the latter.

Were it in the power of man to acquire a perfect knowledge of the nature of things, and attain a clear perception of the truth, reason could not then possibly lead him into error: but such is our ignorance, and such the limited powers of our understanding, that our judgments are generally uncertain, and frequently erroneous. The ideas upon which alone they can be founded, are transmitted to the mind through the medium of the senses: through a medium, which is proved by daily experience, to be singularly deceptive: whence we find, that the opinions of mankind are at variance upon the very same subject.

If reason cannot enable us to see things as they are in reality, in matters that fall within the limits of our senses, how shall we venture to take it as an infallible guide in subjects that are in their nature, far above human comprehension. Even when it proceeds upon the most incontestable data, it is liable to wander far from the paths of truth, and can seldom attain to any thing like certainty. Hence have those persons, who take it as the only judge of what they should believe, adopted opinions not less absurd than contradictory; and, consequently, equally opposite to truth, which, in its nature, is essentially one, and indivisible.

Thus Calvin, taking into consideration only the infinite justice of God, concluded that men were predestined to eternal perdition: and Manes, considering only his sanctity, imagined that there existed two opposite principles, of good and of evil.

If we pursue the annals of science, every page will afford some proofs of the wanderings of reason; and of its liability to lead men into error. The history of every one of the sciences is, indeed, only the record of the weakness and fallibility of the human mind. Hence reason, when left to its own powers, inevitably leads to scepticism; and the discovery of truth thus becomes, if not wholly impossible, at least problematical. Such a conclusion is, however, so absurd in itself, and so contrary to experience, that it alone must prove the rashness and folly of believing only, what is clearly perceived by reason.

In what a vortex of difficulties are we placed, when we admit reason as the only judge of what we must believe? The human mind is endowed with a spirit of investigation, which ever impels it to enlarge the sphere of its knowledge. If it be often led astray, the dissatisfaction it experiences, proves a consciousness of not having attained the object of its wishes: and this very consciousness, may be considered as an indirect proof of the existence of truth, and of the misery of absolute scepticism. If truth be, indeed, only an empty name, a mere phantom of the brain, whence can the mere idea originate, and what is man? The sport of continued illusions: the dupe of delusive appearances: a being without an object, without hope. But if truth do exist, then are we convinced that it originates in God, that it is God himself, and we look forward to the future with confidence and hope.

The notions of truth and error are so very dissimilar, that the one necessarily excludes the other. It is consequently, utterly impossible that truth should tend to error, or *vice versa*: and whatever originates in truth, must command our belief, however opposed it may be to the testimony of our senses, or to the suggestions of our reason. God is truth itself, and as such we are bound to believe whatever he asserts. He is omnipotent, and all his attributes are far above the comprehension of our finite minds. We must therefore believe whatever he has done, however incomprehensible to us, the action may appear.

The discovery of truth is of infinite importance to man: and so well do we know its consequences, that we take every possible precaution to avoid being led into error. Hence are we more naturally inclined to credit, what we know from our certain knowledge, than what reaches us only through the testimony of others. Though far from blameable in itself, this disposition, if carried too far, may prove dangerous, and become a source of error. It would avowedly be unreasonable in us, to deny the existence of a thing, or the truth of an assertion, merely because they are not consonant to our notions of probabilities, or possibilities. The concurring testimony of respectable eye witnesses, and the certainty that they can have no interest in deceiving us, are sufficient motives to command our belief, however otherwise improbable the circumstance may appear.

The inclination to believe or disbelieve, generally depends upon the number of our prejudices, and the extent of our knowledge. Thus, an African who had never seen an European, might deny the existence of white men; and persons unacquainted with the mathematical and astronomical sciences, might not readily admit the possibility of ascertaining the magnitudes, distances, &c. &c. of the celestial bodies.

Since we know that things, apparently impossible to us, do nevertheless exist, we must feel the necessity of yielding acquiescence to the testimony of respectable and unprejudiced witnesses. This assent of the mind, which originates in a due consciousness of its own weakness, is termed faith. It is produced either by the immediate conviction of our own mind, or by an implicit reliance upon the respectability of the source from whence our information is derived. Hence we are more disposed to believe, the assertions of a well informed and honorable man, than those of a person whose mind is obscured by ignorance, or whose judgment is influenced by prejudice, or led astray by the violence of passions. In short, upon religious matters, reason must necessarily yield to faith, in the same manner, as that, in scientific subjects, the senses must submit to reason: as the faint light of the starry heavens must fade before the superior splendor of the solar beams.

The determination of believing only what can be understood clearly, must lead either to absolute scepticism, since but few things are placed within our comprehension, or induce us to place a confidence in the power of our mind, which may prove a source of error. What, indeed, is the reason, that we should make it the sole judge of what must be credited? An *ignis fatuus* that leads the unwary, far from the path he should pursue, or, at best, a glimmering taper, that sheds around only a faint and uncertain light.

A. P.

#### ST. PETER AT ROME.

THAT St. Peter was at Rome, suffered martyrdom in that city, wrote from it his two epistles, called it Babylon (1 epist. v. 13), founded and governed its church, are facts, which were universally admitted at the time of the reformation. From that epoch,

not only has the supremacy of the successors of St. Peter been denied, but even that apostle's having ever been at Rome, is not unfrequently questioned, by Protestant writers. It has been confidently said that his journey thither cannot be proved by tradition, and triumphantly asserted that no mention of it is made in scripture. "The only ground," says G. Campbell D. D., "on which the Papist builds his assertion, is tradition; and such tradition as must appear *very suspicious to reasonable Christians*."<sup>1</sup> Whence he writes in the index, letter P: "His ever having been at Rome doubtful." Yet, in the compass of two pages, the Doctor seems to consider this tradition as less suspicious: "I am inclined to think," he says, "that it (St. Peter's martyrdom) must have been at Rome, both because it is agreeable to the unanimous voice of antiquity, and because the sufferings of so great an apostle could not fail to be of such notoriety in the Church, as to preclude the possibility of an imposition in regard to the place." Thus, immediately under the reference: HIS EVER HAVING BEEN AT ROME DOUBTFUL, we read: "PROBABLY MARTYRED AT ROME."

What means all this? Does "the unanimous voice of antiquity" amount only to "a very suspicious tradition?" Was St. Peter probably martyred at Rome, without his having probably been there? Or again, are "*probability*" and "*doubt*" synonymous terms, in the vocabulary of the Rev. Lecturer? However, be it as it may; we shall prove, 1. By such *tradition* as must satisfy, not only "*reasonable Christians*," but any man free from prejudice, 2. By *scripture*, that St. Peter was at Rome.

I. *Tradition*. In the first century, we have the testimony of St. Ignatius martyr, who wrote thus to the Romans: "I do not command you as St. Peter and St. Paul did; they were Apostles of Jesus Christ, and I am a mere nothing:" Οὐχ ὡς Πέτρος καὶ Παῦλος διατάσσομαι ὑμῖν· ἐκεῖνοι Ἀπόστολοι Ἰησοῦ Χριστοῦ, ἐγὼ δὲ ἐλάχιστος. "What can be more clear, from these words," says the learned Pearson, Protestant Bishop of Chester, "than that this most holy martyr was of opinion, that Peter no less than Paul preached and suffered at Rome?"

<sup>1</sup> Lectures on Ecclesiastical History.

In the second century, we cite:

1. Papias and St. Clement of Alexandria, upon whose authority Eusebius relates,<sup>1</sup> that "St. Mark wrote his gospel, at the request of St. Peter's hearers in Rome;"<sup>2</sup> and that "St. Peter makes mention of St. Mark in his first epistle, written from Rome, which he figuratively calls Babylon."<sup>3</sup>

2. St. Dionysius, Bishop of Corinth, who, in his Epistle to the Romans, asserts that "St. Peter and St. Paul preached the gospel in Corinth and in Rome, and suffered martyrdom in the latter city."<sup>4</sup>

3. St. Irenæus, who says that "St. Peter and St. Paul preached Christ in Rome, and laid the foundation of the church:" Τοῦ Πέτρου καὶ τοῦ Παύλου ἐν Ῥώμῃ εὐαγγελιζομένων, καὶ θεμελιούντων τὴν ἐκκλησίαν.<sup>5</sup> Again: "The greatest and most ancient church was founded in Rome, by the illustrious apostles, Peter and Paul."<sup>6</sup>

4. Caius, a priest of the Roman church, who, in his book against Proculus, affirms that "he can show, in Rome, the trophies erected to the holy apostles, Peter and Paul; the one on the Vatican, the other on the Ostian way." Ἐγὼ δὲ τὰ ἐρόπαια τῶν Ἀποστόλων ἔχω δεῖξαι, κ. τ. λ.<sup>7</sup>

In the third century, we find:

1. Origen, from whom we learn that "St. Peter, after having preached in Pontus, Galatia, Bithynia, &c. went, at last, to Rome, where he was crucified."—"These things," says Eusebius,<sup>8</sup> "Origen relates in the 3d vol. of his τῶν εἰς τὴν Γένεσιν ἐξηγητικῶν."

2. Tertullian, who, in several parts of his works, speaks of St. Peter's martyrdom at Rome: of his supremacy, &c. &c. Thus, against Marcion:<sup>9</sup> "Videamus," he says, "quid etiam Romani de

<sup>1</sup> Eccl. Hist. b. 2. c. 15.

<sup>2</sup> Κλήμης ἐν ἑκτῷ τῶν Ὑποτυπώσεων παρατίθεται τὴν ἱστορίαν· συνειμαρτυρεῖ δὲ αὐτῷ καὶ ὁ ἱεροπολίτης ἐπίσκοπος ὀνόματι Παπίας.

<sup>3</sup> Τοῦ δὲ Μάρκου μνημονεύειν τὸν Πέτρον ἐν τῇ προτέρᾳ ἐπιστολῇ, ἣν καὶ συντάξαι φασὶν ἐπ' αὐτῆς Ῥώμης· σημαίνειν τε τοῦτο αὐτὸν τὴν πόλιν τροπικώτερον Βαβυλῶνα προσεικόντα, διὰ τούτων· "Ἀσπάξεται ὑμᾶς, κ. τ. λ."

<sup>4</sup> See Eusebius' Eccl. Hist. b. 2. c. 25.

<sup>5</sup> Eusebius, b. 5. c. 8.

<sup>6</sup> St. Irenæus adv. Hæreses. b. 3. c. 3.

<sup>7</sup> Eusebius, b. 2. c. 25.

<sup>8</sup> Eccl. Hist. b. 3. c. 1.

<sup>9</sup> Book 4. c. 5.

proximo sonent, quibus evangelium et Petrus et Paulus sanguine quoque suo signatum reliquerunt." Again:<sup>1</sup> "Si Italia adjaces, habes Romanam, unde nobis quoque autoritas præsto est—ubi Petrus Passioni dominicæ adæquatur." And again: "Edant origines Ecclesiarum [Hæretici], et volvant ordinem Episcoporum suorum ita per successionem ab initio decurrentem, ut primus ille Episcopus aliquem ex Apostolis, vel Apostolicis viris, habuerit auctorem et antecessorem; hoc enim modo Romanorum Ecclesia Clementem a Petro ordinatum refert."<sup>2</sup>

### 3. St. Cyprian, Epistle 55, to Pope Cornelius, &c.

In the 4th and 5th centuries, we meet with an Ambrose, a Jerom, an Augustine, a Cyril, a Chrysostom, a Basil, an Athanasius &c. &c., who all taught, that St. Peter sealed with his blood the faith which he had preached in the capital of the Pagan world.

To this long list of the ancient fathers, might be added the names of all other ecclesiastical writers: of Egesippus, Arnobius, Orosius, Lactantius, Theodoret, &c. &c. I shall close it with two more extracts from Eusebius: "Linus was the first who, after St. Peter, obtained the Episcopacy of the Roman church:" *Λίνος δὲ πρῶτος μετὰ Πέτρον, κ. τ. λ.*<sup>3</sup>—"Paul was beheaded, and Peter crucified at Rome, in the reign of Nero; this is evidently proved by the monuments on which their names are inscribed, and which, to this day, are seen in the cemeteries of Rome:" *Καὶ πιστεύεται γὰρ τὴν ἰστορίαν, ἣ Πέτρον καὶ Παύλου εἰς δεῦρο κρατήσασθαι ἐπὶ τῶν αὐτῶν κοιμητηρίων πρόςρησις.*<sup>4</sup>

From these premises it follows, that St. Peter's having been at Rome, is recorded by several contemporary, or almost contemporary writers; grounded on the unanimous testimony of subsequent authors, during fifteen centuries; and connected with various authentic monuments. Now, according to the strictest rules of historical criticism, all this constitutes a tradition more than sufficient to establish the truth of any fact; a tradition, which cannot be rejected, but through passion or prejudice, by any man who does not profess universal Pyrrhonism, and is endowed with an ordinary share of common sense.

In concluding this first part of our assertion, candor obliges us to add, that St. Peter's journey to Rome, is admitted by a vast

<sup>1</sup> De Præscriptionibus. c. 36.

<sup>2</sup> Ibid. c. 32.

<sup>3</sup> Eccl. Hist. b. 3. c. 4.

<sup>4</sup> Eccl. Hist. b. 2. c. 25.

number of Protestant writers. We shall mention several in our argument from Scripture. Take here the following: Usher, Casaubon, Charmier, Blondel, Selden, Védel, Hammond, Horne, &c. &c. We may also include George Campbell in these &c. &c.; because, after all, as he grants that St. Peter's martyrdom at Rome, is agreeable to "the unanimous voice of antiquity," it would perhaps be unjust to suppose that he did not really believe it; and that, like his master Calvin, on the existence of Purgatory, he imagined that "*the Ancients were all driven into error: Veteres omnes in errorem abrepti sunt.*" Nor did Calvin himself, deny that St. Peter was ever at Rome. "Propter scriptorum consensum," he says, "non pugno quin illic mortuus fuerit."<sup>1</sup>

Among the numerous extracts from Lardner, Michaelis, and Cave, which Adam Clarke LL. D. F. S. A. M. R. I. A. has introduced into his compilations on the Bible, are found the following liberal and judicious conclusions relative to St. Peter's martyrdom at Rome: "It is not needful to make any remarks upon this tradition; but it is easy to observe, it is the general, uncontradicted, disinterested testimony, of ancient writers, in the several parts of the world—Greeks, Latins, and Syrians. As our Lord's prediction, concerning the death of Peter, is recorded in one of the four Gospels, it is very likely that Christians would observe the accomplishment of it, which must have been in some place; and about this place, there is no difference among Christian writers of ancient times. Never was any other place named besides Rome; nor did any other city ever glory in the martyrdom of Peter. There were, in the second and third centuries, disputes between the Bishop of Rome, and other Bishops and Churches about the time of keeping Easter, and about the baptism of heretics; yet none denied the Bishop of Rome what they called the chair of Peter. It is not for our honour or interest, either as Christians or Protestants, to deny the truth of events ascertained by early and well attested traditions. If any make an ill use of such facts, we are not accountable for it. We are not, from the dread of such abuses, to overthrow the credit of all history; the consequences of which would be fatal."

<sup>1</sup> Instit. b. 4. c. 6. n. 15

generation. "This day have I begotten thee." The express appellation of a God; and his sovereign dominion. "Unto the Son he saith, thy throne, O God! is for ever and ever." &c. &c. &c.

To elude the texts that assert his divinity, you take refuge in a vain distinction of two characters in which Christ appeared; the one private, the other public: a man, in his private character; an ambassador or messenger of God, in his public ministry, by shewing his credentials, and assuming the title of God, in quality of an ambassador. I appeal to the judgment of the public, if this be not sporting with words, and perverting the use of language.

In the most solemn negotiations between monarchs, do their ambassadors or envoys arrogate to themselves the title of kings? And in the most authentic ratifications of treaties, do not they sign in their masters' names? Has any of them the presumption to pass for the son of his master? When Christ said to his disciples, "as my living Father has sent me, so I send you." When St. Paul said, "we are Christ's ambassadors," did either he or any of the Apostles say, "I am Christ; Christ and I are one; Whatever Christ does, I do in like manner; I am before Abraham; I am before all things?"

When, by way of allusion, the title of God is given to any mortal in the Scriptures, the limitations and restrictions, under which it is given, evidently preclude an indisputable claim to such an awful title. It is a gift bestowed with a parsimonious hand. "I have made thee the God of Pharaoh," says the Almighty to Moses. This word, Pharaoh, limits and circumscribes the power of the deified mortal, and evinces a precarious title. "I have said ye are Gods," but the addition of the following words, "ye shall die," clears up the prophet's meaning. Besides, this appellation is given by some others: no person assumes it himself. Christ declares that he is the Son of God, the same with his Father. In his person, all the lineaments of the Divinity are united. Prophecies and oracles, predicting "that God himself will come to save us," are applied to him. He declares himself to be the same: and St. Paul affirms, that he thought it no usurpation to be equal to the Most High.

In vain, then, it is alleged, that Christ and his Apostles applied these oracles and passages to the Son of God, in a figurative manner, or, to use the term of the schools, *in an accommodate sense*.



Lucifer himself, who attempted "to raise his throne above the clouds, and make himself like unto the Most High," could not have used a more impious and blasphemous figure, than to usurp the name and attributes of the sovereign Being; to require the same homage, adoration, and love, that are due to the Divinity. "He that loves father and mother more than me, is not worthy to be my disciple." "Whoever loves his soul more than me, is not worthy to be my disciple." Did mortal before, ever use such words?

All other figures and allegories are explained in some part of Scripture, or wrapped up in mysterious clouds, to be dispelled by the brightness of eternal day, after exercising our belief: but with regard to the Divinity of Christ, if it be a figure, it is a metaphor continued through a long chain of prophecies and oracles, without the least explication to unfold its mysterious sense, repeated almost in every page of the New Testament, and sealed with the blood of Christ, his Apostles, and Martyrs. When he appeared on earth to convert the Jews and Gentiles, and destroy idolatry, which blindfolded mankind, could he have taken more opposite steps to his mission, than to raise the dead, and change the course of nature, in proof of a doctrine insinuating his Divinity; if he had no real claim to the title? At a time when the credulous multitude were apt to enrol extraordinary men in the number of their gods; when they worshipped the earth that nourished them; the air that refreshed them; the sun that enlightened them; the moon that directed their steps in the obscurity of night; the fire that warmed them; the heroes that cleared the woods and forests of lions and serpents that annoyed them; the conquerors who delivered them from their enemies; the wise and generous princes who rendered their subjects happy, and the memory of their reign immortal. At a time when altars were erected at Athens, to the unknown God; when the priests of Salamis raised the sacrifice knife to offer victims in honour of Paul, whom they took for Mercury, on account of his eloquence, and the novelty of his doctrine; and in honour of Barnabas, whom they revered as Jupiter, on account of his venerable aspect: and when the sortileges of Simon, the magician, procured him the honour of a temple at Rome, and the appellation of the *great God*. At such a criti-

cal period, when gratitude deified benefactors, and extraordinary powers laid the foundations of temples, and swelled the catalogue of false gods; it was a dangerous and ill-timed doctrine, to preach that he was equal to God; that he was the Son of God; that eternal life consisted in the knowledge of himself and of his Father; to command his followers to lay down their lives, sooner than deny him, &c., and to confirm this doctrine by silencing the winds that subsided at his nod; by calming the stormy seas; changing the nature of the elements; restoring sight to the blind; the use of their limbs to the lame; forcing death to surrender his spoils; and all nature to acknowledge his power and empire. Shall a Paul and Barnabas tear their garments in being taken for something more than mortal men; and shall Jesus Christ, if he be not God, in a calm, deliberate manner, rob the creator of all things, of his glory and the worship due to him, in affirming that himself and the God of heaven are *one*; in applauding the faith of the apostle who said that he was *the Son of the living God*: and in not checking the disciple who after thrusting his hand into his side, exclaimed, "my Lord, and my God!"

It is not only in the time of his liberty, when he visits the cities of Israel, healing their sick, raising their dead, feeding multitudes with a few loaves, and refusing the temporal sovereignty which the people offered him, that he attributes to himself the prerogatives of the divinity. It is in chains, in the course of his trial, and on the cross: conjured by the high priest to tell whether he is Christ the Son of God, he answers in the affirmative; and, in proof of his assertion, says that they shall see him on the right hand of God. "Do you hear the blasphemy?" cries out the other. Had he used any mental reservations on this occasion, by saying one thing and meaning another; by expressing outwardly, "I am the Son of God," and restraining in his mind the sense of the words, to the quality of a messenger; he would not have answered according to the pontiff's meaning, who knew but too well the difference between a messenger, such as any prophet may be, and a son, who must be of the same nature with his father. What a precedent for perjurers! And what blasphemy in St. Paul, who affirms, "that he thought it no usurpation to make himself equal to God!"

Common sense often supplies the room of metaphysical demonstrations. And common sense will inform you, that Jesus Christ is either the greatest impostor that ever appeared, or that he is literally what he declares himself to be, *God and Man*, for whom the martyrs suffered, whom the Christians adore, and to whom all knees are to bend one day.

If he is an impostor, in vain has the blood of impure victims been drained; in vain have the altars of false deities been overturned; in vain have their idols been crushed, and their temples destroyed; a new idol has been set up in their room, and the worship due to the Sovereign Being has been transferred to an impostor. If this be the case, God, then, must have deceived mortals, in investing an impostor, during his life, and his disciples, after his death, with such extraordinary powers. And the miracles wrought in confirmation of their doctrine, and which could never be wrought but by his express and immediate power, must have been wrought with an express design to mislead his creatures into delusion and error. Reconcile this, if you can, to his goodness, wisdom, and providence; and behold the absurdities to which incredulity leads.

If you intend to reconcile those texts that attribute to the same person, an eternal generation and birth in time; transcendent glory and profound humility; the power and majesty of a God, with the sufferings and death of a man: admit in the same person the divine and human nature. Then, all seeming contradictions vanish. His infirmities and sufferings are applicable to him, as man; whilst his glories characters and titles are to be attributed to his Godhead, disguised under a human veil. Thus, in Jesus Christ we find the God that created us, whereas he is the same with his father: the Redeemer who purchased us, by paying our ransom: the spotless pontiff, through whom we find access to the throne of mercy. His cross is folly to the Jew, and a scandal to the Gentile: but to the Christian it is the power and wisdom of God. For if he was not man, he could not suffer; and if he were not God, his sufferings would not avail us. He becomes man, to suffer for our sake: and, as God he gives his sufferings an infinite price.

O'L.

## ECCLESIASTICAL RESEARCHES.

IN the second year of the reign of Claudius, who had succeeded his nephew Caligula, in the year forty, the prince of the apostles transferred his pontifical see, from Antioch, to Rome;<sup>1</sup> and<sup>2</sup> from this year,<sup>3</sup> the forty-fourth of the Christian era, we are to date the five and twenty years of his pontificate assigned him by the chronicle of Eusebius.<sup>4</sup> He had already sat seven years, in quality of sovereign pontiff at Antioch; the first among the churches of the gentiles. He had not, however, permanently fixed his residence at any particular place: having, notwithstanding his special and pre-eminent character, carried the faith into Pontus, and many other provinces of Asia.

On his departure for the capital of the world, where he was to fix his pontifical chair, and establish his apostolic supremacy, he placed over the church of Antioch his disciple Evodius:<sup>5</sup> who governed that flourishing church for five and twenty years. To Rome, he took with him Mark, and many other disciples, whom

<sup>1</sup> Orig. in Genes.<sup>2</sup> Just. ap. 2.<sup>3</sup> Hier. de Scrip. Ecc.

<sup>4</sup> Euseb. chron. an. 44. Of this great event there can be no room to doubt, when we consider the authorities on which it is grounded. Besides the authors already quoted, we might adduce among the Latins: Tertullian, de prescrip. Hippolytus, ap. Prud. in Perist. Cyprian, de unit. Eccl. Arnobius, advers. gent. Lactantius, lib. 4. c. 21. Optatus, lib. 2. cont. Parm. Among the Greeks, Papias, ap. Euseb. 2 hist. 13. Caius, ibid. 2. 24. Chrysostom, hom. de Pet. et Paul, &c. &c. To these may be added Severus, Prudentius, Philastrius, Orosius, Prosper, Maximus, Peter Chrysologus, Arator, Dionysius of Corinth, Peter of Alexandria, Theodoret, Sozomen, &c. &c. &c. Vide Spond. ad. ann. 44. x.

<sup>5</sup> That Evodius was made the successor of St. Peter in the see of Antioch, appears to be disputed: the more probable opinion I have followed; I found it on the authority of Origen (Hom. 6. in Luc.). Eusebius (in Chron. et 3 hist. 16.), and St. Jerome (de script. Eccles. in Ignat.). St. John Chrysostom, in his Homily de translat. Ignat. relates, that the first bishop of Antioch, after St. Peter, was St. Ignatius: but Ignatius himself writing to the people of Antioch, expressly says, that Evodius first sat in the chair of Antioch, after St. Peter. Vide Spond. p. 55.

he had himself instructed. Mark went from Rome, to found, in the name of his master, the church of Alexandria. Such is the origin of the two first patriarchal churches: the one governed for some years by the prince of the apostles: the other founded under his auspices, by one of his own disciples. St. Mark established several other churches in Egypt; in which parts were many of the Therapeutæ, whom he converted, and who afterwards retained their original appellation.<sup>1</sup> Before entering on his apostolic commission, St. Mark passed some time at Rome, as interpreter to St. Peter. It was there that he wrote his gospel: in which, without confining himself to the order of time, he committed to writing what he had heard from St. Peter. Some of the fathers, from this circumstance, have attributed this gospel to the holy apostle himself.<sup>2</sup> The eulogium pronounced by the Son of God on his vicar, was, through humility, omitted in this gospel, while, on the contrary, it presents at full length, his three-fold denial of his divine master. This gospel, according to the general opinion, was written in Greek, the commercial language of all the East: and so much in use, at Rome, that even the women spoke it with facility.<sup>3</sup> St. Mark, besides, translated the first epistle of St. Peter, addressed to the faithful of Pontus, Bithynia, and Cappadocia.

<sup>1</sup> Concerning the Therapeutæ, there is much doubt and obscurity: Eusebius, lib. 2. Hist. Eccles. cap. 17, says that they are mentioned by Philo the Jew, and were Christians. Scaliger in his work, "De Emendatione Morum," lib. 6, and Valesius in his notes on Eusebius, lib. 2. c. 17, are of opinion that they were Jews. Perhaps it is more probable that they were, indeed, Jews, but living secluded from the world, and practising more than ordinary austerities. That they retained their original name, after their conversion, appears not to be called in question.

<sup>2</sup> Vid. Spondan. ad ann. 45, x.

<sup>3</sup> St. Jerome and St. Augustine were of opinion that St. Mark's gospel was written in Greek. (An ancient work entitled "de Romanis Pontificibus, which goes under the name of S. Damasus, but which, according to Baronius, was written by Anastasius Bibliothecarius, affirms that St. Mark wrote in Latin). This appears to have been the common opinion of the Greeks and Syrians; which also is followed by S. Gregory Nazianzen. Vide S. Aug. de Conf. Evang. lib. 1. cap. 2. Hier. ad Damas. ep. 123. and Greg. Naz. Com. de quat. Evang.

We discover in this epistle, an elevation and dignity, worthy the head of the apostles.

It was about the time when St. Peter transferred his see to Rome, that the dispersion of the apostles, throughout the universe, took place.

Before their separation, they agreed on a symbol, or common formula of faith: which, serving as a bond of unity, distinguished the faithful believers from the Jews and heretics.<sup>1</sup> St. James the less remained at Jerusalem; of which he had been constituted the first pastor, by St. Peter. St. Andrew having preached the gospel to the Scythians, afterwards returned to Achaia, where he suffered martyrdom.<sup>2</sup> He is still held in veneration by the inhabitants of the country, once peopled by the ancient Scythians. St. Philip, after having preached in Upper Asia, died at Hierapolis in Phrygia.<sup>3</sup> It is uncertain whether, like the rest of the apostles, he had the honour to shed his blood for the faith, which he so zealously laboured to propagate.

St. Thomas carried the gospel into Parthia, and even to the Indies;<sup>4</sup> where the Portuguese believed that they had discovered his relics. St. Bartholomew exercised his zeal in Armenia Major, and in the western parts of India.<sup>5</sup> Thither he carried the gospel of St. Matthew, the first written, of which he, as well as most of the apostles, made use.<sup>6</sup> It was originally composed in Hebrew; and afterwards translated into Greek. St. Matthew preached to the Æthiopians.<sup>7</sup> St. John in Asia minor.<sup>8</sup>

St. Simon, called the Cananean, laboured in Mesopotamia and Persia.<sup>9</sup> St. Jude, or Thadæus, carried the gospel into Arabia and Idumea.<sup>10</sup> This apostle must not be confounded with a disciple of the same name, who converted Abgarus, king of Edessa. The former Thadæus, or Jude, wrote the epistle, which goes under his name, and which forms a part of the canonical books. St. Matthias, the last of the apostles, preached in Æthiopia.<sup>11</sup> Of

<sup>1</sup> Vid. Spondan. ad ann. 44 viii. <sup>2</sup> Orig. lib. 3. in Gen. Euseb. 3. Hist. 1. <sup>3</sup> Nic. lib. 2. cap. 39. Metaphr. 15. nov. <sup>4</sup> Orig. lib. 3. in Gen. Greg. Naz. hom. ad Arian. Spond. 44. xvi. <sup>5</sup> Chrysost. hom. de 12 Apost. ap. Euseb. 1 hist. 10. <sup>6</sup> Spond. 44. xvii. <sup>7</sup> Orig. lib. 3 in Gen. Socrat. lib. 1. cap. 15. <sup>8</sup> Orig. ubi supr. Euseb. 3. hist. 1. <sup>9</sup> Bed. retr. in Act. et in Martyrol. <sup>10</sup> Niceph. 2. hist. 4. <sup>11</sup> Ap. Hier. de Script. Eccles. Niceph. 2. hist. 40.

the labours of these illustrious envoys of the Redeemer, we can give no certain, or detailed account; and must, therefore, be content with the general narration transmitted to us by the evangelical writers.

Paul and Barnabas were called, by a special revelation, to the mission of the gentiles: the former, in order to adapt himself to the places in which he preached, (they were subject to the Roman empire) having latinized his name,<sup>1</sup> they set out for Paphos, and after travelling through many of the Grecian islands, and suffering a variety of hardships for the name of Jesus, returned to Antioch.<sup>2</sup> Here they met with St. Peter, who had left Rome, for reasons of which we are ignorant: and it was here that St. Paul, zealously devoted to whatever could further the conversion of the gentiles, openly rebuked St. Peter for the repugnance which he had evinced to communicate with them. In this aversion to the gentiles, he was seconded by nearly all the faithful from Judea. In reproving St. Peter, Paul merely exercised a right, with which, as an apostle, he was vested, and which any bishop may claim, even with regard to those who hold the highest places in the hierarchy; when through mistake, or inadvertency, they expose the

<sup>1</sup> To me this seems the most probable opinion. The precise cause, however, of the change of his name, has not been ascertained. For the amusement of the reader, I may be allowed to enumerate several opinions. St. Ambrose believes that when he was baptized by Ananias, he took the name of Paul (Amb. serm. 31. edit. Rom.). St. Augustine concurs in this opinion, and adds: "that he who from a proud, was converted into an humble, man, forsaking the name of a proud king, assumed the appellation of Paulus, or the little: *Pauli quod idem est ac Parvi*" (Aug. tract. 72. sup. Psal. 4.). S. Jerome says, that as it was customary for Roman generals to adopt the name of a conquered people, as Africanus, Asiaticus, &c.; so Saul took the name of Paul, from the first distinguished gentile whom he converted in Cyprus, viz. Sergius Paulus, the proconsul (Hier. ep. ad Philem.). S. Chrysostom, on the contrary, was of opinion that that name was given him, by God himself, as that of Simon was changed, by Christ, into Peter (Chrys. de Com. Pauli). The reader may weigh these several opinions, and judge for himself. Baronius inclines in favour of that of St. Ambrose and St. Augustine. See the Dissertation in Spondan. p. 42. viii.

<sup>2</sup> Act. 14.

interests of the church; and when silence would only serve to augment the evil. To the admonition of his inferior, the prince of the apostles modestly submitted; and retracted a principle which, not his own inclination, but the fear of offending the Jews, had induced him to embrace.<sup>1</sup>

Of the disciples who had come from Judea, many continued untractable. The prince of the apostles quitted Antioch for Jerusalem: meanwhile, the dispute between the Jews and the gentiles, becoming every day more serious, it was agreed that the only means of terminating a difference, which must have been productive of dangerous consequences, would be to obtain a solemn decision from the apostolic college, with Peter at its head. It was accordingly determined, that Paul and Barnabas, accompanied by a few chosen persons of the opposite opinion, should repair to Jerusalem, in order to consult the Holy Spirit; whose will, as the Saviour had promised, should be made known through the organ of the chief pastors.

C. C. P.

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### FATHER ROWLAND,

A NORTH AMERICAN TALE.—Baltimore. F. Lucas, Jr. 18 mo. pp. 190.

"It is a matter of little consequence," to use the language of the editor of this interesting work, to whom the American public are indebted for the composition of it. From its character, and the various parts of which it is composed, we are induced to believe, that it is the offspring of more than one pen. Combining, at once, much theological research, a thorough knowledge of the world, an acquaintance with men, and an ability of description almost approaching to poesy, we cannot, it is thought, be much mistaken, by attributing it to a divine, a professional gentleman, and a lady. Passing, however, over these conjectures, and confident that time will develop the author, we shall briefly review the matter treated under each chapter, and conclude the present notice with one or two extracts. It strikes us, that the work was written in answer to "Father Clement," although the name of that

<sup>1</sup> The dissertation, on this subject, in Spondanus, is stored with ecclesiastical erudition: vid. ad ann. 51 viii.



abusive little romance is not once mentioned, nor are the misrepresentations with which it abounds, so much as even alluded to.

The "Tale" is composed of eleven chapters. The first contains some general remarks, shewing the ignorance of many, otherwise well educated, on the subject of the Catholic religion. The second proves, that there is reason for every person not in the Catholic Church, to doubt of the truth of the Churches of which he is a member: and lays down the four marks of the true Church. In the third, the subject is continued, and the strong prejudices of some distinguished personages, are hinted at, with felicity. The fourth inculcates the necessity of imbuing the mind of children, in their earliest age, with correct notions of religion; deprecates the injustice of books, even the most popular, in which the tenets and spirit of the Catholic Church are misrepresented, and decried as idle, erroneous, and even idolatrous: proves the groundlessness of the principle, that the Bible should be read and interpreted by all, without restraint or appeal: and shews the character of Luther, Henry VIII., &c. The fifth gives an idea of a Jesuit and a Priest: prosecutes the disquisition into the subject of an indiscriminate interpretation of the Bible, and demonstrates that the Christian Church existed in its purity and perfection, before the New Testament was written. The sixth describes the character of a bigoted minister, his acrimony against the Church, and the extraordinary spirit by which he was actuated, when he could recommend the abusive and highly indecorous work of Blanco White, (*Don Iago*). An adversion is made to Blaise Paschal, whose sentiments on religion are truly exhibited: and he is described to be, as he really was, a Janse-  
nist. The seventh explains, vindicates, and proves, the doctrine of praying to the saints, respecting images and relics, transubstantiation, and confession. The eighth describes a rustic burial-ground, and expatiates on the doctrine of purgatory. The ninth exhibits the mode of opposition made by many, to their friends or their children embracing the Catholic Faith. The tenth describes a convent; elucidates the nature and propriety of the monastic vows, and explains the ceremonies of the mass and vespers. The eleventh opens with a touching description of the death-bed scene of a pious and faithful servant: and the

whole concludes with a solemn appeal to the candour, reason, and conscience of the reader. The characters introduced into the "Tale," are, most of them, unknown to us. There are two, however, whom we cannot mistake: the immortal Archbishop Carroll, under the name of Rowland, and the venerable Charles Carroll, of Carrollton, under that of Mr. Powell. A few extracts from this instructive little volume, may not be unacceptable to the reader. We will give the character of Mrs. Wolburn, and that of Father Rowland:

"Mrs. Wolburn's maiden name was Mansfield: she was a native of Maryland, but had received her education in England, where, of course, she became imbued with the principles of the Episcopal church: but, from her childhood, she was fond of reading, and as she possessed an unusually acute mind, loved to investigate the subject of religious belief. Books explanatory of the Catholic doctrine were, however, cautiously kept from her reach; those filled with venom and misrepresentation recommended to her perusal and study. One point there was, which had always given her great uneasiness; namely, the separation of Luther and Henry VIII. from the mother Church. Often, when alone, did she reason with herself, as she was afterwards wont to relate, if the Catholic Church was the first, must it not have been the true Church? Could it have fallen into idolatry, superstition, and error? If it could not have fallen, it could not be *reformed*: why then did Henry VIII. attempt to reform it? Besides, she never could satisfy herself about the cause, which induced that king to throw off all dependence on the Pope, since the Pope was bound by the laws of common decency, as well as those of the Church, to oppose the divorce which he meditated, and condemn the marriage which followed.

"Mrs. Wolburn was intimately connected with the family of the venerable Mr. Powell, and the light thrown upon all her doubts by the conversation of Mrs. Payson, who is still the ornament of society as well as of the church, was too brilliant and pure, not to induce her to believe, that the Catholic religion has much to recommend it: or to use her own expression, that 'the religion of the Powells must be the true one.' Her daughters, Louisa and Virginia, had been sent, at an early age, to New England, where

they were educated in the *puritanism* of the Church of England. Virginia retained all her prejudices and rancour against what she termed, with an affectation, which her Catholic friends styled pedantry, the *Romish* religion. Louisa took after her mother; she was of a kind-hearted, open and benevolent disposition, more amiable, and though younger, more generally read than Virginia. From her childhood she felt a natural, unaccountable bias for the Catholic Church; and even when in New England, she was slow in accrediting the aspersions thrown upon its doctrines and its members. Virginia would seldom converse on controversial topics with the young Paysons, whose company, however, she courted, and whose queen-like manners she studied to imitate. Louisa was their constant and welcome visitor, as well in town as in the country; and the venerable Mr. Powell would often 'run her,' to make use of her own familiar expression, about religion: 'I hope to see you a good Catholic yet,' would he feelingly say, 'my dear Louisa.' "

"Father Rowland, whose person was dignified, and whose education refined, as well in the sciences of the sanctuary, as in the formalities of high life, entered with an unaffected gracefulness which could not but conciliate the prejudices of any company. His life for twenty years, during which he had been engaged in the duties of the ministry, had been a series of charity, virtue, and zeal: the poor found in him a benefactor; the orphan a father: assiduous in the occupations of his calling, he was not wanting in the civilities of life, but happily combined the gentleman with the priest. He was a professed father of the society of Jesus, among the members of which he stood conspicuous for all the qualifications of his order: and this Mr. Powell was accustomed to say, was the highest eulogy that could be bestowed upon any individual. For, to be conspicuous among such ornaments as the society can boast of, is indeed to be a luminary. Rowland was a native of Maryland, but was sent when a boy, to England, and thence to Liege, where he completed his theological career: and after visiting the scenes of his boyhood in Lancashire, returned to his native country.

"There is no one who has not heard of the colleges of Liege and St. Omer, those seminaries of great and virtuous men, of

whom, there are but few still lingering amongst us. Those institutions, like so many others in Europe, were under the direction of the Jesuits, the sons of Loyola; men, who have done more in the various branches of literature and science, shone brighter in the Church, and suffered more calumny, aspersions, persecutions, than any other society, since the first establishment of religious orders. To read the history of their rise, their progress, their glory and their fall, is to read a most interesting and instructive lesson: their labours in China, in Japan, and through all the Levant; their unwearied and successful exertions in taming and softening the savage of our own vast continent; cannot but excite the astonishment of mankind. When by the intrigues of the illuminati and infidels, they were suppressed in the Catholic kingdoms of Europe, they were hailed and protected by Catharine in Russia, some of them bent their way to these regions, and settled on various residences and farms, which they retain to the present day. Of this society, therefore, Father Rowland was a conspicuous member."

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## ON MIRACLES.

### ESSAY I.

Nunc accipe quare

Desipiant omnes æque ac tu.—HOR. SAT. iii. lib. ii.

I MEAN not, in this essay, to dispute with those, who deny the possibility or the existence of miracles: they have been confuted in many treatises on this subject, at once widely circulated, and highly esteemed. My design is merely to treat with those persons, who, though Christians, are too apt to reject, and sometimes with contempt, certain miracles, and who believe those only related in the Bible. Two faults are frequently committed in this particular; the one to deny the number of miracles that are recorded, the other to pretend, that they are almost all the inventions of enthusiasm. I do not say, that all the miracles of which we read are true or probable: I even admit, that a mistaken devotion, and misplaced credulity, have given credence to many that are not authentic: but it would be bad logic to conclude, that *therefore* all miracles are false. The instructed and reasoning

man neither admits them to be true, nor rejects them as false, without good authority. Instead of laughing, at once, at them, he examines the grounds on which they are established. It has become too fashionable to regard as men of wit, those who have no other talent than that of ridiculing what they have never studied. It is easy to deny, but there are few men who know how to deny with grounds, and consequently with moderation.

It is bad reasoning to deny the number of ancient miracles because we witness less at the present day. That this reasoning could have any force, it would be necessary first to prove that there is as much need of them now, as there was in the primitive Church. Cannot God, who works those miracles, have greater reasons to display his omnipotence at one time, than at another? It is not difficult to perceive these reasons. When the Church was still in the cradle, the cross of Jesus Christ was a subject of scandal to the Jews, and of hatred to the Pagans. Is it not evident, that prodigies were then necessary to establish the faith which was to predominate over reason, and destroy the bad effects of the passions. It is thus, that the law of Moses was established by means of prodigies. But when the light of the gospel had shone through the world, the number of miracles was diminished, because they were no longer necessary. Miracles are now replaced by the accomplishment of the prophecies. When S. Peter could be understood, at the same time, by so many different nations, the world had not yet witnessed the fulfilment of the prophecies relating to the destruction of Jerusalem, the dispersion of the synagogue, the conversion of the gentiles, and the universal propagation of the gospel. Miracles were then necessary to prove the faith, and to uphold the prophecies which had not yet been accomplished. But for us who have witnessed the accomplishment of those prophecies, what need is there of miracles? Would it not be, in some measure, to despise the ancient miracles were we to require new ones to prove the truth of them? This would be going almost *ad infinitum*: and posterity, on the same principle, would require new miracles to prove the authenticity of those wrought in our days. Such were, on this subject, the sentiments of S. Gregory, S. Chrysostom, and S. Augustine.

Whenever the Faith was to be established among idolaters, the

Almighty operated a number of miracles. In the Dialogues of S. Gregory, we see that many were wrought towards the end of the fifth century, and during the course of the sixth. But, examine what was then the state of the world: Italy was occupied by the Ostrogoths, and afterwards by the Lombards, who were partly Arians, and partly idolaters: Gaul was subject to the Franks, the Visigoths, and other barbarians, who were not Catholics: Spain belonged to the Visigoths and Swedes, who were Arians: Britain was in possession of the Angles, who were idolaters: and Africa was overrun with the errors of the Vandals. Is it astonishing that God should have then wrought so many miracles? Deny them if you will; but then I will ask you, how did it happen, that so many idolaters and heretics abjured their errors, so suddenly, and embraced the Catholic faith? The most respectable historians of those times assign, as the only reason, the miracles of a Benet, an Augustine, and others. If you do not admit them, shew me by what other means those innumerable conversions could have been effected. In the second council of Nice, we read of a number of miracles. We, too, live at a critical time, you may urge, and yet we witness no authentic miracles. But, by whom have the calamities of our times been caused? By barbarians? By idolaters? By men born in darkness? No: their authors were philosophers, men who had been enlightened by faith, and afterwards apostatized from it. You ask for miracles to refute them: but have they not Moses and the prophets? Have they not the gospels, which attest a great number of miracles? Those learned and enlightened men do not believe in Moses or the Prophets, or the Gospels, and think you that they would believe were they to see a blind man recover his sight, or a dead man resuscitated? "without a docile heart, what advantage can be derived from miracles?" asks S. Chrysostom. The Ninevites believed without miracles; while the Jews, after witnessing so many and so marvellous, became more incredulous and hardened. Miracles were always the means which God made use of to captivate the minds of people born in darkness: and the privation of miracles was often a chastisement inflicted by the Almighty on the incredulity of men born in light; of this we have incontestable proofs in the gospel. The Jews were incredulous and obstinate: by a vi-

cious circle, they demanded new miracles to prove the first. Jesus Christ refused to operate them. The Saviour retired to Nazareth, his native place: his fellow citizens were astonished at his wisdom; but instead of being touched with compunction, they were scandalized: and in consequence of their perfidious blindness, he wrought but few miracles among them. And what kind of miracles were they? the healing of a few sick persons. It appears that this species of miracle, is, now-a-days, the only one that God permits, and this, too, rarely, on account of our blindness. It is thus that the incarnate Wisdom punished the Scribes and the Pharisees, and the Priests, who, after having seen so many prodigies, demanded that he should "come down from the cross." To punish their incredulity, Jesus was silent, and expired. If, at the present day, after so many miracles wrought, and so many prophecies accomplished, the unbeliever demands new miracles, as a motive of belief, is it astonishing that Jesus should be silent, and should abandon them to their blindness? This is the ordinary chastisement inflicted on the obdurate: worldly philosophy may sneer at it, but Christian philosophy deprecates the consequences.

Y. Y.

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CHURCHES, PIOUS AND CHARITABLE INSTITUTIONS, &c. OF BALTIMORE.

BALTIMORE has, not improperly, been styled the Rome of the United States: and, indeed, whether we consider the monuments of religion, rare and magnificent in their kind; or the splendour of the ceremonies of the church; or the number, and respectability, and wealth, and piety, of those who profess the Catholic Faith; there is no one who could question the justness of her claim, or attempt to deprive her of the glory of her title. From the loftiest part of this beautiful metropolis, the mighty dome of her Cathedral broods over the surrounding edifices, throwing its dark shadow over them all, and defying even the colossean pillar reared to the memory of Washington. Throughout this city, are to be seen, in every quarter, Churches erected to the glory of God, and Institutions dedicated to the purposes of religion and humanity. The Infirmary opens her doors to the sick and helpless: the Asylum shelters the houseless orphan: the Free School

affords to the poor the blessings of education: the University unfolds her literary parchments to the eye of the scholar: and the Seminary opens the gates of the sanctuary to a rising and national clergy. To give a brief, yet, it is hoped, a correct, description of the Churches and Institutions with which Baltimore abounds, is the object of the present notice.

#### ST. PATRICK'S CHURCH.

This Church, dedicated to God under the auspices of the Apostle of Ireland, is an edifice neatly constructed, and handsomely finished. It is situated in that quarter of Baltimore, known by the name of Fell's Point, and commands the view of the upper part of the City, on one side, and of an extensive rural prospect on the other. Its steeple peers over the plain, and its bell is heard over the entire "Point." The dimensions of this Church are an hundred and six feet by sixty-four. It was erected by the zeal of a Missionary, whose name is in benediction among the Catholics, and whose virtues are embalmed in the memory of the Protestants. The objects of his benevolence and charity must pass away; the scenes of his Apostolic labours must crumble to destruction; ere the name of Moranvillé shall be forgotten.

The faithful worshipping in this Church amount to three thousand: the care of the congregation is entrusted, at present, to a respectable Clergyman, the Rev. Nicholas Kearney, who resides in the presbytery adjoining it.

#### ST. JOHN'S CHURCH.

This Church, situated at the corner of Saratoga and Park streets, is composed of a German congregation, to the number of about fifteen hundred: It is a neat building, constructed in the plainest style, and has attached to it a comfortable presbytery. It was founded in the year 1799: and is now under the direction of the Rev. Louis Debarth, by whose exertions, it has recently been improved by the addition of commodious galleries. There is attached to this Church a confraternity of "Bona mors," which is at once, numerous and edifying.

#### ST. PETER'S CHURCH.

This is undoubtedly the most venerable Church in the United States: the cradle of religion in Maryland; the germ of that tree,



which has since reached from river to river, and under the shadow of which, so many personages of high standing, and great worth, have found a quiet and hallowed retreat. The first building (the Church is composed of two parts, one of which was added by way of enlargement) was erected in the year 1772; and was the first Cathedral of the immortal John Carroll, whose extraordinary merit, and elevated popularity attracted to the humble Chapel the greatest and the wisest of his fellow-citizens, and laid the foundation of that moral excellence which has descended to his successors. St. Peter's, which, at the time of its foundation, stood aloof from the town, is now surrounded with beautiful edifices, and will soon find itself in the heart of Baltimore. It is not open on Sundays, but is used as a week-day Chapel, where the Archbishop and his Clergy say their private masses, and the devotional exercises of the faithful are performed. The altar is chaste, and decorated with a beautiful picture, a present to Archbishop Carroll from a Roman Cardinal. The Clergymen attached to St. Peter's are the Pastors of the Cathedral. To this Church is now transferred the confraternity of pious gentlemen who formerly assembled in the lower Chapel of St. Mary's Seminary.

#### THE SEMINARY CHURCH.

This handsome gothic Chapel owes its foundation to the zeal and munificence of the Sulpicians, by whom it was erected in the year 1806; principally for the accommodation of the boarders of the College, and the Seminarians belonging to the Institution. Its sanctuary is spacious: its choir behind the altar, ample, and admirably adapted to the office performed in it. A more graphic and minute account of this Church will, no doubt, be hereafter given in the description of the Seminary. Y. Y.

(To be continued.)

#### ITALY.

##### ENCYCLIC LETTER OF PIUS VIII.

A TRANSLATION of this important Circular, addressed by Pius VIII., immediately after his accession, to the dignitaries of the Catholic Church, has already appeared in our journals. It begins by deploring the growth of that mis-named philosophy, which di-

rects its shafts against religion, and against the chair to which he has been raised: a philosophy, the object of which is to renew the scene which was witnessed in France at the close of the last century. To understand his meaning fully, the reader must know, that there is a class of men, under the name of *Liberals* or *Carbonari*, whose sole aim is to level the altar and the throne: and, unless the calamity be averted by Divine Providence, it is to be dreaded, that Italy, as well as France, will be visited by a tremendous shock. These are the persons constituting those secret societies, of which he speaks with so much alarm: among them, one is particularly designated, of which the design is to corrupt the morals of the youth educated under their charge. The Bishops are called upon to use every exertion, to remove this evil from their respective Diocesses, and to see, that the education of youth be entrusted to men of distinguished piety. The zeal of the Pontiff is in the next place, directed against spurious translations of the Bible: and the letter concludes with an exhortation to the Clergy, to inculcate upon all committed to their care, a profound respect for the marriage tie, and a holy veneration for that sacrament.

The "Jubilee," on this occasion, granted to the Catholic world, was announced in England on the 23d of August, in Ireland on the 27th of September, and in the United States on the 8th of November.

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#### AMERICAN PROVINCIAL SYNOD.

THE Synod, recently celebrated in this city, has excited much of the public attention. The details have been already published and re-published. Without repeating them, in this Magazine, we subjoin a brief, yet satisfactory, account of the advancement of the Catholic religion in the United States: the more valuable, as it emanates from the liberality of a gentleman not connected with the Church.

"The earliest general meeting of the Roman Catholic Clergy of the United States, of which we find any account, was held in Baltimore in the year 1789. At that meeting it was decided, to request that an Episcopal See of that Church, should be created

and established at Baltimore, and the Rev. Dr. John Carroll was recommended to be appointed the Bishop—the request was acceded to at Rome, and the appointment made as requested.

“In 1791 a Diocesan Synod was held by Bishop Carroll in Baltimore, at which several statutes of Discipline were enacted. The whole thirteen original states were then included in the Diocese. The Priests who attended were the advisers—the Bishop, being the only Prelate, was the legislator. These statutes were, with two exceptions, confirmed at Rome.

“In 1808 Baltimore was created the Metropolitan See of the Roman Catholic Church in the United States; and the Bishop (Carroll) was elevated to the dignity of Archbishop.

“Boston, New-York, Philadelphia, and Bardstown, were erected into Bishopsrics, and others have since been added; all the Diocesses in the United States constituted a Province, (of which there may be several in a nation,) and as there is but one Province in the United States, the Council recently assembled here was both Provincial and National. The present Hierarchy of the Roman Catholic Church in the United States, consists of the Archbishop of Baltimore and the Bishops of Bardstown, Charleston, S. C., Philadelphia, Cincinnati, St. Louis, Boston, New-York, and Mobile. The See of New-Orleans at this time is vacant, but is administered by the Bishop of St. Louis—Philadelphia is administered by a Vicar Apostolic with the consent of the Bishop—the Bishops of New-York and Mobile are in Europe. The Bishop of Bardstown has a coadjutor, who has been consecrated for the See of Mauricastro, where his presence is not required, and he assists in the administration of the Diocese of Bardstown.

“We learn that much business of importance to the Church has been transacted in the Council, and that it is contemplated hereafter, to hold regular triennial sessions. It is also stated to us, that the whole number of Roman Catholics in the United States, as ascertained by the Council, is nearly, if not fully, half a million.”

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The Rev. Stephen Dubuisson, James Ryder, and George Fenwick, have recently arrived from Europe, and proceeded to Georgetown College, the place of their destination.

## ORDINATION.

On the 29th November, in the Chapel of the Jesuits' College, Georgetown, D. C. the Right Rev. Dr. FENWICK, Bishop of Boston, conferred the Holy Order of Subdeacon, on Mr. RICHARD HARDY, a native of Maryland, and a member of the Society of Jesus.

On the 30th, the same Prelate conferred the Holy Order of Deacon on the same Rev. Gentleman: who has, since, received that of Priesthood.

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ENGLAND.

*Increase of Catholics in England.*—We believe that arrangements are in progress for erecting a chapel for the Roman Catholics, at Ripon, Yorkshire. Fifty years ago the number of Catholics in this country was estimated at 50,000, and it is now about 500,000.—*Sheffield Courant*.

*Catholic chosen Sheriff in England.*—We have pleasure in announcing an instance of liberality on the part of the Corporation of York. Lately, at the annual meeting, Mr. Edward Wallis, a respectable Roman Catholic, was chosen one of the High Sheriffs of that city for the ensuing year.—*Dublin Morning Reg.*

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IRELAND.

*Arrival of the Most Rev. Dr. Kelly, Catholic Archbishop of Tuam.*

It affords us most sincere satisfaction, to announce the return of this virtuous and venerable Prelate to Ireland, after an absence of nearly twelve months, during the greater part of which his Grace has sojourned in the city of Rome. We understand that official documents, showing the importance to Catholic Ireland of the objects to which his Grace's labours were directed during his absence, will speedily be published. We have the happiness to state, that his Grace has returned in excellent health.—*Dub. paper*.

*We extract the following from a Correspondent.*

"At seven o'clock, on the 22d September, the City of Tuam was in motion, to receive the Archbishop on his return from

Rome. The streets were crowded to excess with a dense population, anxiously awaiting his arrival. They testified their joy by splendid illuminations, bonfires, &c. &c.

"The following morning, a deputation waited upon him, to know when it would be his convenience to accept a mark of the esteem of his parishioners, by giving him a public dinner. He expressed his heart-felt thanks, but stated, that his duties prevented him complying with their request, as he had to proceed, that day, on the visitation of the Diocess."

*Extract of a letter from Dublin:--*

"The 'Jubilee' commenced here on Sunday, 27th September, in the Cathedral, with a solemn pontifical Mass; at which, the Archbishop pronounced the introductory discourse. In the evening, prayers commenced at 7 o'clock. On the fourteen succeeding days, the following order was observed: Morning prayer at half past 7. Sermon and Mass immediately after. A second discourse was delivered at 11 o'clock in the forenoon; and, in the evening, prayers and sermon at 7 o'clock."

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### POETRY.

*Lines written in the evening of December 30th, 1829.*

The year still hath a day, and then 'tis o'er:

Another morn shall break upon it, and once more

The sun shall fade on all it was, and then

It shall go down into the grave like men.

Oh! who shall write its epitaph! E'en now

It sickens, and like one that droopeth, dieth,

Heaves its last gasp, and hangs its hoary brow,

And soon upon its grave shall be inscribed "*here lieth.*"

Here lieth what! a mighty man in battle?

Whose fierce eye gleamed like lightning mid the rattle

And cloudy tempest of the field of war?

Say, lieth *he* here, hurled from his mighty car?

Ah! o'er this tomb, as pilgrims pause to trace

The lone inscription, and perchance in quest

Of some kind bosom, some congenial face,

Whom death's strange doing hath laid here to rest.

Enquire *what* lieth here! Some crownless thing?  
Now dust and ashes, lately styled a king?  
The bones of a wild despot "gathered here,"  
Like things without a title? Hath the tear,  
The large hot tear of agony been shed,  
And blood been spilt in torrents, wives been made  
Husbandless, children orphans, by the dead  
Who here doth slumber, once a tyrant, now a shade?

Here lieth *what*! a father? mother? say—  
Speak, if there be a tenant in this clay,  
A spirit to make answer: cease thy prayers  
Pilgrim, for this grave is the grave of years;  
Time's sepulchre: for, after all his doings,  
Sweeping down men and beasts, and things that stand  
Inert, marble and bronze, and monumental shewings;  
And wiping towns and cities from the land—

And burying thousands in the mighty sea,  
Sending them down to their eternity:  
Levelling huge oaks on the rocky hills,  
Turning small rills to seas, vast streams to rills,  
Making that desolate which was all gay,  
Making that dark which was all brilliant: bright  
As was the luminary of the day,  
Now dark as is the murkiness of night.

Yes, after whitening the black beards of men,  
And making young men old, old older, then  
Forcing out many a sob from many an heart,  
Piercing the breasts of millions with the dart  
Of some strange character; wrapping the gay  
In weeds of mourning, breaking up their joys;  
Sinking the towering bosom, doing away,  
That which it most delighted in—its toys.

Aye, after all this raving, time's wild nerve  
Will tire, its spirit be broken; the keen curve  
Of its most fatal scythe, that hath mow'd down  
Him that was tattered, him that wore the crown,  
Shall be quite blunted, and his frail hour-glass  
Filled up with human ashes, not with sand,  
Shall lose its dark contents, and sink, alas!  
E'en as the vainest shadow of this pilgrim-land.

But in this grave not only lieth the year,  
 With all its months, days, hours, serene or drear;  
 To the same narrow compass are consigned  
 The joys, the griefs, the hopes, of human kind,  
 All in a heap of ruin: actions, words,  
 Schemes, notions, enterprises, wishes, fears,  
 Wealth, glory, plumes, harps, lyres, crowns, sceptres, swords,  
 All are confounded in the grave of years.

These all lie here. Mortal, that pausest o'er  
 This wreck of what was once: mortal, before  
 Thou goest from this sepulchre of time,  
 Remember, in thy breast a spirit sublime,  
 Destined to flourish e'en for ever, eyes  
 The falling away of things, without the fear  
 Of mingling in the ruin: to its skies  
 It soareth up, as year goeth down on year.

What then is all this pageant, sad or gay?  
 Its elements are seeds of mere decay.  
 One thing alone remaineth in the waste  
 Of ruined ages: which, when time is past,  
 Shall be: when glory's badge hath faded,  
 And fame shall be a shadow, shall endure:  
 And, it is thou, Religion,—bright, unshaded  
 By the deep dusk of setting years, and pure.

VERNON.

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PS. xxix.—*"Afferte Domino filii Dei," &c.*

Seu dives auro es, sive opibus potens,  
 Seu marte parta clarus adorea,  
 Agnosce numen gratus, et hæc refer  
 Quæcunque lætum ducis ad exitum.

Huic pange laudes, et prece supplice  
 Rerum parentem concilia: et Dei  
 Nutu regentis stelliferam domum  
 Dignare justis nomen honoribus.

Cujus liquentes vox grvida pluit  
 De nube rores, terrificos ciet  
 Cælo tumultus cum tonitru, maris  
 Turbata ventis concitat æquora:

Vox dignitatis plena, nec irritæ  
 Unquam ad patrandum jussa potentæ  
 Nudare cedris seu Libanum juvat,  
 Celsasque ventis sternere fraxinos:

Seu vincta saxis saxa revellere  
 Notisque montis sedibus erutos  
 Versare, taurum ut verna per avia  
 Vexat juventæ læta protervitas.

Ad vocis ictum nubibus exilit  
 Elisus ignis, tesqua Arabum tremunt  
 Feræ pavescent: ante diem fluunt  
 Partus acerbi: robora concidunt.

Quæcunque templo cælum habet aureo  
 Quæcunque tellus dædala sustinet,  
 Quæ celat undis æquor in abditis  
 Dei fatentur cuncta potentiam.

A voce vindex pontus inhorruit,  
 Undisque montes obruit, arbiter  
 Æterne rerum, quum libuit tibi  
 Delere gentes fluctibus impias.

Te dante vires non opibus feros  
 Horremus hostes, non numero graves:  
 Te dante pacem, progeniem Isaci  
 Cornu beabit divite copia.

BUCHANAN.

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### HOPE.

Hope, of all passions, most befriends us here;  
 Passions of prouder name befriend us less.  
 Joy has her tears; and Transport has her death:  
 Hope, like a cordial, innocent, though strong,  
 Man's heart at once inspirits, and serenest;  
 Nor makes him pay his wisdom for his joys;  
 'Tis all our present state can safely bear,  
 Health to the frame! and vigour to the mind!  
 A joy attemper'd! a chastis'd delight!  
 Like the fair summer ev'ning mild, and sweet!  
 'Tis man's full cup; his paradise below!—*Young*



THE  
**METROPOLITAN;**  
OR,  
CATHOLIC MONTHLY MAGAZINE.

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FEBRUARY, 1830.

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CONFERENCE BETWEEN BOSSUET AND CLAUDE.

PRELIMINARY OBSERVATIONS.

"THE subject treated in this conference," says the illustrious bishop of Condom, "is as clear as it is important;—it is the church. Our adversaries lay little stress upon this controversy; as if it was of no consequence to know, what is the means that Christ has left the faithful, to discover the truth, in the disputes which were to arise in his church. Catholics maintain that this means is—to hear the Church. They maintain that an individual should never determine, but with the whole body; and that he risks all, when he determines otherwise. They maintain that to know to what church we ought to belong, it suffices to know which it is, that can never be accused of having been formed by a separation; that existed before all separations; and from which, all the others have separated themselves. Without going out of our homes, our own parents will show us that church. *Ask thy father, and he will declare to thee; thy elders, and they will tell thee.*"\* According to this rule, whoever can point out to a whole church, the beginning of her existence, and a time, whatever it be, during which she did not exist, convicts her thereby not to be truly a Christian church. Such are our principles; and we assert that they are contained in these words of the Apostles' Creed, "*I believe the Catholic church.*"

After these, and several other prefatory remarks which I omit, Bossuet explains what is meant by *the Church*; and proves that,

\* Deut. xxxii. 7.

far from believing, as they pretend, all the essential articles of the Christian faith, Protestants\* do not even believe the fundamental article of the universal church. "It is true," he remarks, "that they say, *We believe the Catholic, or universal church*, as the Arians, the Macedonians, the Socinians say, *We believe in Jesus Christ and in the Holy Ghost*. But as we have a right to accuse the latter of not believing these articles, because they do not believe them according to their true meaning; so in like manner, if Protestants do not believe rightly the article of the universal church,† we are authorised to conclude that they reject this fundamental article of the creed."

#### THE CONFERENCE.

Bossuet and Claude having met at the house of the countess de Roye, at 3 o'clock P. M., the conference opened, before a few select persons, all Huguenots, except the lady of the Marshal de Lorge.

Mr. Claude discoursed on the nature of the decisions of Protestant Consistories, Colloquies, Synods, &c. and concluded that they afforded, "not an infallible, but a useful means" to know the truth. "Therefore, sir," replied Bossuet, "if I understand you correctly, you mean that any individual, a child, an illiterate person, is allowed to believe, and must believe, that he possibly may understand the Word of God better than a whole council, were it assembled from the four quarters of the world; better than the whole church."—"So it is," answered Mr. Claude. "What?" continued Bossuet, "an individual will believe that he has more sense, more light, more grace, than all the Church together! How can such a sentiment be reconciled with the docility, and the humility of the children of God?"

\*"Protestants." By Protestants are here meant (whatever may be their *specific* denomination) all those who are not Catholics: and none are Catholics, who are not Roman Catholics; for, as Fenelon says, "Tout Catholique est Romain," *Every Catholic, is a Roman Catholic*. Now they alone are Catholics, whose faith has existed *always, every where, and with all*: "Quod semper, quod ubique, quod ab omnibus, hoc demum est Catholicum" (Vincent. Lerens.). x. z.

† The learned Bishop takes care to prove, afterwards, that they do not.

Mr. Claude, after having laboured in vain to justify his assertion, that an individual may understand the Scriptures better than the whole church, had, at last, recourse to this argument: "Behold," said he, "an incontestable instance of this truth; it is the judgment of the Synagogue, when it condemned Jesus Christ. For, had an individual, at that time, believed that Christ was the Messiah, foretold by the Prophets, would he not have judged better than the whole Synagogue? Moreover, you know, sir, that St. Paul, not less inspired than the church, declares to the Corinthians, that he does not wish *'to exercise dominion over their faith.'*"\*

In answer to this objection, Bossuet began by observing, that the Christian church enjoyed greater prerogatives than the Synagogue ever did, even in the days of its greatest glory: that it was, moreover, very strange to compare the Synagogue, tottering to its fall, at the time when its obduracy and reprobation were clearly marked by the Prophets, with the church of Christ, which is never to fall. He then added: "You say, sir, that my reasoning would tend to justify those who condemned Jesus Christ, upon the authority of the Synagogue, &c. Let us see, if it leads to this frightful consequence. It consists in saying, sir, that by denying the authority of the church, there no longer remains any external means, which God could use to dispel the doubts of the ignorant, and to inspire the faithful with necessary humility. In order that such an argument could be made, at the time of our Lord's condemnation, it would be necessary to say that there was, then, no external means, to discover the truth; no certain authority, to which all were bound to submit. Now, sir, who can say so? For Christ was then upon earth: the eternal Son of God, to whom a voice from above gave testimony before all the people, *This is my beloved Son, hear ye him;*† he, who, to confirm his mission, raised the dead to life, restored sight to the blind &c.; the incarnate wisdom of the Most High, appeared then, visibly, among men. There existed, therefore, an external means, a visible authority.—It was contested—I know it, sir; but it was infallible. I do not pretend that the authority of the Church, is never contested: I listen to you, sir, who contest it; but I say that it ought

\* 2 Corinth. i. 24.

† Math. iii. 17.—2 Peter, i. 17.

not to be contested by Christians. I say that it is infallible; I say that there never was a time in which there did not exist, upon earth, a visible and a speaking authority, to which all should yield. Before Christ, we had the Synagogue: when the Synagogue was to fail, Christ himself appeared: when Christ retired, he left his Church, to which he sent the Holy Ghost, to teach her all truth.\* Bring back Jesus Christ teaching, preaching, working miracles; and I have no need of the Church: but if you take away the Church, I must have Jesus Christ, in person, speaking, instructing, deciding with miracles and an infallible authority.—But we have his Word—Yes, undoubtedly, we have a holy and adorable Word; but a word which suffers itself to be explained and handled as one pleases, and which replies nothing to those who misunderstand it.” Thus far Bossuet.

To this Mr. Claude had nothing to answer. He repeated part of what he had already said; and insisted upon the text of St. Paul, cited above. “I was glad,” says Bossuet, “that he came back to this passage; and merely asked him if, when St. Paul wrote to the Corinthians, *We do not exercise dominion over your faith*, he meant that they were bound to examine after him. He saw, very well, that he did not; and he granted it.”

“I concluded thus: the Church, sir, does not mean to domineer over our faith, when she commands us to believe her decisions; for she claims not this authority of herself, but she derives it from the Holy Ghost, by whom she is inspired. Nor do I, as you pretend, equal the authority of the Church to that of the Apostles. They were the authors of revelation; the first who received the truths, which God chose to reveal: the church is only the inter-

\* Bossuet refers to no particular texts: among the many which could be adduced in support of his last assertion, take the following:

“I will ask the Father, and he shall give you another Paraclete, that he may abide with you for ever—the Spirit of truth.” John, xiv. 16.

“These things have I spoken to you, abiding with you. But the Paraclete, the Holy Ghost, whom the Father will send in my name, he will teach you all things, and bring all things to your minds whatsoever I shall have said to you.” Id. xiv. 26.

“When he, the Spirit of truth, is come, he will teach you all truth.” Id. xvi. 13.

preter, and guardian of these truths. But, admitting this essential difference between the Apostles and the Church, I say that the Church is not less inspired to interpret, than the Apostles were to establish; and that, receiving the grace of interpretation from the same Holy Ghost, who gave the first revelation to the Apostles, she domineers no more over consciences by interpreting, than they did by establishing. They both, according to *the measure of the giving of Christ*, which is granted to them, make the Holy Ghost exercise dominion over our consciences." X. Z.

(To be continued.)

### WINTER A SEASON FOR REFLECTION.

THERE are emotions which every where characterize the different seasons of the year. In its progress, the savage is led as well as the sage, to see the varying attributes of the "divine mind;" and, in its magnificent circle, it is fitted to awaken in succession, the loftiest sentiments of piety which the heart can feel.

When spring appears; when the earth is covered with its tender green, and the song of happiness is heard in every shade, it is a call upon us to religious hope and joy. Over the infant year, the breath of heaven seems to blow with paternal softness, and the heart of man willingly participates in the joyfulness of awakened nature.

When summer reigns, and every element is filled with life, and the sun, like a giant, pursues his course through the firmament above, it is the season of solemn adoration: we behold then, as it were, the majesty of the presence of God: and wherever we direct our eye, "The glory of the Lord seems to cover the earth, as the waters cover the sea."

When autumn comes, and the annual miracle of nature is completed: "When all things that exist, have waited upon the God who made them," it is the appropriate season of thankfulness and praise; the heart bends with instinctive gratitude before him whose beneficence "Neither slumbers nor sleeps:" and who, from the throne of glory, "Yet remembereth the things that are in heaven and on earth."

The season of winter has also similar instructions: to the thoughtful and the feeling mind it comes not without a blessing upon its wings: and perhaps the noblest lessons of religion are to be learnt amid its clouds and storms.

It is, in the first place, a season of solemnity, and the aspect of every thing around us is fitted to call the mind to deep and serious thought: the gay variety of nature is no more; the sounds of joy have ceased, and the flowers which opened to the ray of summer are all now returned to dust. The sun himself seems to withdraw his light, or to become enfeebled in his power; and while night usurps her dark and silent reign, the hosts of heaven burst with new radiance upon our view, and pursue through unfathomable space their bright career. It is the season when we best learn the greatness of "Him" that made us. The appearances of other seasons confine our regards chiefly to the world we inhabit: it is in the darkness of winter that we raise our eyes to "Those heavens which declare his power, and to that firmament which sheweth his handy-work." The mind expands while it loses itself amid the infinity of being: and from the gloom of this lower world, imagination anticipates the splendors of "Those new heavens and that new earth," which are to be the final seats of the children of God.

But there is still a greater reflection which the season is destined to inspire: while we contemplate the decaying sun: while we weep over the bier of nature, and hear the winds of winter desolating the earth: what is it that this annual revolution teaches even the infant mind? Is it, that the powers of nature have failed, that the world waxeth old, and that the night of existence is approaching? No! It is that this reign of gloom and desolation will pass: it is, that spring will again return, and that nature will re-assume its robe of beauty. In the multitude of years that have gone before us, this mighty resurrection has annually been accomplished: to our fathers, and the ancient time before them, the yearly beneficence of heaven has been renewed; and while the night of winter has sunk in heaviness, joy has as uniformly attended the morning of spring.

There is no language which can speak more intelligibly to the contemplative mind, than the language of nature: and it is re-

peated to us, as it were, every year, to teach us to place our confidence in God. It tells us, that the power which first created existence is weakened by no time, and subject to no decay: it tells us that in the majesty of his reign, "A thousand years are but as one day," while in the beneficence of it, "One day is as a thousand years:" it tells us, still farther, that in the magnificent system of his government, there exists no evil; that the appearances, which to our limited and temporary view seem pregnant with destruction, are, in the mighty extent of his providence, the sources of returning good; and that, in the very hours when we might conceive nature to be deserted and forlorn, the spirit of the Almighty is operating with unceasing force, and preparing in silence the renovation of the world.

Such are the reflections which this season is fitted to bring: amid the solemn thoughts which it awakens, it leads us to the contemplation of that boundless wisdom, which governs the revolutions of nature: amid the apparent decay of being, it reminds us of that Almighty power by which all is renewed.

The seasons of the year, while they testify though with various voice, the attributes of the Almighty, are also analogous to the condition of man: and every language is full of those similitudes which arise from the progress of the year, and the progress of human life.

Its first and most obvious analogy is to that of old age: to the darkened eye, and the decaying frame, and the hoary head upon which the snows of time have fallen: some among us have arrived, like the year, at the winter of their days; but, as in the revolutions of time, he that formed them has not decayed. The same power which first called them into being, and spread the blossoms of the spring, is now, in his great system, conducting them to the termination of their days, and resolving their material frame into the dust from which it sprung: it is indeed a season of solemnity, but let it not be a season of gloom: it is the same goodness which first led us into life, which is now withdrawing us from it: it is the same unwearied care which presided over the hour of our birth, that will finally preside over the hour of our dissolution. Amid the desolations of winter, the voice of nature proclaims, that spring will return, and the earth

will be again covered with the glory of the Lord. Amid the weakness and weariness of age, the voice of revelation assures us, that another spring shall visit the grave. "That the dead shall rise, and they shall be changed: "And the infirmities of age shall put on immortality."

The next relation which the season of winter has to the condition of man, is to that of those who mourn; those who in this imperfect and unfinished state of being, are suffering under the apparent influences of chance and time. How many are there, to whom this similitude may apply! they who labour under the pressure of unmitigated disease; or struggle with the hardships of hopeless poverty; or weep over the many unforeseen miseries of domestic life; they who have once known better days, and are now consigned by a cruel world, to obscurity and neglect: and they far more, who bend over the ashes of those whom they loved, and bereaved of all they held dear, refuse the voice of comfort. To such mourners, to those who in this state of trial are suffering with resignation, the language of consolation is doubtless that of religion. It is such tears which faith alone can dry. And upon such, "That the spirit of God descends, with healing upon his wings."

But nature too has its voice of consolation: the same God who made the summer the emblem of the duties of prosperity, has made winter also the emblem of the graces of adversity. We have arrived, then, at the moral winter of our being; the night of sorrow is closing over our heads; and the sun which brightened our former days, seems to be withdrawing from our view. It is the kindred spectacle which nature now presents to our eyes: yet the sun, we know, will again return unto his place in the heavens: the clouds that shroud the face of the earth will disappear, and the voice of joy will be heard amid the promises of another season. The providence which thus watches over material nature, is not regardless of the moral happiness of man: nay, rather, it is thus that he opens to us the laws of his government and that he makes the year of nature the emblem of our immortal year: that, in his moral system, there is no evil to the virtuous: and that it is not the momentary state, but the final issue which is to disclose its eternal design.



Thus, while the storms of winter are preparing the earth for the blossoms of another spring, let them be the sign to us of those kind severities by which he prepares our souls for greater joys; by which he purifies our desires, and strengthens our faith. And while, during the long night, we behold the splendours of the distant heavens, let them point out to our prophetic eye, that region of final bliss, where, after the wilderness of life is past, there is "rest for the children of God."

Of the innumerable eyes that open upon nature, none but those of man see its author and its end. There is something very solemn in this mighty privilege: it is the privilege of a being not made to perish with time, and formed, in some greater hour, to know him who inhabiteth eternity: it is the privilege, still more, of that being, whom, amid the clouds and darkness of this lower world, the Son of God came in mercy to seek and to save.

Let then, the storms of winter blow, and the rains of heaven descend: while every inferior nature shrinks from their approach, let us meet them as the signs of the same goodness, which brings forth the promises of spring, and fulfils the hopes of the harvest: let us see them, as the evidence of that wisdom, which makes momentary evil the source of final good; and which can make the tears which mortality sheds, in a better state, to be reaped in joy. Whatever may be the natural or moral appearances which we behold, let us never forget that the same Almighty mind reigns amid them all: and that, amid the winter of our moral nature, that mind is formed, and those dispositions are nursed, which are to re-awaken, under the influence of a greater spring: and to exist when the revolutions of nature are past, and when time itself shall be no more. A.

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#### VESUVIUS.

"The awful mountain lifts its double head,  
While burning lava fills the shores with dread."

VESUVIUS was, in ancient days, celebrated for the fertility of its soil, and beautifulness of its situation; but it is now a desert: and save a few green spots, there is scarce a shrub for the wearied bird to repose on, in its solitary flight across its wilderness,

Martial, in the following lines, describes the change which has taken place:

Hic est pampineis viridis Vesuvius umbris,  
Presserat hic madidos nobilis uva lacus.  
Hæc fuga, quam Nisæ colles, plus Bacchus amavit  
Hoc nuper Satyri monte dedere choros;  
Cuncta jacent flammis, et tristi mersa favilla  
Næ superi vellent hoc licuisse sibi.

Here verdant vines o'erspread Vesuvius sides  
The generous grape here pour'd her purple tides,  
This Bacchus lov'd beyond his native scene,  
Here dancing Satyrs joyed to trip the green.  
Now flaming embers spread dire waste around  
And Gods regret that Gods can thus confound.

Historians mention twenty-five eruptions of this mountain, before the birth of Jesus Christ. I shall omit those that preceded the Christian era, and enumerate those that followed it. The first was during the reign of Titus, son of Vespasian, in the year 81, on the first day of November. It vomited forth dreadful flames, mingled with ashes and sulphur, which covered the two ancient cities of Pompeia and Herculaneum. Among the infinite number of persons who perished, the most celebrated was the elder Pliny. The circumstances of his death are elegantly related by Pliny the younger, in his letters, (22d to Tacitus,) and thus translated by the classic pen of Melmoth:

"The letter which in compliance with your request I wrote to you concerning the death of my uncle, has raised, it seems, your curiosity, to know what terrors and dangers attended me while I continued at Misenum; for there, I think, the account in my former broke off.

"Though my shocked soul recoils, my tongue shall tell."

"My uncle having left us, I pursued the studies which prevented my going with him, till it was time to bathe; after which I went to supper, and from thence to bed, where my sleep was greatly broken and disturbed. There had been for many days before some shocks of an earthquake, which the less surprised us, as they are extremely frequent in Campania; but they were so particularly violent that night, that they not only shook

every thing about us, but seemed, indeed, to threaten total destruction. My mother flew to my chamber, where she found me rising, in order to awake her. We went out into a small court belonging to the house, which separated the sea from the buildings. As I was at that time but eighteen years of age, I know not whether I should call my behaviour in this conjuncture, courage or rashness; but I took up Livy, and amused myself with turning over that author, and even making extracts from him, as if all about me had been in full security. While we were in this posture, a friend of my uncle's, who was just come from Spain to pay him a visit, joined us, and observing me sitting with my mother, with a book in my hand, greatly condemned her calmness, at the same time that he reproved me for my careless security; nevertheless, I still went on with my author. Though it was now morning, the light was exceedingly faint and languid; the buildings around us tottered, and though we stood upon open ground, yet, as the place was narrow and confined, there was no remaining without certain and great danger; we therefore resolved to quit the town. The people followed us in the utmost consternation, and (as to a mind distracted with terror, every suggestion seems more prudent than its own,) pressed in great crowds about us on our way out. Being got at a convenient distance from the houses, we stood still in the midst of a most dangerous and dreadful scene. The chariots which we had ordered to be drawn out, were so agitated, backwards and forwards, though upon the most level ground, that we could not keep them steady, even by supporting them with large stones. The sea seemed to roll back upon itself, and to be driven from its banks by the convulsive motion of the earth: it is certain, at least, the shore was considerably enlarged, and several sea-animals were left upon it. On the other side, a black and dreadful cloud, bursting with an igneous and serpentine vapour, darted out a long train of fire, resembling flashes of lightning, but much larger. Upon this, our Spanish friend, whom I mentioned above, addressing himself to my mother, with great warmth and earnestness, 'if your brother and your uncle,' said he, 'is safe, he certainly wishes you to be so too; but if he has perished, it was his desire, no doubt, that you might both survive him; why, there-

fore, do you delay your escape a moment?" We could never think of our own safety, we said, while we were uncertain of his. Hereupon our friend withdrew from the danger with precipitation. Soon afterwards the cloud seemed to descend and cover the whole ocean, as indeed it entirely hid the island of Caprea and the promontory of Misenum. My mother strongly conjured me to make my escape, at any rate, which, as I was young, I might easily do; as for herself, she said, her age and corpulency rendered all attempts of that sort impossible; however, she would willingly meet with death, if she could have the satisfaction of seeing that she was not the occasion of mine. But I absolutely refused to leave her, and taking her by the hand, I led her on; she complied with great reluctance, and not without many reproaches to herself for retarding my flight. The ashes now began to fall upon us, though in no great quantity. I turned my head and observed behind us a thick smoke, which came rolling after us like a torrent. I proposed while we had yet light, to turn out of the high road, lest she should be put to death in the dark by the crowd that followed us. We had scarce stepped out of the path, than darkness overspread us, not like that of a cloudy night, or when there is no moon, but of a room when it is shut up and all the lights extinct. Nothing then was to be heard but the shrieks of women, the screams of children, and the cries of men; some calling for their children, others for their parents, others for their husbands, and only distinguishing each other by their voices; one lamenting his own fate, another that of his family; some wishing to die from the fear of dying; some lifting their hands to the gods, but the greater part imagining that the last and dreadful night was come, which was to destroy both the gods and the world together. Among these were some who augmented the real terrors by imaginary ones, and made the frightened multitude believe that Misenum was actually in flames. At length a glimmering light appeared, which we imagined to be rather a fore-runner of an approaching burst of flames, (as in truth it was,) than the return of day: however, the fire fell at a distance from us: then again we were immersed in thick darkness, and a heavy shower of ashes rained upon us, which we were obliged every now and then to shake off, other-

wise we should have been crushed and buried in the heap. I might boast, that during all this scene of horror, not a sigh, or expression of fear, escaped from me, had not my support been founded in that miserable, though strong consolation, that all mankind were involved in the same calamity, and that I imagined that I was perishing with the world itself. At last, this dreadful darkness was dissipated by degrees, like a cloud of smoke; the real day returned, and even the sun appeared, though very faintly, as when an eclipse is coming on. Every object that presented itself to our eyes, (which were extremely weakened,) seemed changed, being covered over with white ashes, as with a deep snow. We returned to Misenum, where we refreshed ourselves as well as we could, and passed an anxious night between hope and fear, though indeed with a much greater share of the latter, for the earthquake still continued, while several enthusiastic people ran up and down, heightening their own and their friends' calamities, by terrible predictions. However, my mother and I, notwithstanding the danger we had passed, and that which still threatened us, had no thoughts of leaving the place, till we should receive some account from my uncle.\*\*

Such were the circumstances of the first eruption, under which the elder Pliny was buried: of whom Petrarch sings in his "*Trionfa della Fama*,"

Mentre Io mirava, subito hebbi scorto

Quel Plinio Veronese suo vicino

A saver molto, à morir poco accorto.

The second eruption took place in the year 124.

The third in the year 471. Marcellinus and Procopius relate, that the cinders were driven over almost all Europe. They fell so rapidly in Constantinople, that a day was appointed, in that city, for prayer, to appease the anger of God. We may easily conceive how Naples, (which is only eight miles from the mountain,) must have been damaged, from the huge rocks, and ashes, and igneous matter which were emitted, and the dreadful earthquakes that accompanied the eruption.

\* The particulars concerning his uncle's death, are related in another letter to Tacitus. (letter 16, vi. book). It would be too long to transcribe it here. I refer the reader to the original, or to the elegant translation of Melmoth.

The fourth happened in 685, in which the flames not only spread over the surrounding land, but hovered, in horrid evolutions, over the agitated sea.

The fifth happened in 983: it was predicted by a certain solitary, of whom Baronius makes mention in his annals.

The sixth happened in 993. The flames spread as far as Rome. The seventh happened on the 24th of February, 1036. The eighth in the year 1038. The ninth in the same year, 1038. The tenth on the second of May, 1139. The eleventh in 1430. The twelfth in 1500. The thirteenth in 1631—which lasted from the 16th of December till the 23d. The fourteenth in July, 1660.

The fifteenth in 1682, from the 14th of August until the 26th; during two days the sun was darkened by the showers of ashes and dense gloom that spread over Campania: during four days, the bellowings of the mountain were heard more than twenty-two miles off: and, for three hours, the whole city of Naples, and the vicinity at ten miles distance, trembled. The people that inhabited the foot of the mountain, stunned with the thunder of its noise, alarmed at the destruction that threatened them, and unable to support the stench of sulphur, fled, in consternation, to the city of Naples.

U. U.

(To be continued.)

### PENANCE.

*Sum Dea, quæ facti, non factique exigo pœnas;*

*Nempe ut pœniteat: Sic Μαρτύρια vocor.—AUSON.*

THE law of Nature was, from the beginning, impressed on the minds of men and written in their hearts by the Creator: they would not read it there—he engraved it on tables of stone. In “the fulness of time,” Christ came down from Heaven, not to abolish, but to fulfil, and perfect this law; giving us, both the will, and the strength, necessary to comply with its injunctions. Penance, in the sense of “an infliction, suffered as an expression of repentance for sin,”\* is one of the prescripts of the law of

\* This is the definition given by Johnson.

Nature. Thus can we account for the following remarks of Dr. Johnson:\*

"In times and regions so disjoined from each other, that there can scarcely be imagined any communication of sentiments either by commerce or tradition, has prevailed a general and uniform expectation of propitiating God by corporeal austerities, of anticipating his vengeance by voluntary inflictions, and appeasing justice by a speedy and cheerful submission to a less penalty, when a greater is incurred.

"Incorporated minds will always feel some inclination towards exterior acts and ritual observances. Ideas not represented by sensible objects are fleeting, variable, and evanescent. We are not able to judge of the degree of conviction which operated at any particular time upon our own thoughts, but as it is recorded by some certain and definite effect. He that reviews his life in order to determine the probability of his acceptance with God, if he could once establish the necessary proportion between crimes and sufferings, might securely rest upon his performance of the expiation; but while safety remains the reward only of mental purity, he is always afraid, lest he should decide too soon in his own favour, lest he should not have felt the pangs of true contrition; lest he should mistake satiety for detestation, or imagine that his passions are subdued when they are only sleeping."

"Austerities and mortifications are means by which the mind is invigorated and roused; by which the attractions of pleasure are interrupted, and the chains of sensuality are broken. It is observed by one of the fathers, 'that he who restrains himself in the use of things lawful, will never encroach upon things forbidden.' Abstinence, if nothing more, is at least, a cautious retreat from the utmost verge of permission, and confers that security which cannot be reasonably hoped by him that dares always to hover over the precipice of destruction, or delights to approach the pleasures which he knows it fatal to partake. Austerity is the proper antidote to indulgence; the diseases of mind as well as body are cured by contraries, and to contraries we should readily have recourse, if we dreaded guilt as we dread pain."

\* Rambler, No. 110.

How does the law of Grace view these dictates of a soul "naturally Christian?" It confirms, and ennobles them all. To subdue the passions, to curb the senses, "to crucify the flesh,"\* are positive precepts of the evangelical law. Jesus Christ carried his cross, and commanded us to carry ours after him.† To pretend to be the disciples of a God who was born in a stable and died on a cross, whilst we are slaves to the pleasures and follies of this world, is an illusion. To wish to obtain the rewards of him, whose commandments we violate, is an absurdity; and to call ourselves Christians, when we lead an unmortified life, a contradiction. For what is a Christian? "A man," answers Bossuet, in the language of St. Paul, "who rejoices in hope:" and in the meantime what is he? "he is patient in tribulations." X. Z.

#### THEOLOGICAL WORKS OF LIGUORI.

*"Reflexions sur la Sainteté et la Doctrine du B. Liguori," Lyon et Paris, 1823.*

FROM the time in which these theological works first appeared, we have witnessed the accomplishment of what Benedict XIV. had announced in his brief, namely, that "they would obtain an universal suffrage, and would prove of great utility." Both the one and the other have been demonstrated, by the number of editions which they have gone through, and the eagerness, with which they have been demanded, in all parts of the world. The object of the present notice is to exhibit this fact.

#### EUROPE.—*Italy and its environs.*

At Naples and Venice, seven expensive editions were issued, during the life-time of the venerable author: and, when his life was published in 1802, the tenth edition was completed, a great number of copies was called for in Germany, Poland, Portugal, Switzerland, and a new edition was printed in Spain. In Calabria, Father Foderari, a man of renowned merit, was accustomed to say: "I respect the opinions of Liguori: they inspire me with confidence, and give tranquillity to my conscience. He has written his works upon his knees, before the crucifix; I study

\* Galat. v. 24.

† Matth. x. 38. xvi. 24.



them upon my knees, in testimony of my profound respect for the author.

At Messina, in Sicily, a Dominican of great learning, hearing a person speaking unfavourably of the works of Liguori, replied: "From my youth, I have defended them; I have recommended them to our young men; and have always made them the rule by which I direct the consciences of others."

At Rome, they were re-printed in 1767, and the Editor remarks that, "*extra Europam translata, communicque plausu sunt recepta.*"

At Florence, they were highly esteemed, and extolled on account of their *profound science, justness of thought, and impartiality.*

At Bologna, they were adopted in a full congregation of the Clergy.

In Corsica, we are assured, that they were almost the only standard of morals in use. (*Life of Liguori*, vol. 3. lib. 4. c. 16.)

#### FRANCE.

In the supplement of the "Dictionnaire Historique," of Feller, (Lyon 1819, verb. Liguori) is to be found the following eulogium: "we may be perfectly satisfied on the score of these moral works, when we reflect, that they have been not only approved and praised by Benedict XIV, but that they have been cited, by that celebrated and learned Pope, in his grand work *de Synodo diœcesana*: this never would have been done, if the doctrine which they contain were in any way reprehensible." "At Rome," continues the writer, "they have been looked upon as faultless."

#### SPAIN.

It is manifest from the testimony and depositions of the Spanish Prelates produced at Rome, that the moral works of Liguori are most esteemed in that kingdom. The abridgment of them, made by the author in Italian, has been translated into Spanish.

#### GERMANY.

The Italian abridgment in three volumes has been translated into German, and spread through Austria, Switzerland, and all parts of the empire. At Augsburg, besides the preceding editions, the whole of the Theology was re-printed in 1772, received with

applause by all the learned, and the edition was soon exhausted. Peter Obladen, a man no less learned than zealous, published in 1774, another edition, which was accompanied by the following eulogy: "Libellum etc. a Rmo et zelosissimo D. Alphonso Liguori Episcopo italicè conscriptum et post iteratas in hâc linguâ editiones a R. P. Obladen in linguam Germanicam translatum, eo digniorem prelo censeo, quia iis, quibus cura animarum incumbit, non solum *multa saluberrima ad praxim* sed et quæ ad *ipsius pastoris* majorem perfectionem et concreditarum ovium salutem conducunt, suppeditat." F. Francis Brunet, vicar general of the Fathers of the mission, found at Louvain, 1791, the Bishop of Amiens, (Mr. Machault,) reading Ligouri on his knees.

#### POLAND.

At Polosch, he is so much esteemed, that there is no curate without his works. The Bishop and Prince of Plocko, brother to King Stanislaus Augustus, in his pastoral letter to his clergy, in 1775, recommends him in preference to all other authors.

#### TURKEY.

In Servia and Bosnia, he has been adopted by the Bishops, and recommended to their clergy.

#### ASIA.

In the Indies, as many missionary Priests of S. Vincent of Paul have testified, the clergy, especially at Goa, make use of his moral theology.

#### AMERICA.

In South America, he is in great repute: a large number of copies of his works have been sent thither: at Mexico, his sanctity and learning are highly appreciated. At Macerata, a bookseller declared, that he gained more by the sale of Liguori's works than of any others.

M. Guthier, Confessor of the Queen of Naples, testified that his works had been printed by the protestants, as a matter of speculation. And, so urgent was the demand for any thing from his pen, that many tracts were propagated under his name at Warsaw.

From these details, it is manifest, that the moral Theology of Ligouri, is in high repute throughout the Christian world: and

that they may, with safety, be made the standard for every director of consciences. It is the mere desire of representing in its proper light, a subject which cannot but prove interesting to the curious and inquiring, that this sketch has been given in the present number. The attention of the reader may again be called to it, on some future occasion.

Y. Y.

### ECCLESIASTICAL RESEARCHES.

ST. PAUL, having seen in a vision, a Macedonian, inviting him to preach the gospel to his countrymen, embarked at Troas, and arrived at Phillippi; where, as we learn from the acts of the apostles, he gained over many distinguished proselytes. From Phillippi, he proceeded, after some stay, to Athens. This city, once the most powerful in Greece, retained few vestiges of its pristine greatness, except the cultivation of the arts, and an extraordinary thirst for the refinements of literature and philosophy. Of this place, the two leading sects were the stoics and epicureans: with these St. Paul was soon engaged in dispute. The novelty of his doctrines, and the knowledge which he displayed, excited their curiosity, as well as admiration: that they might hear him more at length, they conducted him to the Areopagus.\* The apostle, standing in this august assembly, which was considered the oracle of all Greece, thus addressed them: "Athenians, in passing through your city, I, every where, observed, that your superstition distinguished you from all other nations. Noticing the several objects of your religious veneration, I found one altar having these words inscribed on it, 'TO THE UNKNOWN GOD.'† What, therefore, you worship without knowing, that do I preach to you."

\* Act. 18. Vid. August. de Civit. Dei lib. 18. 10. The justice of the Areopagites was so proverbial, that even Cicero thought that he could not confer on a man a greater praise, than by styling him an "Areopagita." Ad Attic. lib 1. But their wisdom was the wisdom of the world!

† Thucydides relates, that there were twelve altars in the Forum at Athens, on one of which was this inscription, according to S. Jerome: *DIS ASIÆ, EUROPÆ, ET LYBIÆ, DIS IGNOTIS ET PEREGRINIS.* Hier in Tit. 1. Vid. Spondan. ad ann. 52. iii.

He then spoke of the creation of the world; the crimes in which mankind were immersed; the general judgment; and resurrection of the dead. At first, he was listened to with attention: but when he came to speak of the resurrection of the dead, some derided his doctrine, others exclaimed that he had said enough for the present, that they would take another opportunity to hear him farther, on the same subject. We are informed of two only, who were converted on this occasion: Denis, one of the judges of the Areopagus, who afterwards became bishop of Athens, and a woman, whose name was Damaris.\*

Immediately after this, Paul went to Corinth,† the most flourishing city of Greece, since the decay of Athens and Lacedæmon; and abounding with all the luxuries of life. St. Paul remained there eighteen months; announcing the gospel in the synagogue, and to the more docile gentiles. The Jews of this city evinced such obduracy, that, according to the counsel of the Saviour, Paul shook the dust from his feet, as a testimony against them; and from that moment, turned his whole attention to the gentiles. These afforded him great consolation; and he continued subsisting by the labour of his own hands at Corinth: where he wrote his epistles to the Thessalonians.‡ This body of the faithful constituted one of the fairest portions of the rising church; his first epistle testifies the joy which he felt in witnessing the fervour of their faith and piety. The second epistle was written to console them for the grief they had conceived at his first letter, which they interpreted in a sense very different from that, which the apostle had intended to convey. The epistles of St. Paul are ranged in the sacred volume, according to the rank held by the churches to which they were addressed; but the two written to the Thessalonians, are the first in order of time. To abridge them would be to diminish their beauty; and the historian can only refer those who are desirous of perusing them, to the sacred text itself.

\* Act. 17. It is generally believed that Damaris was the wife of Denis: this is the opinion of S. Ambrose (ep. ad Vercell.), S. Augustine (Serm. de Semin.), S. Chrysostom (de Sacerdot.), &c. &c.

† Act. 18.

‡ 1 Thess. 1.

St. Paul, having departed from Corinth, and visited many of the churches which he had founded in Asia, at length arrived at Ephesus;\* where he remained from the fifty-fourth, till the fifty-seventh, year of the Christian era. Ephesus was the most commercial city of Asia Minor; the residence of a proconsul, and famous for the temple of Diana, whose magnificence, and pompous ceremonies attracted the attention of the curious, from every quarter of the world. To preach the religion of the Son of God at Ephesus, was therefore to announce it to the whole continent of Asia, and to all the Grecian islands. The zeal of the holy apostle was quickened at the prospect of so abundant a harvest; he entered on this mission with his wonted courage; preached and exercised the gift of miracles, with great success. The Ephesians were given to magic; but all who were converted, delivered up their books on that subject, which were publicly burned, to the value of fifty thousand pieces of silver.†

From this city, St. Paul wrote his first epistle to the Corinthians.‡ The object of which was to remove some scandals, which had found their way amongst them: he severely reproaches them with the profanation of the holy eucharist. He tells them, in the most forcible language, that they distinguished not the bread of angels from ordinary food; and that by receiving unworthily, the body and blood of Jesus Christ, they ate and drank their "own condemnation." These expressions of the apostle, are so precise, so energetic, and so terrible, that he never would have made use of them if the bread, thus profaned, were not, in reality, the flesh of Jesus Christ: and it is violating all the received usages of language, to distort them into a figurative sense. Even in this fervent church which he had fostered with so much care, and "solicitude" were to be found some shameful vices, at which even the pagans themselves had reason to be scandalized. Among others, that of the incestuous man living in a criminal connexion with his father's wife, is peculiarly marked:§ The apostle commanded that degenerate Christian to be

\* Act. 20. Spondan. ad ann. 55. i.

† Hier præf. ep. ad Ephes.

‡ Spondan. ad ann. 57. i.

§ 1 Cor. 15.

given over to Satan, "for the salvation of his soul;" that is, to be excluded for a time, from the communion of the faithful; so that, humbled by his fall and punishment, he might have recourse to heaven for forgiveness: and by his rigorous penance, deserve to be re-admitted among the brethren.\* The Christian reader is afflicted, and the infidel rejoices, at meeting with such an example of corruption in the most fervent times, and in one of the most flourishing of the apostolic churches. But we have much more reason to be astonished at the change, which was so suddenly effected among men, born and educated in the midst of crimes; and at the eminent sanctity to which most of them attained, under the instructions of the great apostle of the gentiles.

This sentiment of wonder will be still more increased, if we reflect, that Corinth, at this era, presented a scene of lewdness and debauch, unparalleled in the annals of pagan history. A thousand female slaves were publicly devoted to the worship of Venus. To that impure goddess, the whole city was dedicated;† and yet this reformer did not confine his instructions to the essential laws of conjugal fidelity, he conducted them to the highest perfection of virginal and Christian purity. In a word, the first epistle to the Corinthians, is a model of the most active and enlightened zeal: severity, tempered with mildness; reproof with encouragement; and pastoral solicitude with paternal tenderness.

But while St. Paul was thus employed in preaching the name, and diffusing the spirit, of Jesus Christ, the infernal powers attempted to raise up a rival not only to the apostle, but even to his adorable Master. This was the famous Apollonius Tyanceus, the most illustrious advocate of paganism and profane philosophy. His birth was noble; his genius transcendent; the powers of his memory unexampled.‡ He was skilled in all the arts and sciences of Greece, and to the embellishments of his mind were added the exterior advantages of a tall and dignified stature, and a countenance of more than human comeliness. He professed the severe philosophy of Pythagoras, and affected the

\* Spondan. 57. iv. v. vi.

† Strab l. 8. Athen. l. 13.

‡ Philostr. l. 1. et seq.

most rigorous austerity of manners. With all his zeal or affected wisdom, he testified an extreme devotion to the popular worship of the gods. He came to Ephesus in the beginning of the reign of Nero, and practised a thousand crafty impositions, which the credulous multitude mistook for so many undoubted miracles.\* The test by which such pretended miracles can be established, is that which the Son of God himself has given to us; "by their fruits, you shall know them." Were they wrought to disseminate the truth; or to increase the blindness and follies of mankind?

But who can vouch for the authenticity of the facts, recorded in the life of the apostle of paganism? It was written by Damis, who associated himself to Apollonius in the East; one of those disciples, whom Lucian stigmatizes as unworthy the least respect. Even this work is lost; and all that remains is an indigested fragment, which the sophist Philostratus gathered from hearsay, to gratify the prejudices of queen Julia, the avowed enemy of the Christian name.† However the fact may be, the prophet of idolatry was forced to yield to the apostle of Christ: and the work of the living God subsists to this day, in the very place, where, after two centuries, the name of Apollonius was forgotten.

C. C. P.

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#### CHURCHES, CHARITABLE INSTITUTIONS, &c. OF BALTIMORE.

##### THE CATHEDRAL.

OF all the stately edifices, from which this metropolis derives the name of the monumental City, none can stand pre-eminent, all, on the contrary, must be ranked inferior, to this noble structure. It conveys, at once, to the astonished mind an idea of the lofty soul of him who first conceived the gigantic design, the extraordinary munificence of those who contributed to it, and the magnanimous perseverance of him who brought it to its present condition. Italy, the mother of architecture and painting, would not disdain to place this Cathedral among the monuments of *her*

\* By Dio, he is styled a "magician." In Caracal. vid. Spondan ad ann. 68 xii.

† Spondan. ad ann. 68, xi.

Rome. America views, with wonder, the attempt to rival the magnificence of the old world, and Americans, no matter of what religious creed, cast up their eyes to its majestic cupola with sentiments of high complacency, and cannot but exclaim: here is a temple worthy the God of the Christians!

The Cathedral is situated on one of the finest lots in Baltimore; high, and now almost central; adjoining North Charles street, the most delightful part of the City. From its back piazza, the "Point" is seen spread in perspective before the eye; the column of Washington appears full in view; and the sight ranges abroad over a vast and picturesque space. It was begun by the venerable Archbishop Carroll; measures in length 166 feet; in breadth across the transepts, 115 feet; and from the area to the top of the dome, about 120 feet. The front is not only unfinished, but left in a rude condition, that the stranger, by the contrast between that part and those which have received their finish, may perceive, at a glance, that there is something grand yet to be done. The piazza, which, according to the original plan, is to be erected, will be a vast and expensive undertaking. The turrets which are to rise in the place of the rude clumps of brick on either side, will, it is hoped, be soon commenced, and in each will be hung bells, the peal of which will ring abroad, and be heard through the whole extent of the city.

The interior of this Church is perfectly finished; and, from the grand door, the eye may range throughout its spacious and magnificent compass, soar up to the massive dome, rest on the immense organ, the crimsoned chair of the Archbishop, the noble pulpit, and, above all, the paintings which adorn the walls, two of which are *chefs d'œuvres*, presented to the late Archbishop, by the most christian Kings Louis XVIII., and Charles XII.

The one on the right as you enter the main door, represents the taking down of Christ's body from the cross. Every object is perfect and drawn to nature. The sacred corpse is calm and majestic even in death: the Blessed Virgin is swooning away in insufferable grief: the big tear is made to stand in the eye of John: Magdalen is Magdalen indeed: Joseph of Arimathea appears in the true character of a feeling and adoring disciple: and Mary, the mother of Salome, with streaming turban, and extended arms,



looks up to heaven with an air of rapture and astonishment which insensibly communicate themselves to the breast of the spectator.

The picture on the left, over the baptismal Font, is a masterpiece of its kind, representing a scene in history with which few are unacquainted: S. Louis, King of France, before Tunis. On his way to Palestine at the head of his valiant crusaders, he turned his arms against the infidels of Tunis, the walls and battlements of which are faithfully depicted. The holy king is clad in the habit of a crusader, and is consigning to the grave the body of an officer who has fallen in the fight. The anatomy of the corpse is admirable, and the *tout ensemble* is a noble specimen of the talents of the author. There are many other beautiful paintings, which it would be too long now to describe.

There are three altars: the grand one was a present from certain clergymen of Lyons to Archbishop Maréchal: it is worthy the munificence of those friends of a noble-minded and amiable Prelate. The decorations are simple but majestic, in the true Cathedral style. The side-altars are pretty, the one dedicated to Christ, the good Shepherd; the other to the Blessed Virgin Mary.

The choir of the Cathedral is proverbial; under the management of a gentleman who has diffused through this city a taste for the highest beauties of music, it has acquired a character, which attracts and delights strangers from all parts. The congregation amounts to about six thousand. The officiating clergymen are, besides the Most Rev. Archbishop Whitfield, the Rev. Roger Smith, and the Rev. Charles Constantine Pise.

From the Churches, we turn to the charitable Institutions of Baltimore, which contribute, in no small degree, to keep up a spirit of piety and union, and to conciliate the good will and esteem of all deserving men.

#### THE INFIRMARY.

This Institution, attached to the Medical University, has been, for some years, under the direction of the Sisters of Charity, who wait on the sick with a spirit congenial to their name. The number of Sisters is eight. There is in the house a chapel, which has hitherto been attended by a clergyman from the Seminary.

**FEMALE ORPHAN ASYLUM.**

The new Asylum has lately been finished, and taken possession of by the Sisters of Charity. It is a handsome and spacious building, situated near the Cathedral, 45 feet in length, and 51 feet in breadth. It faces on Howard's park, and commands a beautiful prospect. To the liberality of our citizens of all denominations, the completion of this Asylum is indebted. At two Fairs held in its behalf, the sum of \$3000 was made each time. The number of orphans now under its roof is twenty-two; the day-scholars amount to about four hundred, and are daily increasing.

**BOYS' FREE SCHOOL.**

The lot on which this school-house stands, was given to Archbishop Maréchal by the liberality of Robert Oliver, Esq. It is 40 feet in length by 25 feet in breadth. It is under the direction of an association of gentlemen, who, by their untiring exertions, provide for the support of the teacher, Mr. Shea, who conducts the exercises on the monitorial system. By the same teacher, and in the same house, a Free Sunday-School is kept, which is numerously attended.

**MALE CONFRATERNITY.**

The object of this pious association is to diffuse the principles, and to inculcate the practice, of our holy religion, by the gentle, though forcible, influence of good example. It was established in April, 1812, by the venerable Archbishop Carroll, and placed under the immediate care of the Rev. Dr. Du Bourg. It was afterwards directed by the Rev. Dr. Maréchal, who, on his promotion to the Archiepiscopal See of Baltimore, appointed the Rev. Dr. Damphoux to replace him in the office of Director of this useful sodality.

**MARIA-MARTHIAN SOCIETY.**

The name of this pious association of ladies denotes the object of their institute. The good they effect in seeking out the poor and helpless sick, and assisting them both corporeally and spiritually, is incalculable. It was instituted under the late Archbishop, and flourishes in full vigour. The members meet, every

month, to give an account of their labours, and to arrange the affairs of the Society.

#### TOBIAS SOCIETY.

The good coloured women appear not to be outdone by the ladies of Baltimore. They have formed themselves into an association, the object of which is to bury the dead of their own colour. They visit and assist the sick, and after the death of the patient, accompany the corpse to the Church, and thence to the grave-yard: and commit it to the earth in the most solemn and religious manner. They are advised to receive communion once a month, in behalf of the faithful departed. Their dress is deep black with white cuffs, and a white badge on the breast. This association was likewise instituted under the late Archbishop.

#### THE OBLATES.

This is a religious society of coloured females who bind themselves by annual vows. It has but recently been instituted by the Rev. Mr. Joubert, with the approbation of the present Archbishop. They keep a boarding school for children of their own colour.

From this rapid review of the Churches, pious institutions, &c. of Baltimore, the reader may form an idea of the state of religion in this metropolis. It has prospered beyond the hopes of the most sanguine; it still advances with rapid progress; it is first among the foremost denominations; respected by all, and opening its arms to the "sheep" who are daily returning to its "fold."

Y. Y.

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#### VISIT TO THE ABBEY OF LA TRAPPE AT MILLERAY.

THE order of Trappists is now known in France only by tradition, and it is something to see the past re-appear amongst us, in the midst of our recent and fugitive institutions.

There are some words that act powerfully upon the imagination, before we have time to reflect upon them; such is the very name of a "Trappist." Formerly, when France was covered with Monasteries, a journey to La Trappe, was itself a memorable circumstance, an epoch in a man's life. Now, that our ideas are so strangely altered, and a heedless epicurism has placed all morality

in the senses, so that we cannot live but in the conflict of social interests, it is a spectacle truly astonishing to see these men taking no account of new doctrines, of the example of the world, or the agitations of nations, but shutting themselves up in solitude to follow these practices, even more austere than those of their predecessors.

Curious to behold with my own eyes the picture of manners so different from ours, I resolved to go and demand hospitality of the religious of the convent of Milleray. These good fathers exercise it towards all strangers. This custom is a remnant of patriarchal days, which is no where preserved but among the people of Asia. And it is something strange to retrace in modern France, the primitive customs of the ancient East.

We set out on foot from Nort, we passed through the town of Joué, and the whole of the forest of Nioreau, and we arrived at the town of Milleray, where we learnt the way to the Abbey. At first we followed narrow paths, concealed and bordered by meadows; further on we entered a large wood of oaks, these were as straight as fir trees, and of a remarkable height, set thick together, and deprived of their lateral branches. The last rays of the sun were lost among the foliage, the wind had fallen, and the silence of the place was in harmony with its sacred obscurity. A peculiar feeling of tranquillity seemed to prepare the soul to separate from the restless agitations of life, before it entered the asylum where they are dissipated for ever. As we came out of the wood, we perceived a large piece of water, and beyond it the walls of the abbey; never was a solitude better chosen for a cloister, and never did any scenery appear to me more romantic; the whole extent of the horizon was covered with woods, the middle space was filled by the moving mirror of waters, which reflected in their bosoms the colour of a stormy sky, whilst their borders, still more gloomy, reflected the deep shadows of the trees and the grey walls of the monastery.

The edifice, seen at a distance, has a most imposing aspect. It was originally built in 1132, but rebuilt in the last century. Its modern architecture is beautifully regular. It was anciently a convent of Bernardines, so that the cloister is restored to its primitive destination. As we advanced, we heard the measured

chant of the religious; the silence of nature, broken only by these voices, seemed still more majestic. We walked slowly, as if afraid that any motion might destroy the solemnity of the impression. We rung at the outer door, and the porter, one of the brethren, let us into the house; we passed in silence along the arcades of the cloister, where we saw nothing but the white habits of the Trappists, which formed a contrast with the shade of the walls: we entered the parlour or speaking room, where we were left.

Before us was a whole length portrait of St. Bernard, the first founder of the order, for the Trappists are reformed Bernardines. The Abbé de Rancé, finding the life of his religious but ill according with that of their patron, tormented by remorse of conscience, and wishing to expiate, by a life of great austerity, the disorders of his youth, instituted, in 1663, in his convent de la Trappe de Mortagne, the celebrated reform which bears its name.

We were contemplating the features of the eloquent abbot of Clairvaux, who possessed so remarkable an influence over the spirit of the age, when the door of the parlour opened. Two Trappists of advanced age entered slowly, they were two religious of the choir; their dress was a long robe of white woollen, their heads were shaved and covered with a cowl; this ancient costume is of striking simplicity, the cowl of the fathers is upon the model of the Roman toga. The two religious approached us without saying a word, and fell prostrate at our feet. I cannot describe the electrical emotion with which I was seized: these men, who would not do a base action for all the treasures of the earth, throw themselves before the feet of their fellow creatures. But by paying to the lowest of his guests an homage which we do not even pay to kings, the Trappist can do no more to honor the great ones of this world, and thus is civil equality consecrated by Christian humility.

Rising up, the two fathers made us a sign to follow them; they led us to the Church, where they gave us time to say a prayer, then they took us back to the parlor, and one of them read aloud a chapter from "The Imitation of Christ." As these religious retired, the F. Hotellier, or guest-master, came in: the office of this father is to receive strangers and entertain them during their

stay in the convent; he has, consequently, permission to speak: it would be impossible to form an idea of the complaisance of this good father, he is full of the most minute civilities, and most delicate attention. Hospitality is his duty, and he acquits himself of it as an act of religion, with as much fraternal charity as devotion.

- After a short conversation, the guest-master invited us to assist at Complin. We returned with him to the Church, the first religious who went in rung the bell, and another succeeded him, and thus all performed this office in turn. The choir monks ranged themselves in a recess at the top of the nave, the lay brothers, habited in brown, remained at the entrance. I could not help examining every thing around me: the cross, candlesticks, and even the ornaments of the altar, were all of wood, only the lamp and thurible are lined with copper in the inside; all metals are excluded from their churches, in imitation of the humility of Him, who was born in a stable and cradled in a manger, to trample upon earthly grandeur, and teach us to take off our affections from it. The simplicity which reigns in this retreat, extends also to the costume; all ranks are confounded beneath one common habit; the reverend father abbot has nothing more than the rest, except a pectoral cross of wood, hanging from a violet cord, a ring on his finger, and the wooden crosier of the ancient bishops. A picture of the Blessed Virgin Mary was before us, at the bottom of which were the following words from the scripture, "Come to me, all you who labour and are heavy burdened, and I will refresh you." What then is the charm of a religious life, since the Trappist considers it a relief from the agitation of ours?

After Complin, all the brethren went and prostrated in a line down the middle of the Church, and remained a long time in that posture. At first there was a profound silence, during which nothing was heard but the pendulum of the clock beating seconds. It was as the voice of time associated with eternity. Afterwards they entoned the "Salve Regina," this chaunt has a very grand effect. A single religious, from the bottom of the nave, begins the prayer in a very majestic tone, all the others, bowed down to the ground, answer him in a hollow and lengthened voice, like the accents of grief succeeding those of triumph:

this latter ceremony is truly sublime. Prayer is a communication between Man and God, and nothing causes greater emotion than this appeal from earth to heaven, from weakness to omnipotence. "Why do you prostrate?" said a modern *philosopher* to a priest, "you will be at all times near enough to the earth." "True, but man," says a Trappist, whose letter is now lying before me, "never seems to me more in his place, than when he humbles himself before the author of his being." R.

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### ON HOPE.

"Te Spes et rara Fides,  
— nec comitem abnegat."—*Hor. lib. 1. od. 29.*

HOPE, with its potent solacings, calms our sorrows, and soothes our woes, with the promise of a better hereafter. Hope is the precious, and last resource, which Providence affords us in our disappointments, and our calamities.

Man lives on desire, occupation, and hope. He, who has nothing to desire, nothing to do, nothing to hope, is the most wretched, and melancholy of beings.

Hope elevates our courage, sustains and augments our strength: it renders labour delightful, cheers the soul, and imparts elasticity to the spirit: it developes our talents, and causes us to discover resources by which we may free ourselves from the evils which we experience, and secure the accomplishment of our desires. Thus hope creates enjoyment by the anticipation of the good things which we wish for.

We should not, however, abuse the benefits of hope, by abandoning ourselves entirely to it, with a recklessness about the means to attain what we desire. We should, on the contrary, remember, that, if Providence resemble a tender mother who nourishes her children, we, like those children, should not fail to seek after that nourishment.

We often suffer ourselves to lose courage in our misfortunes, without making any use of the energies of our reason, and we do not reflect, that misfortunes are frequently the consequence of our listlessness, and improvidence.

For men of a pusillanimous disposition, hope is a flattering illusion, which perpetuates their miseries with an indiscreet confidence. They appear to look for miracles in their favour, and forget, that, according to the immutable order of things, they must concur towards the attainment of their own happiness.

On the other hand, many hope for what it is not in their power to obtain: their ambitious spirit urges them to disregard what they should endeavour after, and to run in pursuit of vain phantoms, whose delusive splendour attracts them. Ever wandering from project to project, they pass their lives in a continual illusion, and are always seduced by appearances, which make them lose sight of every thing real.

Others, tormented by their own natural inquietudes, and transported by their imaginations, have hardly reached the goal to which they were tending, before they lengthen still further their view; and the prospect which, at first, seemed to bound their desires, enlarges and expands before them.

How many do we not see, inflated by the smallest praise, feed themselves on vain hopes, and, in their delirium, become incapable of judging with rectitude, and blindly follow deceitful and dangerous guides.

Hope, when included in proper bounds, lavishes upon us the most valuable favours: she is our faithful companion, and in circumstances the most difficult, re-animates our spirits, and, often inspires into our bosoms a courage, which renders us superior to ourselves.

To conclude, since happiness is essentially identified with virtue, justice, and the fulfilment of our duties, we cannot hope for aught like felicity, unless we be virtuous, just, and attentive to our duties. This conviction has occasioned the following remark of a wise man: "if you would obtain the happiness for which you have hoped in vain, consign the past to oblivion, entrust the future to the wisdom of Providence, and put the present under the direction of virtue."

U. U.



## SLEEP.

If every day did not produce fresh instances of the ingratitude of mankind, we might perhaps be at a loss, why so liberal and impartial a benefactor as sleep, should meet with so few historians or panegyrists. Writers are so totally absorbed in the business of the day, as never to turn their attention to that power, whose officious hand so seasonably eases the burthen of life; and without whose interposition, men would not be able to endure the fatigue of labour however rewarded, or the struggle with opposition however successful.

Night, though to many the longest part of life, and to almost all, the most innocent and happy, is unthankfully neglected, except by those who pervert her gifts.

The astronomers, indeed, expect her with impatience, and felicitate themselves upon her arrival. Fontenelle has not failed to celebrate her praises; and to chide the sun for hiding from his view, the worlds which he imagines to appear in every constellation. Nor have the poets been always deficient in her praises. Milton has observed of the Night, that it is "The pleasant time, the cool, the silent."

These men may, indeed, well be expected to pay particular homage to night: since they are indebted to her, not only for cessation from pain, but increase of pleasure: not only for slumber, but for knowledge. But the greater part of her avowed votaries are the sons of luxury; who appropriate to festivity the hours designed for rest: who consider the reign of pleasure as commencing, when day begins to withdraw her busy multitudes, and ceases to dissipate attention by intrusive and unwelcome variety: who begin to awake to joy, when the rest of the world sink into insensibility: and revel in the soft effluence of flattering and artificial lights, which "More shadowy set off the face of things."

It may be observed, that however sleep may be put off from time to time, yet the demand is of so importunate a nature, as not to remain long unsatisfied; and if, as some have done, we consider it as the tax of life, we must observe it as a tax that must be paid, unless we cease to be men. Upon this account Alexander

declared, that nothing convinced him that he was not a divinity, but his not being able to live without sleep.

To live without sleep in our present fluctuating state, however desirable it might seem, can surely be the wish only of the young or the ignorant; to every one else, it will appear in the next degree of wretchedness to the miserable beings, whom Swift has in his travels so elegantly described, as, "Supremely cursed with immortality."

Sleep is necessary to the happy, to prevent satiety and to endear life by a short absence: and to the miserable, to relieve them by intervals of quiet. Life is to most persons, such as could not be endured without frequent intermission of existence. Homer, therefore, has thought it an office worthy of the goddess of wisdom, to lay Ulysses asleep when landed in Phœacia.

Men of study and imagination are frequently upbraided by the industrious and plodding sons of care, with passing too great a portion of their life in a state of inaction. But these defiers of sleep seem not to remember, that though it must be granted them that they are crawling about before the break of day, it can seldom be said they are properly awake: they exhaust no spirits, and require no repairs; but lie torpid as a toad in marble, or at least are known to live only by an inert and sluggish locomotive faculty, and may be said, like a wounded snake, to "Drag their slow length along."

The poets are generally well affected to sleep: as men who think with vigour, they require respite from thought; and gladly resign themselves to that gentle power, who not only bestows rest, but frequently leads them to happier regions, where patrons are always kind, and audiences are always candid; where they are feasted in the bowers of imagination, and crowned with flowers divested of their prickles, and laurels of unfading verdure.

The more refined and penetrating part of mankind, who take wide surveys of the wilds of life, see the innumerable terrors and distresses that are perpetually preying upon the heart of man, and discern with unhappy perspicuity, calamities yet latent in their causes, are glad to close their eyes upon the gloomy prospect, and lose, in a short insensibility, the remembrance of the miseries of others and their own.

The poets only, among all those that enjoy the blessings of sleep, have not been ashamed to acknowledge their benefactor. How much Statius considered the evils of life assuaged and softened by the balm of slumber we may discover by that pathetic invocation which he poured out in his waking nights. Cowley, among other felicities of his darling solitude, did not forget to number the privilege of sleeping without disturbance, we may learn from the rank he assigns among the gifts of nature to the poppy "which is scattered over the fields of corn, that all the needs of man may be easily satisfied, and that bread and sleep may be found together."

Si quis invisum Cereri benignæ  
 Me putat germen, vehementer errat;  
 Illa me in partem recipit libenter  
   Fertilis agri.

Meque frumentumque simul per omaes  
 Consulens mundo Dea spargit oras;  
 Crescite, O! dixit, duo magna susten—  
   Tacula vitæ.

Carpe, mortalis, mea dona lætus,  
 Carpe, nec plantas alias require,  
 Sed satur panis, satur et soporis,  
   Cætera sperne.

Sleep, therefore, as among the chief of earthly blessings, is justly appropriated to industry and temperance: the refreshing rest, and the peaceful night, are the portion only of him, who lies down weary with honest labour, and free from the fumes of undigested luxury. It is the just reward of laziness and gluttony, to be inactive without ease, and drowsy without tranquillity.

Sleep has often been mentioned as the image of death: "So like it," says Sir Thomas Browne, "that I dare not trust it without my prayers:" their resemblance is indeed striking and apparent: they both, when they seize the body, leave the soul at liberty; and wise is he, that remembers of both, that they can be made safe and happy only by virtue.

A\*\*\*\*\*

## ON MIRACLES.—ESSAY II.

"Speciosa dehinc miracula"—*Hor. art. poet.*

IF we consult the writers by whom all the miracles which occurred in the early ages are related, we shall find, that though not always ocular witnesses of them, they were men distinguished for their dignity, integrity, and piety: and consequently who could not have combined to deceive us. On the other hand, we cannot impeach them with ignorance. For, to satisfy themselves of the facts, and of the merit of contemporary witnesses, there was no need of extraordinary lights, nor extensive knowledge. Besides, those authors evince great discernment, as we clearly discover from their other works: and when we are convinced that writers deserve our confidence, we can have no difficulty in believing the miracles, no matter how extraordinary, which they relate. One of the most remarkable, for example, and one of the best authenticated, is that transmitted to us by Victor. It is this: an Arian king caused the tongues of certain Catholics of Mauritania to be cut out from their roots, because those holy men refused to embrace his errors. But though deprived of their tongues, they continued to speak as before. This prodigy would appear incredible: yet Victor was eye-witness to it, and names, particularly the sub-deacon Reparatus who lived at Constantinople in the palace of the Emperor Zeno. Justinian, in his "Constitution of the office of the Prætorian Prefect in Africa," attests that he too, beheld it with his own eyes: and Æneas of Gaza, a philosopher of the school of Plato, makes the same assertion.

The facts recorded by these authors are so numerous, that, if they were not true, they would not have been believed, I do not say by the learned, but even by the people generally, both of the east and of the west. "What!" would they have exclaimed unanimously, "so many miracles have been wrought in Palestine, Scythia, Nitria, Italy, and Spain, and we, inhabitants of these countries, have neither seen nor heard of them! How can we believe them?" It was very easy, even for the most ignorant to reason thus: and still the most learned have spoken with respect of the authors who narrate these miracles. St. Basil, St. Grego-

ry Nazianzen, St. Chrysostom, St. Ambrose, Sulpicius Severus, make mention of innumerable miracles which were wrought in their days: who would be so rash as to reject the authority of writers so enlightened and so virtuous? In fine, after the unwearied research of the Bollandists, and the care with which they have separated authentic lives from apocryphal, who could doubt of the certainty of the miracles which they admit? They, moreover, record many miracles extracted from the authentic acts of the canonization of more modern saints; for instance, of St. Anthony of Padua, St. Aloysius of Gonzaga, &c. These learned critics, in speaking of blessed Peter of Luxemburg, who died towards the end of the fourteenth century, assure us, that the miracles wrought after his death, were almost numberless; and so marvellous and remarkable, that they will be the admiration of all posterity.\* Yet this saint is but little known amongst us. But why did Almighty God impart to him a prerogative so extraordinary, in preference to so many other saints? This is a question which the wisdom of man cannot answer.

Let us, therefore, conclude, that it is not necessary to have recourse to obscure historians to convince ourselves of the multitude of miracles operated in ancient days, since we have so great a number recorded by the most respectable writers. Do not believe any thing which is not solidly authenticated: but refuse not to credit the testimony of men, who deserve the confidence and the respect of Christians.

Y. Y.

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#### DOMESTIC AND FOREIGN INTELLIGENCE.

From the United States Catholic Miscellany, we learn, that the Bishops of Cincinnati and Bardstown, arrived in safety in their Sees, on their return from the Provincial synod. The former reached his Diocese on the 7th of December. On the 29th, he conferred the order of Deaconship on Mr. Samuel Mazzuchelli, a Dominican, recently from Rome. The Sisters of Charity have formed an establishment in Cincinnati.

\* *Tantâ excellentiâ atque præstantiâ, ut perpetuam omni ætati subsequenti admirationis præbatura sint materiam.* Bolland. 2. Jul.

The venerable Bishop of Bardstown was received by the welcome and gratulations of his flock, and spiritual children. "Forty Sisters," says the writer in the Miscellany, "fourteen Novices, fifty Boarders, twenty orphans, and some aged matrons, welcomed the Prelate to the scene of his labours."

HARTFORD, *Con. Dec.* 19.—We understand that the new Catholic church in Pawtucket, R. I. will be open for Divine service on Christmas day, and that of New Bedford, Massachusetts, on New Year's day. In the Pawtucket church there will be High Mass on the festival of the Saviour's nativity. The Catholics of that vicinity cannot enter their new and neatly finished church, without pouring forth their gratitude to God in raising up for them so great a benefactor as David Wilkinson, Esq. of Pawtucket, a distinguished member of the Episcopal church.—Mr. W. gave the ground on which the building stands, viz. a lot 125 feet square.

[*Catholic Press.*

IRELAND.—*Catholic Bishop of Waterford.*—On Wednesday the parish Priests of the Diocese assembled, for the purpose of electing a new Bishop; and our readers will be happy to hear that the election has been unanimous in favour of the Very Rev. Doctor Foran, Vicar Capitular. This decision will be forwarded to Rome, for the approval of the Holy See, (which, where the clergy are unanimous, is generally a matter of course,)—but as the proceedings of the Holy See are generally very cautious and deliberate, the reply and consequent consecration may not take place probably for three months.

[*Waterford Chronicle.*

RESTITUTION MONEY.—The following correspondence between a Roman Catholic Clergyman, who desires his name not to be mentioned in print, and Lord Francis Leveson Gower, will, no doubt, attract some attention. It appears that 100£. have been restored to the Treasury through the instrumentality of the priest:—

*My Lord*—In the discharge of my duties as a Roman Catholic Clergyman, I find that the sum of 100£. belongs to his Majesty's Government. This sum shall be delivered up to your Lordship at any time it may suit your convenience to appoint, by, my Lord,

Your Lordship's most obedient, humble servant,

\*\*\*\*\*

November 1, 1829, Chapel-house, ———

*Dublin Castle, 6th Nov. 1829.*

Sir—I have to acknowledge the receipt of your letter, dated the 1st instant, stating that you are ready to deliver to me a sum of 100£. which, in the discharge of your duties as a Roman Catholic Clergyman, you find belongs to his Majesty's Government, and I beg to acquaint you, that the proper course will be to place the sum in the Bank of Ireland to the credit of the Teller of Exchequer, and I am to request it may be lodged, when convenient, in the Bank accordingly.

I am, sir, your most obedient servant,

F. L. GOWER.

*Rev. ———, Chapel-house, ———*

Received for the Teller of the Exchequer, 100£. for which I promise to be accountable.

For the Governors and Company of the Bank of Ireland.

£100.

JOHN BARRY.

[*Freeman's Journal.*]

## NIGHT CONTEMPLATION AT ROME.

*Barbarus heu! cineres insistet victor, et urbem*

*Eques sonante verberabit ungula.*

*Quaeque carent ventis et solibus, ossa Quirini*

*(Nefas videre!) dissipabit insolens.*—HOR. LIB. EPOD. XVI.

Hushed is the tumult of the busy day,  
And silence sits upon the hills of Rome!  
There is no moon—the Tyber's muddy waves  
Roll darkly: on its melancholy banks,  
Where, ever and anon, a flame burns dim,  
Lighted, perchance, amid some scattered fragments,  
To dry and warm the shivering fisherman,  
The dark monotony of night is broken—  
The mighty bridge still strides, as when first placed,  
In days gone by, across the troubled waters;  
And near it rises, like a denser cloud,  
The ruined remnant of a monument.  
The bones it covered, thine proud Adrian,  
Have long since crumbled into traceless dust,  
And mingled with the mouldering cement.  
Yes, Cæsar, from thy foe-defying throne,  
The power of death did hurl thee as another—

And though the weight of this vast sepulchre  
Prest on thine ashes, and displayed thy pride,  
Thou art no more: and o'er *thy* nothingness  
This ruin of a *monument* is tottering!  
Oh! it is horrible to wander round  
This solitary waste, while all is dark,  
And all is silent. It doth seem; in truth,  
As though I wandered through a place of graves.  
Here, as I move, I stumble o'er the last  
Decaying fragment of a fallen column!  
There stand the remnants of thy once proud arch,  
Titus, who hear'st me not—and thine, Septimius—  
And thine, O christian Constantine, which Rome,  
Delivered from a tyrant's iron grasp,  
Erected to thy honour, and thy God's!  
There the vast ruin of the Colliseum  
On whose stained pavement many a martyr's blood  
Streamed, and inebriated cruelty.  
Sunk is the majesty of pagan Rome,  
Her Gods in pieces, and their fanes in ruins:  
I trample now upon the head of one,  
Now on another's. Here the father lies,  
And there the mistress of the fabled gods:  
Thou who didst hurl thy brother from his throne,  
Art now in dust beneath a *stranger's* feet;  
And thou whose car by Heaven's fair birds was drawn,  
Art now run over by the peasant's cart.  
Rome, midst thy solitude, and midst thy ruins,  
Thou hast *one* solace—if the rage of war,  
The sacrilege of predatory feuds,  
The shock of ages, and the power of time  
Have laid thy proudest monuments in ruin,  
Still, on the summits of thy quirinal,  
A throne of rock, more durable than that  
Of thy famed capitol, is built for thee,  
Which will defy the energies of man,  
And smile triumphant o'er the wreck of worlds.

MELVIL.



THE  
**METROPOLITAN;**  
OR,  
**CATHOLIC MONTHLY MAGAZINE.**

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MARCH, 1830.

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It has been stated, in a journal, which bears the epithet of CHRISTIAN,\* that, the members of the Catholic church are the dupes of error, fanaticism, and superstition: and the Clergy are particularly branded with the stigma of vituperation and calumny. The bosom of the writer appears to be haunted with the most gloomy forebodings: spectre after spectre starts before his fancy, and, wild with afright, ere his judgment has time to act, he seizes his pen, and, in the fever of his terror, writes about the domination of Popery, its rapid advances, its gigantic stridings, through the United States. He would fain arm his readers against the ghost: and spreads out before them inquisitions, fag-gots, and dungeons enough to constitute the most frightful act of a tragedy. The best advice that can be given to the writer is, that he suffer his alarm to pass off, before he grasps the pen.—He should not disdain to call to his memory the definition of the state of mind in which he frequently is—it is a classical one, and perfectly apposite:

*"Ira furor brevis"—*

The "fury" into which the apprehensions of this CHRISTIAN have thrown him, is, it is to be hoped, of short duration. When, in a sober moment, he will reflect—if he can reflect on the subject in a sober mood of mind,—on the language which he has used, the acrimony he has displayed, the bile he has expressed, he will either blush, or own himself destitute of shame.

His ignorance, too, is incredible: what does he mean by the *litany* of the Roman Catholic Church? What does he mean,

\* The Christian Register, published in Albany.

when he declaims against the spirit of Popery, as the bane of learning, the destruction of free institutions, and the parent of darkness!

Quid dignum tanto feret hic promissor hiatu.

Has he ever perused the records of history? Has he ever heard of an Alfred, a Bede, an Alcuin, a Bacon, a More, a Pole, in England? Of the institutions of learning in Ireland, of which Camden makes mention with candour, and admiration? of a Petrarch, a Leo X, (*Bellua multorum capitum!*—) a Bembo, a Fracastori, a Sanazzar, a Columbus, an Americus Vespucius, in Italy? a Ximenes in Spain? Has he ever read of the enterprising sons of Portugal, whose discoveries by sea, shall command the wonder and gratitude of posterity? of the chivalrous and enlightened sons of France, a Clovis, a Charlemagne, a Godfrey de Bouillon, a Louis IX.? Has he ever perused the life of Copernicus? of John Guttemberg? John Mentel? or Ulderich Han? If he has, how can he speak of the *ignorance* of which "Popery" is the mother? If he has not, why does he write on subjects of which he knows nothing? It is, indeed, provoking to hear men, at the present day, bewailing the darkness and ignorance of our Catholic forefathers. Because new inventions and discoveries have been made *since* the Reformation, does it therefore follow, that the Reformation was the *cause* of them? and, if we appeal to history and to facts, will we find more great men, since that period, (comparatively speaking) than before it? or has the Protestant religion produced, since the era of its birth, a greater number of distinguished and literary personages, than the Catholic church has done, since the same time? Is there not every opportunity in Catholic Europe (perhaps the writer in the *CHRISTIAN* journal has never strayed beyond the precincts of his native town,) afforded for the liberal education of youth? In Rome—that Babylon of the apocalypse! that centre of ignorance!—there are colleges and universities open *gratis* to all without distinction, and we venture to assert, that the meanest scholar, in the meanest academy of that city, would be able to cope with the correspondent in the *CHRISTIAN Register*!

In England, are there not Catholic colleges, and academics, and schools? and are not their *eleves* as well educated as those

of Protestant institutions? If Oxford is not a Catholic university, it is surely not because it was founded by Protestants.—We trust, that the correspondent is acquainted with the history, and the period, of its foundation. Stonyhurst is not only a *popish*, it is—*prò curia*!—a jesuitical, establishment. But what is Stonyhurst, the “writer” may exclaim? ask a Shiel, ask a Shrewsbury, ask an Arundel, a Stourton, a Petre, ask the numbers of learned men whom she has sent forth from her halls, who have already distinguished themselves, as far as their civil disqualifications would allow them, and whose voices, now that the yoke has been taken from their shoulders, will be heard in the legislative assemblies of Great Britain. Have the Catholic priesthood closed up every fountain of education in this country? Is it a principle with them to keep the people in darkness, and to prevent the march of intellect? Such a bare-faced calumny were almost enough to rouse the indignant shade of the Patriot, the Sage, and the Prelate, Carroll.—Dr. Franklin, thought very differently on the subject—General Washington knew better. We know no stranger, or more inconsistent step the Clergy could have taken to overshadow the people with ignorance, and to fetter the free energies of their minds, than to have established so many places of education in all parts of the union. It cannot be supposed that the writer in the *Register* has never heard of Georgetown College, St. Mary’s College of Baltimore, St. Mary’s College of Emmitsburg, Bardstown College, &c. &c.; or of the flourishing female academies of Georgetown, Emmitsburg, &c. &c. Is it the aim of these institutions, not merely to keep the “light under a bushel,” but even to extinguish it altogether? If the writer be a young man, there is hope that he may grow wiser in proportion as he advances in years—if he be old, he should still condescend to learn—for he has much yet to acquire—and we would recommend to him as his motto, this line of Horace:

“Cur nescire, pudens pravè, quàm discere malo?”

But the Bible!—We keep the word of God from the laity. Here is an idle assertion, a thread-bare complaint. And our tenets too, are known only to the initiated, to the favoured few, who have been judged worthy, after passing through all the grades of the craft, to have unfolded to their eyes the monstrous

abominations that are concealed, with so much caution, and fearful plausibility, from the public scrutiny. We appeal to the honesty, and good sense, of the community, whether our case is not hard indeed, when we cannot enjoy the pitiful privilege of, at least, being believed, when we make a statement of our creed. According to G. H. H. (*nominis umbra!*) we study to impose on the public credulity—we say what we do not mean—we profess what we do not admit in secret—we assume a calm and charitable tone, and we are accused of having hearts, meditating “ruin, the while.” But fortunately for society, there are few, very few, among Protestants, at least in this enlightened and liberal city, who will not despise the affectation, and reprobate the bigotry, of the writer in question. The Bible!—We grant that we have no Bible societies—but does it, therefore, follow, that the scriptures cannot be read at large? God forbid; our principle is this—and to it we are bound to hold, until we can be convinced that it is not proper—that the dead letter of a book, written in a language unintelligible to the mass of the people, cannot be the standard of their belief; inasmuch as each reader may, (and we find it the case every day,) deduce a belief according to his own ideas: and, of course, there will be, flowing from the same divine source, as many systems of faith as there are caprices in the human mind. *Quot hominum, tot sententiæ.* But still the Catholic is not forbidden—on the contrary, he is advised to read, and meditate on the divine word; not with a view of interpreting passages which are *hard to be understood*, and *which the ignorant and unstable wrest to their own destruction;*\* but to learn, with humility and resignation, those heavenly maxims, those consolatory lessons, which are to be found in the inspired volume.

With regard to our tenets—far from mis-stating them, it is our endeavour to lay them before the public, in their simplicity, and true nature—not as they are garbled, and misrepresented, and caricatured, by our enemies: and, far from experiencing a solitary thrill of fear, we stand on the arena, firmly and dauntlessly: “*virtus timoris nescia sordidi*” is our watch-word: and as the gauntlet has been thrown at our feet, we hesitate not, a moment, to pick it up.

\* 2 Ep. St. Peter, chap. 3. v. 16.

## CONFERENCE BETWEEN BOSSUET AND CLAUDE.

(Continued from page 45.)

THE conference had already lasted four hours: Bossuet had evinced [the necessity of an infallible authority, by which all should be guided in the interpretation of the word of God: he then introduced the subject of the grounds of our belief in this sacred word.

"Is it not certain, Sir," said he to Mr. Claude, "that when we show the Bible to children, who are brought up in the church, we show it to them as a book inspired by the Holy Ghost; and I ask if they cannot begin the reading of it, by making this act of faith: *I firmly believe that what I am about to read, is the word of God?*" Mr. Claude answered, that those children had not, as yet, a divine faith on the authority of Scripture; that they were only catechumens. "Catechumens, Sir!" replied Bossuet, "do not speak so, I beseech you. They are Christians, they are baptized; they have received the Holy Ghost, by whom divine faith has been infused into their souls."

"You then grant that a Christian, who has neither read the Scripture, nor heard it read, cannot make this act of faith: *I believe the Scripture to be the word of God.* This, Sir, is an awful thing; a great misfortune, indeed, that according to your principles, a Christian is not able to make so essential an act of faith. It is not so with us: the faithful who receive the holy Scriptures from the Church, do, with all the Church, make this act of faith. And I say that they can make it, only on account of the faith, which they already have in the authority of the Church from which they receive those Scriptures. The Holy Ghost, it is true, infuses the gift of faith by which we believe the Scriptures as the word of God; but the Church is the external means which he uses to make us believe them. To be convinced of this truth, we have only to read the Apostles' creed, that is to say, the first thing which the children of the faithful are taught: they have not read the Scriptures; and they already believe in God, and in Jesus Christ, and in the Holy Ghost, and the universal Church. No mention is made to them of Scripture;\* but they are taught to

\* The Creed does not speak of the Scriptures. Is it because it despises them? God forbid. You will receive them from the Church;

believe the universal Church, as soon as they are taught to believe in the Holy Ghost. These two articles they imbibe at the same time; for they who believe in the Holy Ghost necessarily believe the universal Church, which the Holy Ghost directs: and this faith in the Church, is the external means by which the Holy Ghost instils into their hearts the belief of Scripture."

Mr. Claude observed that children recited the creed like parrots, without understanding what they said; and that, of course, much stress could not be laid upon this argument. "Let us leave aside parrots," replied Bossuet: "let us come to the time in which a Christian is able to reason, and to make an act of faith. He knows the creed; he has not, as yet, read the Scriptures; therefore, he believes the Catholic or universal Church, before he believes the Scriptures. In fact, Sir, let any person; either young or old, read the Canticle of Canticles, in which there occurs not one word about God: if he believe it to be a part of the inspired writings, it must undoubtedly be on account of the authority of the universal Church. But let us keep to our point. You say that a child cannot make an act of faith on the authority of Scripture. We must therefore instruct him as an infidel, we must tell him 'here is the Scripture, my child; read, examine, see if it be the truth itself, or a fable. The Church believes it to be inspired by the Holy Ghost, but the Church may be mistaken, and you are not able to make, with her, this act of faith: *I believe that this Scripture is the word of God.*' If this mode of instruction is shocking, if it evidently leads to impiety; a Christian must at any time be able to make an act of faith on the authority of the Scriptures; he must, consequently, believe that the Church which puts them into his hand cannot be mistaken. In the same manner as he received Scripture from the Church, so does he receive from her the interpretation of Scripture: and she domineers no more over consciences by obliging her children to admit her interpretations, without examining them, than by obliging them to believe the Scriptures, without examination."

and as you never doubted the authority of the Church, so you never will doubt the authority of the Scriptures, which the Church has received from God, from Christ, from the Apostles, and which she puts into the hands of all the faithful.---Bossuet's private instruction to Miss de Duras, after the Conference.

"By this reasoning, Sir," replied Mr. Claude, "you would make every person conclude in favour of his own church: the Greeks, the Armenians, the Ethiopians, ourselves. We have all received the Scriptures from the Church in which we were baptized: we all believe it to be the true Church mentioned in the Apostles' Creed."

This was indeed, the strongest objection that he could have urged. Bossuet told him in the first place, that the cause of the Protestants was not to be confounded with that of the Greeks, and the others, whom he had named; because these, although they mistake a false Church for the true Church, still hold that the true Church never deceives her children. This being premised, he spoke thus: "Let us distinguish in the belief of the Greek and other false Churches, what is true, what is common to them and the true universal Church, in a word, what comes from God, from that which comes from the prejudices of man. God inspires into the hearts of those who are baptized in those churches the belief of the divine persons, the Father, the Son, and the Holy Ghost. They also believe that there is a universal Church: are they not right in believing it? Is it not a truth revealed in Scripture, that there is one?" Mr. Claude, having granted all this, Bossuet proceeded. "The Greeks and the Ethiopians are ready to believe, without examination, whatever the true Church proposes to them. It is what you do not approve, Sir: and in this you differ from all other Christians who believe, unanimously, that there is a true Church, which can never deceive her children. I, Sir, who believe it with them, look upon this belief as coming from God. But here human prejudices begin: this baptized Christian, misled by his parents and pastors, believes that the Church to which he adheres, is the true Church; and he ascribes, in particular, to that false Church, what God causes him to believe, in general, of the true Church. Is the Holy Ghost the author of this mistake?—Undoubtedly not.—Here then, error commences: here divine faith, infused by baptism, begins to perish.

How these deluded Christians will be able to discern between the idea of the false Church in which they were baptized, and the faith in the true Church, which the Holy Ghost infused into

their souls, is not what we are now examining: it is enough that we have seen in them a belief in the Church, which comes from God, distinct from the false notions which proceed from human prejudices. Happy are they, in whom the early impressions of education are not at variance with the true faith, which the Holy Ghost instils into their souls!"

The matter which was at first intended to be discussed in the conference, being now sufficiently elucidated, the company rose up, and were going to retire, when Miss de Duras, expressed a wish that something should be said on the separation of the Protestants from the Catholic Church. "This point is already settled," replied Bossuet. "Since it is certain that one cannot examine after the Church without being guilty of the most insufferable pride, and without doubting the Gospel, we have nothing else to say. Yet, as this lady wishes to hear some further illustrations on this subject, I will instance a few facts, which I trust Mr. Claude will admit."

"I shall ask you, Sir, whether those, who, after the condemnation pronounced against Arius, adhered to that excommunicated priest, formed a *new* sect or not?" Mr. Claude, acknowledged that they did. "To convince them of the novelty of their sect," continued Bossuet, "was it necessary to go back to the time of the Apostles? Was it not sufficient to tell them: 'you, who separated yourselves from that Church in which Arius was born and baptized, did not exist yesterday, nor the day before yesterday?'" "It was," answered Claude. Bossuet added: "Can we not say the same of the Macedonians, of the Nestorians, of the Eutychians, &c.? Could not one have told them: 'when you came, you found the Church baptizing children for the remission of sins, requiring the conversion of sinners, &c.?' Therefore, Sir, whatever those heretics rejected was believed, not only in the days of the Apostles, but yesterday and the day before yesterday, and at the time when the leaders of those sects made their appearance. They did not join with any Church already established: they formed a new one, which separated herself from all those that were then known to exist." Mr. Claude granted all this. "And, can *you*, Sir," said Bossuet, "point out any Church, in the whole world, to which you united yourselves, when you left the Church of Rome? Can we not mark the precise date of



the formation of your churches, and tell that external society of which you are a minister, *you did not exist yesterday?*”—“But,” replied Claude, “were we not in the Roman Church? We did not leave her: she expelled us; the Council of Trent excommunicated us. Thus we went out: but we carried away the Church with us.”—“What language, Sir!” exclaimed Bossuet. “Had you not been expelled, would you have remained?”—“No, Sir, undoubtedly not.”—“What is the use then of saying that you have been expelled?”—“Because it is an unquestionable fact, Sir.”—“Well, Sir, let it be an unquestionable fact: this is common to you and (be not angry at the word) to all heretics. The Church in which they had been baptized, expelled them, excommunicated them. They, perhaps, could have wished to remain in it, to propagate their errors; but the Church cut them off. As to what you say, that you were in that Church which expelled you, and that you carried her along with you: all heretics can say the same. Their Churches were not composed of pagans, and idolaters: nor have you formed yours by gathering Mahometans; I grant it: but in this you walk in the footsteps of all ancient heretics. They all could have said, as well as you, that they were condemned by their opponents: for they were not allowed to sit among the judges, who condemned their novelty.”—“But, Sir,” replied Mr. Claude, “we do not acknowledge that novelty. What is in the Holy Scripture is not new.”—“Have patience, Sir,” said the great Bossuet: “no heretic ever acknowledged the novelty of his doctrine: they all quoted scripture, and alleged its authority.\* But there was one novelty, which they could not contest; it is that their Church, as a body, did not exist yesterday: and

\*“From no other source have heresies arisen,” says St. Augustin, “than this—that Scripture, which is good, has been understood badly.” *Non aliunde natae sunt haereses, nisi dum Scripturae bonae, intelliguntur non bene.* (Tract. 18, in Joan.)

“Interpretatione perversâ, de Evangelio Christi fit hominis Evangelium, aut, quod pejus est, diaboli.”—*St. Jerome.*

“Et pour finir enfin par un trait de satire,”

add the following epigram:

“Aurum Virgilius de stercore colligit Ennî;  
Ex auro stercus colligit hæreticus.”—OWEN.

X. Z.

this, Sir, you have granted.”—“Well,” said Mr. Claude, “had the Arians, the Nestorians, and the Pelagians been in the right on the points controverted, their mode of proceeding would not have been wrong.”—“Right or wrong,” concluded Bossuet, “this is precisely the question on which we do not agree: in the mean time, Sir, it is certain that your proceedings, your conduct, your defence, are the same as theirs; in short, that, when you formed your Church, you did what all heretics have done; and that we act the part, which the orthodox have always acted.” X. Z.

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#### NOTICE OF THE ESTABLISHMENT OF THE CATHOLIC RELIGION IN THE UNITED STATES.

THE following interesting particulars, relating to the establishment of the Catholic Religion in the United States, are selected from an old French MS. preserved in the library of the Archbishop of Baltimore. From certain passages, I am induced to believe, that it was originally written in English by Archbishop Carroll, and translated into the language in which I find it. To all who feel an interest in such details, this notice will be pleasing and valuable.

Towards the end of the reign of James I. king of England, who died in 1625, the Catholics, oppressed by the penal laws of that kingdom, sought afar an asylum from the persecution which they suffered at home. Lord Baltimore, a Catholic, obtained from the king a grant of all those lands which now form the State of Maryland. This grant was confirmed to him by a charter issued in form immediately after the accession of Charles I. to the throne of his father.\* By this same charter, the king granted to all who should emigrate to the new Province, the liberty of exercising their religion, and the rights of citizens. A great number of Catholics, and especially the descendants of ancient families, quitted England, and settled in America, towards the year 1630, under the conduct of Lord Baltimore. With them came Father Peter White, an English Jesuit. This band of

\* By Charles the name of MARYLAND was given to this new province in honour of his Queen, Henrietta Mary, daughter of Henry IV.

emigrants chose for their residence a district of country near the junction of the Potomac and St. Mary's river: the latter afterwards gave its name to the first town that was built there, and which continued to be the capital of the country, during seventy or eighty years.

Father White, finding himself unequal to the duties which pressed upon him, returned to Europe, in order to procure missionaries: and, from the very imperfect memoirs before me, it appears, that he brought over with him Fathers Copley, Harkey and Perret. Their principal residence was a place which they called St. *Inigo*, a Spanish word which signifies Ignatius. They acquired there a considerable tract of land, a part of which is still in the possession of the Jesuits.

All historians, Protestant as well as Catholic, speak, in favourable terms, of the first Catholic emigrants, who faithfully observed the laws of justice, and by their humane deportment, gained the confidence of the Indians. Not an inch of land did they take by violence from the aboriginal inhabitants: but they purchased a large district, and honourably confined themselves within the limits traced out in the charter, insomuch that neither fraud nor bloodshed disgraced the birth of this rising colony.

In proportion as it increased, (and its progress was rapid,) the heads of the establishment advanced into the country, accompanied by some clergymen; who, for their subsistence, and that of their successors, made several acquisitions of lands.

Towards the year 1640, a design was formed to carry the Gospel to the Indians of the neighbouring parts. In the MS. which was lent me, I find, that the Provincial of the Jesuits wrote, this year, to the young men at Liege, exhorting them to consecrate their services to this difficult and perilous enterprize. In consequence of this invitation, more than twenty requested, in urgent language, to be associated in the new mission: but, from what I can learn from contemporary monuments, it does not appear that they ever crossed the ocean: prevented, in all probability, by the influence of the Protestants who inhabited the district of Virginia; and who saw, with a jealous eye, the incomparably better understanding that existed between the Catholics and the Indians, than between themselves and the tribes around them. Add to this the

troubles which arose, the same year, (1640,) in England, and ended in the deposition and decapitation of Charles I. in 1649. The incredible hatred which the dominant party of that kingdom entertained against the Catholics, and the umbrage which was taken by the factious, at any enterprize that could further the promotion of the Catholic Religion, rendered it necessary for the emigrants to break off all communication with the Indians.

As long as Cromwell was in power, the Catholics of Maryland were cruelly harassed: Lord Baltimore was removed from the government, the Catholics were excluded from all offices of trust which they had held before, and the clergy were reduced to the necessity of exercising their functions in secret, and with great circumspection.

From this epoch, I cannot discover any steps taken to diffuse the knowledge of the Gospel among the Indians. Before the death of Cromwell, it is probable that they removed into the interior to a very great distance, and in Maryland, there were hardly clergymen enough to discharge the duties towards the Catholics. The power and influence of the Protestants, supported by the English government, and favoured by the colonies that surrounded them, had greatly increased: and the jealousy, formerly occasioned on the part of the Catholics by their correspondence with the Indians, was still alive.

After the restoration of Charles the Second, Maryland again flourished under the genial government of Lord Baltimore, and his representatives. Pious establishments were formed, and the clergymen were scattered through the different sections of the province. They subsisted not on the contributions of the faithful, but on the products of the lands which they had obtained.

But after the revolution which followed in England, the Catholics were again deprived of public offices, and of the exercise of their religion, contrary to the privileges granted in their charter. In consequence of this intolerance, Lord Baltimore would again have been stript of his authority, had he not unfortunately yielded to the times, and conformed to the Protestant religion. From this era, a tax was levied on all the colonists without distinction, for the support of the ministers of the Anglican Church. Many attempts were made to enforce the penal

laws; and if they were not generally carried into execution, but only in certain places, and that, too, by intervals, it was, according to all appearances, less through a spirit of toleration, than through policy. The most distinguished families, impatient of the restrictions, and induced, perhaps, by the example of Lord Baltimore, forsook the Catholic Church. By this means, the Protestant party became strengthened: the seat of government was transferred from St. Mary's to Annapolis, where the Protestants were more numerous: and the Catholics, oppressed and persecuted, were reduced to poverty and contempt.

Notwithstanding these misfortunes, several congregations existed in the province, with resident priests; and others, which were occasionally visited by the missionaries. But they were so removed and dispersed, that a great number of families could not assist at mass, and receive instructions, but once in the month: and though pains were taken by the pious heads of families to instruct their children, it must have been done but imperfectly. Among the poor, many could not read, and those who could, were without books, to procure which it was necessary to send to England: and the laws against printers and sellers of Catholic books were extremely rigorous. It is surprising that, notwithstanding all these difficulties, there were still so many Catholics in Maryland who were regular in their habits, and at peace with all their neighbours. The propriety of their conduct was a subject of edification to all, and continued to be so, until the new emigrants from foreign parts introduced a licentiousness of manners, which exposed the Catholic Religion to the reproach of its enemies.

Near the residences of the clergy, and on the lands belonging to them, small chapels were built, but few elsewhere: so that it was necessary to say mass in private houses. The people contributed nothing towards the expenses of the clergy, who, poor as they were, had to provide for their own support, for the decoration, &c. of the altars, and for their travels from place to place. They demanded nothing, as long as the produce of their lands could suffice for their maintenance.

Y. Y.

(To be continued.)

## VESUVIUS.

THE sixteenth eruption took place on the 26th September, 1685. Such incredible quantities of matter were vomited forth, that a new mountain was formed at the distance of twelve miles. The seventeenth occurred in 1689. The eighteenth in 1694. This, from the description we have of it, must have been one of the most awful: the noise was heard for many days: and such was the quantity of sulphurous matter that issued from it that the surrounding villages were covered. The nineteenth happened in 1696. The twentieth on the 16th February, 1697. The twenty-first, about the end of August, in the same year. The twenty-second began towards the end of November, 1697, and continued till the 23d of January, 1698. The twenty-third began on the 17th of May and lasted till the middle of June. The twenty-fourth began on the 1st of July, 1701, and continued twelve days. The twenty-fifth happened in 1707. It broke forth on the 26th of July, and, on the following day, it became so alarming, that the people in the vicinity abandoned their habitations: the earth shook; fragments of rocks burst into the air, and, at the same time, an immense quantity of cinders was wafted afar from the crater of the mountain.

On the 29th of the same month, the noise became louder; and denser clouds of ashes, stones, and smoke, ascended on high. The earth quaked continually during three hours; and many of the surrounding villages and houses were damaged. The winds bore away the ashes towards Ponticelli, St. Sebastian, &c. &c. At mid-day, the eruption grew more violent, and the flames ascended, in a direct line, to a great height above the summit of the mountain. On the 30th towards evening, volumes of smoke burst forth so fiercely, the showers of ashes were so dark and thick, the noise of the eruption so frightful, that the end of things seemed to approach. On a sudden, frequent flashes, like the gleams of lightning, darted forth and wound down the body of the mountain in a variety of shapes; then bursting into the air, again fell over on the neighbouring plains, filling every thing with desolation, destroying the fruit of the gardens, and the harvest of the fields.

When night came on, the distracted people seeing the horror that surrounded them, and expecting, from the dreadful signs that appeared, that the eruption instead of ceasing would increase, began to implore the protection of heaven. About day-break the fury of the tempest became abated, and the thunder of the mountain died away: the terrors of the people were, however, soon renewed, the mountain began again to bellow, and the earth to tremble: the ashes rolled forth in such impenetrable bodies, that the inhabitants of Naples, Massa, and St. Sebastian, were obliged to use flambeaux even in the open plains. The crash of the rocks bursting from the bowels of Vesuvius, the noise and confusion of the waters that lashed the shaking banks, subdued the spirit of the most courageous.

All hope was now lost, when the people bethought them of propitiating the mercy of heaven, through the intercession of St. Januarius. The Cardinal Archbishop, and the four mendicant orders, put themselves at the head of the multitude, and walked in procession to the "Porta Capuana" imploring the intercession of the holy martyr, when on a sudden the noise began to subside, and the darkness to disperse. At midnight, the stars appeared in the firmament, and the eruption was entirely quelled. In commemoration of this event, effected through the mediation of St. Januarius, a rich medal was struck in his honor, bearing on one side his image with this inscription:

DIV. JANV. LIBERATORI ORBIS  
FUNDATORI QUIETIS;\*

and on the reverse:

POSTQUAM COLLAPSI CINERES ET FLAMMA QUIEVIT,  
CIVES. NEAPOLITANI. INCOLUMES. A. D. MDCCVII.†

A long, but curious inscription was cut on marble, and placed at the foot of Vesuvius. It is as follows:

"Posterī, Posterī, vestra res agitur! dies facem prafert diei.  
Advertite, vicies ab satu solis, ni fabulatur historia, arsit Vesu-

\*To St. Januarius the freer of the people.

The author of peace.

†After the ashes had fallen and the flames subsided,  
The Neapolitans are still preserved in safety.

vius immani semper clade hæsitantium; ne posthac incertos occupet, moneo. Uterum gerit mons hic, bitumine, alumine, ferro, sulphure, auro, argento, nitro, aquarum, fontibus gravem; serius, ocyus ignescit pelagoque influente pariet; sed ante parit concutitur, concutitque solum; fumigat, corruscat, flammigerat, quatit acrem, horrendumque immugit, boat, tonat, arcet finibus accolæ. Emigra, dum licet, jam enititur, erumpit, mixtum igne lacum evomit, præcipiti ruit ille lapsu, seramque fugam prævertit. Si corripit, actum est, periisti. Anno Salutis MDCXXXI. KAL. JAN. Philippo IV. Rege; Emmanuele Fonsica & Zunica, comites montis regii pro Rege. Repetita superiorum temporum calamitate, subsidiisque calamitatis, humanius quo munificentius, formidatus servivit, spretus oppressit incautos & avidos, quibus Lar et supellex vita potior. Tum tu, si sapis, audi clamantem lapidem. Sperne Larem, sperne sarcinulos, mora nulla."

"Posterity! posterity you are concerned! Day sheds light on day. I speak more plainly, attend—twenty times, if history be true, has Vesuvius been on fire to the great destruction of the inhabitants. I admonish you not to let yourselves be surprised after this—this mountain bears in its womb bituminous matter, alum, iron, sulphur, silver, gold, nitre, fountains of water; sooner or later it will take fire and bring them forth; but before it brings them forth, it is shaken and the earth shakes with it; it smokes, gleams, flames, bursts into the air, roars horribly, groans, thunders, burns the neighbouring inhabitants. Depart, while you have time; it is now in labour; it will soon break out and vomit torrents of fire and water, which fall with headlong precipitation, and forbid you to fly if you remain too long; if they overtake you, it is done, you are lost—the year of our Lord 1631, 1st of January, Philip IV. King—Emmanuel Fonsica, and Zunica, Counts of the Royal mountain, for the king. During the calamity of past years, which was so lately felt again, notwithstanding the assistance which was so humanely and generously given, some to whom the cot and their possessions were dearer than life, were caught in the eruption and suffered for their avarice and want of prudence. You, therefore, if you are wise, listen to this warning stone. Leave your cot, leave your effects, and fly without delay. Anthony Suarez Messia marquis and vice-prefect of the roads."

U. U.



## PREJUDICE.

PREJUDICE, as every body knows, is a conclusion drawn from premises which have not been dispassionately examined, a correct knowledge of which, however, is necessary to the formation of a just judgment. But the word is used generally to express the influence, so far as religion is concerned, of early impressions by which the mind is kept in *leading strings*, that guide or misguide its conceptions through life. If it were not for this, it is impossible that so many of our separated brethren should persist in the errors which were entailed upon them, and stand aloof from the communion to which their fathers belonged. It is impossible that a mind believing in revelation, and free from prejudice, should "halt between two opinions," when the question is, which of the two, the Catholic or the Protestant religion, was established by the Apostles of Jesus Christ. Prejudice was not the fountain from which error originally flowed, but it is the channel, by which it is transmitted from one generation to another; and it may not be an useless inquiry, to examine whether its waters have accumulated by time, or whether, they have not been partially absorbed, by the distance which separates them from their source.

So far as this country is concerned, I am persuaded, that the tyranny of prejudice is becoming too old and feeble, to govern the public mind much longer. For it is frequently said, and generally accredited by Protestants, that the Catholic religion of other times and of other countries, was altogether different from that, which is professed and practised by American Catholics. This supposition, although a mistaken one, shews that prejudice is on the decline. They see us with their own eyes;—They see our ancestors with the eyes of others, and through the mist of historical misrepresentation. They had read those authors who wrote subsequently to the change of religion in England, whose study it was, to catch the eye of political patronage, more than to leave behind them the impartial record, necessary to enlighten the understanding of posterity. The history of religion was necessarily connected with the history of the country, and with regard to the former, at least, it was neither lucrative nor fashion-

able, to write the truth. Such were the guides, by whom the youth of our nation were led to form an estimate of our religion. To the press, and to the politics of England, when kings and commons rocked the cradle of the reformation, we must trace the formation of the mould, in which the public mind of this country was originally cast. It still retains too much of the first impression, but certainly, many of its hereditary features are wearing away. Our men of letters, who in youth, believed every thing as fact, in the manhood of age and of intellect, have learnt to discriminate, and assigned to the heat of religious ardour, or to the wisdom of "*political* economy," such parts of the narrative, as did not belong to history or truth. These know very well, that the catholic religion never was as bad as it is represented. Others, unable to reconcile what they see, of that religion with what they have read, and unwilling to suspect the source of their information, imagine that our doctrines are no longer the same, or that they have undergone what is termed a "silent reformation," wherever Catholics and Protestants are blended in the same community. These ideas, though erroneous and otherwise unimportant, are to be regarded nevertheless as evidences, that sober inquiry is progressive, and that prejudice is on the decline.

But, it would be a mistake to suppose, that we are the only observers of the time. There are others who note it with different feelings, and whose keenness in the discernment of the fact is proportionate to their apprehension of its consequences. Among them, we may number the whole body of the Protestant clergy, with scarcely one single exception. They perceive the protestant mind, independently of its internal divisions, falling asunder on the extremes to which all must finally come. One part sinking quietly, into indifference and infidelity; another smaller but yet sounder portion, retracing the steps of the pretended reformation, examining the reasons why there are two, aye, an hundred religions in the world, whereas Christ established only one, and are led back by the investigation, to the fold from which their fathers had separated. The clergy of the other denominations, behold as well as we, this two-fold proclivity of the age, and leave nothing undone to counteract it. According to them,

the Catholic religion is always, and every where the same, and its professors in this country, are no better than their naughty ancestors, except that they hide the bad parts of their doctrine under the mantle of dissimulation. But, it is a matter of little moment how divided may be their speculations on the subject of our religion, whilst she is seen advancing with the silent majesty of truth, surrounded by those evidences of a divine origin, which are not to be found in any of her rivals. This it is, that has induced some of the best informed minds our country can boast of, to embrace her doctrines, at the sacrifice of some of the dearest earthly feelings known to the human heart. Thirty years ago, it would have been difficult to find one instance—now there are many in all our cities, and in every section of the United States. Does not this go to prove, that prejudice is gradually declining?

Confirmed and hereditary habits of thought, are not to be shaken off in a day. But fortunately for the cause of truth, there is still in the human mind, a certain natural rectitude, which will eventually lead it to just conclusions, if interest, be not thrown in the way, to mar the exercise of its rightful prerogatives. The possibility of any such interference has been removed, by the spirit and letter of our happy constitution. There are no bribes, to induce the adoption of one creed; no penalties, to forbid the profession of another. Each, must stand or fall by the test of evidence. Let the lamp of catholic truth be uplifted as a beacon on the coast, and thousands, who are floating on the ocean of uncertainty, tossed about by every wind of doctrine, will hail its light, will steer for the haven of peace, and attach themselves to the common anchor of the christian's hope. In making this assertion, we do not lay claim to the gift of prophecy, except so far, as the prediction reflects the image of experience.

Prejudice against the catholic religion, is not a plant of American growth, but the imported production of a foreign soil. To some it may appear a matter of astonishment, that it should have taken such deep root in a country, where knowledge is so generally diffused; to me, it would have appeared more singular, if it had not, when I consider the care with which it was cultivated, and the nutriment with which it was perennially supplied. For, in examining the chain of causes that have produced this state

of public feeling, we are led back link by link, to those times, when the government of England proscribed the religion, which had redeemed it from barbarism and idolatry. Luther, had placed himself at the head of a new religion on the continent; Calvin, had done the same; and there was no reason, why the king of Great Britain, should not turn pope, as well as the monk of Germany, or the doctor of Geneva. His majesty could make in power, what he wanted in logic or theology, and the mitred obstinacy, that would not yield to the arguments of the royal vicar, might be subdued by the love, or the dread, of something more tangible. The parliament voted, that the religion of the sovereign for the time being, was the true faith; and from that day, the royal conscience became a burthen on the nation at large; but, its weightiest pressure bore upon the catholics, and dissenters. In the mean time, there was one outlet, and the eyes of the discontented were turned towards it. England, had possessions in America, the happy soil we now inhabit: and, as it would be useless to impose taxes on a wilderness, she encouraged those who eschewed the yoke of *her* ecclesiastical subjugation to emigrate, well knowing, that the same issue, which prevented the waters of religious strife from overflowing at home, would also lead to the establishment of her future greatness abroad. This was the origin, of almost every colony that settled on this coast. They were almost all "Pilgrims," as well as the puritan fathers who landed at Plymouth. They met the tempests of the wide Atlantic and survived them; They landed on our coast when and where the beach, was the only boundary between the ocean they had crossed, and the forest which they had to conquer. They were all led on by a desire of religious freedom;—this was the idol, whose worship had been forbidden in their own country, and whose shrine they wished to erect in another. But, in their practice, they have furnished the enemies of religious freedom, with weapons of argument almost sufficient to destroy the very principle, for which they contended. They had fled from persecution, and yet they persecuted—even before their little body politic had acquired strength enough to wield against others, the lash which had inflicted so many stripes upon themselves. Their divisions are detailed in the early histories of New-

England. Thus it was, that by new accessions from the parent country, and by religious off-sets from the first settlements, the creeds and the colonies of the eastern states, multiplied in equal proportion. Fortunately, the forest was wide enough for them all; but whether we regard the simple reformation, as it was in England, or the "*Thorough, Godly Reformation*," which the pilgrims intended to establish here, the history of both, goes to prove the same thing; viz. that in every joint of protestantism, there is a hidden principle of generation which will bring forth new sects, in spite of rack or torture, and in this respect it is *certain* to "increase and multiply."

From that period, down to the revolution, the course of political events in Great Britain required, that the pen of calumny, as well as the sword of persecution, should be directed against the Catholic religion. The new doctrines had relieved the ancient faith from the charge of temporal property, by a summary process of legislation, into which a particle of justice never entered. It is usual with men, whether in their social or individual capacity, to hate and persecute those, they have injured, and more especially, if they are influenced by the dread of retribution. This was the case in England. And accordingly every means was taken to make the Catholics appear infamous, in the eyes of the world. If a traitor was found professing *their* belief, they were all punished for his treason, because the conception of it, was ascribed to the spirit of their religion. Their crimes were exaggerated, their follies were turned into crimes, and their fidelity to God was construed into allegiance to the Pope, and disloyalty towards the throne. All this was resorted to, and it was all necessary, in order to draw the public opinion into the belief, that the statutes by which the property and privileges of the Catholics were successively transferred to a new clergy and aristocracy, were founded on reasons of state, if not on principles of equity. These were the royal marshes, whence arose those sickly vapours, which infected the popular mind of England, with the chills and fevers of religious prejudice, whilst they covered it with the darkness of ignorance, and the delusions of error. We may expect, however, that in proportion as those marshes are drained off, (a work which O'Connell has undertaken, and Wellington has patronized,) the national

pulse will become more temperate, and the national understanding be relieved of the misty incubus which has so long brooded upon it. In plain language, we may expect, that even the Protestant historian will do justice to the Catholics, when the causes have ceased which made it his *interest*, to do otherwise:—and that the tide of calumny which has followed the track of their political degradation, will begin to ebb from the day on which that degradation terminates, and respect the voice of a wiser legislator who has said to both, “hitherto you shall come, but no further.”

More than half a century has passed away, since this country threw aside the livery of political subjection to Great Britain, and declared its own independence. But, even at this day, there is a degree of moral dependence on that country, which has tended to wither almost every effort of native American genius.

If an English traveller or tourist, like Basil Hall, or Lieutenant De Ross, describe our country, or our institutions as they struck him, through the distorted, and distorting medium of his *feelings*, then we are sensitive and independent enough, and we ascribe the narrative to the ignorance, or political jealousy of the narrator. But, on almost every other subject, we are, or seem to be, as much afraid to take the lead of British critics in the expression of opinion, as if it were a crime of high treason, or as if we were created for no other purpose, than to be the mere *echo* of an English review. It was, possibly, this timidity which drove Washington Irving from his country, and prevented Benjamin West from returning to it. I mention these things to shew, that our independence is only *political*, and that on almost every other topic of history, literature, religion, arts and sciences, we are satisfied, as a nation, to think the thoughts that Englishmen have expressed for themselves, and seem to have dictated to us.

If this is the case now, how much more so was it during that long period of Catholic oppression, which preceded the revolution;—when the “Mother Country,” taught, with the acknowledged authority of a parent, and the “infant Colonies,” believed, with the proverbial credulity of a child! From the day of the first landing in America, until the establishment of the first press, and long after, all news of Catholics and of their religion, was transmitted by their *enemies*. Every book of an historical or reli-

gious character, was filled with tales of Papal horror, calculated, to make the good liegemen of New England turn pale. If there was any thing more frightful than witchcraft, it was popery. An imaginary dread of the Catholic religion was inspired, by the misrepresentation of writers, who were interested and inimical. Clouds of prejudice were wafted to these shores with every breeze, and every ship was freighted with calumny against us, in the shape of novels or of newspapers, history or romance. This has continued more or less down to the present day. And, can any one be surprised, that such a people should be ignorant of our religion, or opposed to the enormities with which false information has connected it? Let them have an opportunity of seeing the truth, and they will be prepared to follow it. Let them hear fully and fairly, the other side of the question, and thousands who are aiming at salvation, will seek it where it is to be found. They will see, that the Catholics are united in their doctrine, because *truth*, like God, is an *unit*, and cannot be divided. They will see, that the genius of Protestantism, so far from uniting, has broken up, the great American family into a thousand divisions. They will see, that it would have been useless for God to have revealed a religion from heaven, without, at the same time, providing means by which, to arrive at the knowledge of that religion. And seeing, these things, they will perceive the impositions that have been practised on their credulity, and the reasons which induced their religious leaders, to call every un-catholic doctrine by the name of "reformation." Then, warned by the admonition of an Apostle, they will become the humble disciples of that "faith, without which, it is impossible to please God."

H.

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TRADITION.\*

To understand our principles well, on this subject, it must be remarked, that what obliges us to receive unwritten traditions, is the fear which we have of losing any part of the doctrine of the Apostles. For it is admitted by all, that, whether they preached or wrote, the Holy Ghost equally directed their tongue and guid-

\* Mostly from the works of Bossuet.

ed their pen: and as they nowhere wrote that they committed to writing all that they preached, we believe that the silence of Scripture is not a sufficient ground to exclude all the doctrines, which Christian antiquity has handed down to us.

The question is simply this: is every doctrine which the Apostle did not write, whatever may be its antiquity in the Church, condemned by this silence alone? Our adversaries pretend that it is. In vain, however, do they boast of their admitting nothing but what the Apostles wrote, unless they first demonstrate that we are not to seek, out of the writings of the Apostles, what God revealed to them for our instruction. We therefore urge them to exhibit some text, which may justify this rule. But the Apostles were so far from wishing us to confine ourselves to their writings for the investigation of their doctrine, that, on the contrary, they took care to caution us against those who would have us to resort to no other means of information. St. Paul writes thus to Timothy: "Be strong in the grace which is in Christ Jesus: and in the things, which thou has heard of me by many witnesses, the same commend to faithful men, who shall be fit to teach others also."\* The Epistle from which these words are taken, is unquestionably one of the last that St. Paul wrote: yet, although many of his admirable writings were extant, he does not refer his disciple merely to what he, or the other Apostles had written; but seeing his end draw near, he wishes him, as he himself had done, to intrust the sacred deposit of his doctrine to the care of faithful men, who would religiously preserve it. He had taught him the truths of Christianity in presence of many witnesses: he commands him to follow his example, and instruct others who may spread the Gospel, and transmit it to future generations. Therefore, oral tradition is one of the means adopted by the Apostles to hand down to posterity the sacred truths of religion. If nothing could be learned by this means, or if this means were not certain, the Apostles would never have recommended it. Hence it is that we feel ourselves obliged to consult Christian antiquity; and when we find a doctrine uniformly held in the Church from time immemorial, we recognise the effect of that oral instruction, which the Apostles made use of, and

\* 2 Epist. ii. 1-2.



the benefit of which they wished us to enjoy, to the end of time.

It is not just that our adversaries should make us lose this advantage. But, lest they might object that we impose upon them by the word *Church*, and, by it, always mean the Church of Rome, we may agree with them upon a church which we all acknowledge. They admit that *the Church* subsisted during the first centuries of Christianity: they receive, as well as we do, the definitions of the general councils, which were held in those primitive ages.\* of course, they cannot refuse the title of *Church* to her, that held those councils. This period embraces a little more than four hundred years. If, then, we find in those first ages, which were so near the time of the Apostles, any doctrine, whatever it be (for we have not, as yet, to determine upon this), uniformly admitted, from the east to the west, and from the north to the south, where Christianity had reached; if we find, moreover, that those, who constantly preached this doctrine, affirm that it came down from the days of old, and assign no other authors of it than the Apostles, we cannot help recognising in this succession of testimonies, the effect of the oral instruction, which the same Apostles commanded to be transmitted to future ages. Thus, by searching into the annals of the Christian world for unwritten traditions, we enable ourselves to obey the precept which St. Paul gave to the whole Church in the person of the Thessalonians,† when he commanded them “*To hold the Traditions‡ which they had learned, whether by word, or by his Epistle.*”

\* If any of my protestant readers would be unwilling to make these two concessions, I should beg of him to omit this piece altogether. It was not intended for him. I wrote it, not for infidels in disguise, but for Christians, who believe, that Christ did establish a church, and that, that church did, for some time at least, survive her establishment. x. z.

† 2 Thess. ii. 14.

‡ This text has always greatly perplexed protestant interpreters; nor have they as yet been able to devise a regular mode of defence against the irresistible argument, which we derive from it in favour of the authority of tradition. In the English translations of the Bible, published in 1562, 1577, and 1579, instead of *traditions*, they used the word

So that, the Holy Ghost having clearly pointed out to us two means of knowing the truth, we do not consider ourselves at

*ordinances*, which sounded better to ears perpetually harrowed by the harsh collisions: "*unapostolical, antiapostolical* traditions of the Romanists." This word, however, being found not to answer every purpose for which it had been employed, was afterwards left out, and the word *traditions* introduced. Since that time, various constructions of the passage under consideration, have been resorted to by protestant commentators. I shall not trouble my readers with many of them: but merely insert that of Mr. Adam Clarke. It is not long: "The word *παράδοσις*, which we render *tradition*, signifies any thing *delivered* in the way of teaching; and here most obviously means, the *doctrines* delivered by the apostle to the Thessalonians; whether in his *preaching*, *private conversation*, or by these *epistles*; and particularly the *first epistle*, as the apostle here states. Whatever these traditions were, as to their matter, they were a *revelation from God*; for they came by men who *spoke* and *acted* under the *inspiration of the Holy Spirit*; and on this ground, the passage here can never, with any propriety, be brought to support the unapostolical, and antiapostolical traditions of the Romish church; those being matters which are confessedly, not taken from *either Testament*; nor were spoken either by a *prophet*, or an *apostle*."

Tradition is correctly explained in this note, and its authority plainly acknowledged by Mr. Clarke, when he calls it a *revelation from God*. But I am not a little astonished at his conclusion, that "*On this ground*, the passage here can never, with any propriety, be brought to support the unapostolical, and antiapostolical traditions of the Romish church." For I see no possible connexion between this conclusion, and the premises. "Tradition is a revelation from God; *On this ground*,"—it is to be held sacred. Thus would common sense argue. Not so Mr. Clarke: "*On this ground*," he writes, "the traditions of the Romish church cannot be supported by this passage." Why not? Because apostolical traditions are a revelation from God, does it follow that the traditions of the Romish church are antiapostolical? Again, are they antiapostolical because Mr. Clarke says so? He adds, that these *antiapostolical* traditions "*are matters*, which are not taken from *either testament*, nor spoken by a *prophet*," and this is true enough. But who, except Mr. Clarke, ever thought of looking for *unwritten* traditions, either in the *written* word of God, or in the prophets? To say that "*those matters* were not spoken by an Apostle," is indeed a serious charge, which would at once settle the dispute, if it were *pro-*

liberty to neglect either of them; but we believe that we are bound, in obedience to him, to have recourse to both. X. Z.

(To be continued.)

### ON MIRACLES. ESSAY III.

"Optas

Discere, et audire; et meliori credere non vis."

*Hor. Ep. lib. 1.*

To deny a fact, it is not sufficient to say it is ridiculous: but it is necessary to examine; and even after the examination, a sensible man will not form a precipitate judgment. Three things should concur to cause us to doubt the truth of a miracle. First, when he who relates it, is generally regarded as too credulous. Secondly, when we discover a real opposition to the attributes of the Deity; for example, to his justice, his holiness, his goodness; for God cannot perform miracles which are useless, or ridiculous. Thirdly, when from the truth of a fact, could be deduced some dogma contrary to the Holy Scriptures, or to the doctrine of the Church. In these cases, we should deny the existence of a miracle.

But certain circumstances, which appear somewhat ridiculous, should not always suffice to cause the miracle to be rejected as absurd. Because, the rules of criticism, which guide us in the examination of other facts, are not always applicable to miraculous events. We have a considerable knowledge of the heart of man, and of the laws of nature: and, though we cannot discover all their secrets, we still can, for the most part, designate the limits of the one and the other. When we read in Pliny of a shower of blood, the sound critic smiles at the simplicity of the times; because, according to the laws of nature, this phenomenon could not have really existed. But we cannot say the same of miracles. A miracle is the effect of omnipotence, which knows no bounds. The circumstances have a reference to the end which God proposes to himself. Were you to read in an

ed. But Mr. Clarke has not even attempted to do it: he takes it for granted that it is "confessedly" so. And this is, precisely, what we call "begging the question," or, as Logicians say, *petitio principii*. x.z.

ordinary book, that a woman was changed into a pillar of salt for having looked back upon the burning of a city, you would probably make it the subject of your ridicule: yet, this prodigy is narrated in the Bible. "But why," you may ask, "was she changed into a pillar of salt, rather than into a pillar of marble?" Here you must pause, and repress your curiosity: attempt not to investigate the designs of God, which are unsearchable.

Let us examine one or two of these extraordinary facts, which have afforded to men of wit so much matter for railery. Peter, the Venerable, relates, that a Count who was governor of Mantua, had oppressed the churches and monasteries. One day, while in his palace, surrounded with courtiers and soldiers, an unknown personage was seen to enter, upon horseback, into the apartment of the Count, whom he commanded to follow him. The Count proceeded to the door, where a horse was prepared, which the unknown person obliged him to mount. He took the reins, when suddenly the steed bore him off in the air, in the presence of a multitude of witnesses. What think you of this fact? It is a mere fable, you reply. But have you examined the proofs on which it is grounded? Perhaps, were you acquainted with the author who relates it, and the nature and circumstances of the prodigy itself, you would, at least, suspend your judgment.

Who relates it? One of the most learned and virtuous men of his age. If you peruse his works, you will be struck at the exactness and propriety of his style, and the soundness and perspicuity of his criticism. You cannot, then, impeach such an author either with fraud, or with ignorance. What proofs does he allege? Proofs which afford a moral certainty, in such cases: first, the whole city, which was witness of the event; secondly, a monument, which existed in his own time, in commemoration of it. After making this examination into the fact, I presume that it will appear less improbable than before.

In confirmation of the former, I will relate another fact, which, at first sight, appears equally romantic and incredible. A warlike Prince was informed, that in a celebrated city was preserved a treasure of immense value, and sent one of his officers to take it by force. As soon as he entered the city, he proceeded with his companions to the temple in which it was kept. The inhabitants,

struck with horror, implored the Almighty to prevent the intended sacrilege. The priests, with their pastor, robed in their sacerdotal ornaments, prostrate before the altar, invoked the assistance of the Most High. Meanwhile, the officer enters with his satellites, and was about seizing on the treasure, when there appeared on horseback a knight with a formidable aspect; his arms were of gold, his steed richly caparisoned: instantly, the officer was trampled to the pavement, when there appeared on either side of him, two young men, lightly clad, who dragged him out of the temple, without meeting with any resistance from the soldiers. The unfortunate man remained speechless, and was on the point of expiring, when the priest interceded for him. The young men commanded him to return thanks to his benefactor, whose prayers had saved his life. On returning to himself, the officer presented gifts to the temple, in thanksgiving for his miraculous deliverance.

What think you of this fact? Perhaps you may, at first, be induced to look upon it as a piece of romance. But before you pronounce your opinion, know, that this is a fact recorded in the Sacred Scriptures. The sacrilegious officer is Heliodorus, the Temple is that of Jerusalem, the Priest is the High Pontiff Onias. Learn then to make a better use of your criticism; and be not so ready to laugh when you are told of miraculous events which appear somewhat extraordinary.

Y. Y.

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#### FALSE TEACHERS.

SAINT Paul has forewarned us, that in the latter ages of the Church, men should turn away from truth and run after error. *"The time shall come, when men shall not endure sound doctrine, but after their vain conceits shall heap up to themselves teachers: having itching ears; and shall turn away from the truth: and shall be turned into fables."*\*

Such is the prediction of the Apostle: a prediction which is fulfilled *now* to the very letter: and fulfilled, in this country, in a manner singularly obvious: for, looking at the state of religion,

\* St. Paul to Timothy.

what do we every where see around us? We behold immense multitudes of our citizens, indeed, the far largest portion of them, not only unwilling to endure "sound doctrine," but the dupes of error, and the victims of fanaticism: we every where behold a spectacle of confusion: men speaking every language, and not understanding one another: men who agree in nothing but in contradicting one other,—and in contradicting one another even in the fundamental articles of revelation.

"They shall heap up to themselves teachers." The crowd of teachers which men now *heap up* to themselves, are, in the eyes of piety, a very awful, but, in the eyes of mere curiosity, a very ridiculous, spectacle. These men form, now, an association, consisting, for the greater part, not of individuals distinguished for their learning, their education, or their respectability; but of persons, most commonly, of a very opposite character.

"Having itching ears." We see the people running eagerly, and in crowds, after every artful impostor, who has the cant to cheat their simplicity, or the lungs to excite their feelings: and this they call, "going after the Gospel!" \*

"And they shall turn away from truth, and shall be turned into fables." This, too, is verified to the letter; for not only is the multitude of sects, at present, such, that no industry can enumerate them; they are, moreover, several of them, so absurd, as to be almost equally the shame of reason, as they are the bane of genuine religion.

To account for these evils is a circumstance devoid of difficulty. The fundamental rule of all dissenters from the Catholic Church, is alone sufficient. For, if men be all allowed, (as by this rule they are allowed), to *judge* and *believe*, each according to the dictates and suggestions of his own private feelings and capacity; then is it plain, that every varied form, both of error and absurdity, is but the natural and the necessary consequence. Hence it was, that Melancton, calculating the frightful tendency of such a privilege, exclaimed, "Great God! what a tragedy have we not prepared for posterity!"

\* We shall long remember the Lectures of Him of HARMONY, and Her of the TEMPLE! and yet both were followed, and even admired. "Pro curia! inversique mores!"

If there existed no other reason to engage a pious mind to reject sectarianism, except the above principle, and the evils which are attendant upon it, these alone should be sufficient. That system cannot be wise, and right, whose leading rule is the source of error, confusion and absurdity. F.

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EXTRACT—from "A DISCOURSE ON GENERAL WASHINGTON, delivered in the Catholic Church of St. Peter, Baltimore, Feb. 22. 1800. BY THE LATE RIGHT REV. BISHOP CARROLL."

WHEN the death of men distinguished by superior talents, high endowments, and eminent services to their country, demand the expression of public mourning and grief, their loss is accompanied generally with this mitigation, that, however grievous and painful, it is not irreparable; and that the void, caused by their mortality, will perhaps be filled up by others, uniting equal abilities with the same zeal and watchfulness for the general welfare. Hope then wipes off the tears, with which sorrow bedews the grave of departed worth. But, on the present occasion, no such consolation can be administered; for he whose expectations are most sanguine, dares not promise again to his country, the union of so many splendid and useful virtues, as adorned that illustrious man, whose memory excites our grateful and tender sensibility, and to whose tomb the homage of his country is to be solemnly offered on this day. Whether we consult our own experience, by bringing into comparison with Washington, any of our contemporaries, most eminent for their talents, virtues and services; or whether we search through the pages of history to discover in them a character of equal fame; justice and truth will acknowledge, that he stands super-eminent and unrivalled in the annals of mankind; and that no one before him, acting in such a variety of new and arduous situations, bore with him to the grave a reputation as clear from lawless ambition, and as undefiled by injustice or oppression; a reputation, neither depressed by indolence, nor weakened by irresolution, nor shadowed by those imperfections, which seemed to be the essential appendages of human nature, till Providence exhibited in Washington this extraordinary phenomenon.

What language can be equal to the excellence of such a character? what proportion can exist between eloquence, and the tribute of praise, due to so much virtue? Nevertheless, my fellow citizens, I read in the eagerness of your attention, your desire to offer this tribute: Methinks I hear your filial piety, your tender reverence for your best friend, the Father of his country, calling on me to bear for you, at least a feeble testimony of your unextinguishable gratitude for his services, your immortal remembrance of, and veneration for, his virtues. In your name therefore, I presume to add some grains of incense to the homage, which, throughout the United States, every friend to their happiness now presents at the shrine of Washington. Pardon, O departed spirit of the first of heroes! if with the cold accents of an exhausted imagination, I likewise dare attempt to celebrate thy name, whilst so many sons of genius, ardent in youthful vigour, delineate in glowing colours the vivid features of thy mind, and the glorious deeds of thy virtuous life. With unequal steps I venture on the same career, not seeking to add lustre to the fame of Washington, or perpetuate his memory to future times; for he is already enshrined in the records of immortality: but humbly hoping, that a recital of his services will open to our countrymen the road to true honour, and kindle in their breasts the warmth of generous emulation, and real patriotism. To contribute in this manner to the best interests of his beloved country, will be to him the most gratifying commendation, if in the regions of immortality, human affairs still claim a share of his solicitude.

The language uniformly held by Washington, the maxim invariably inculcated, and repeated by him in almost every public manifestation of his sentiments, was the acknowledgment of a superintending providence, preparing, regulating, and governing all human events, for the accomplishment of its eternal purposes, and pre-disposing the instruments, by which they are to be effected. Religion and observation had taught him, that God's provident wisdom *reacheth from end to end mightily, and disposeth all things sweetly*. Wis. ch. 8. He contemplated with Christian piety, and the philosophy of a sage, the most remarkable revolutions and occurrences of former, as well as his own times, and



learned therefrom to refer every human event to the moral government of a Supreme Intelligent Being. This became the polar star, by which he was guided in his progress through life, and in all his anxious solicitude for maintaining the liberty, perfecting the policy, preserving the peace, insuring the stability of his country on the foundations of order, and morality, and guarding it against the turbulence of faction, licentiousness, and foreign hostility.

This virtuous maxim of religious, moral, and political wisdom, so deeply impressed upon him, never perhaps was more clearly illustrated, than by the course of providence in preparing and adapting his body and mind to suit the destinies of his life. He was to be himself a most luminous proof of that truth, which was so rooted in his soul.

That infinite knowledge, which in its comprehensive range through the whole extent of creation, embraces the future, no less distinctly, than past and present contingencies, beheld the period approaching, when this vast portion of America, now constituting the United States; this country spread through so many climates; so diversified in its productions; so abundant in natural resources; so benefited by land and water; so admirably calculated for the employment of industry, and for affording subsistence to millions and millions, was to break the bonds of its ancient connection with Great Britain, and, emancipated from vassalage, elevate itself to the station of a great, powerful, and independent Empire!

A convulsion so violent in the political system of Europe and America, involved the demolition of deeply rooted habits and opinions. The associations arising out of consanguinity, habitual intercourse, unity of government, identity of laws, language and religion were to be melted down, before that wonderful revolution could be completed. A new people, unconscious before of their own strength, were to feel in their physical and moral energies the ripeness of manhood. Accustomed to respect the nation with which they would have to contend, as irresistible in arms, and inexhaustible in resources, they must dare nevertheless to make the vigorous effort, and conceive a reliance on their own native strength. Powerful interests, the necessary effects of long estab-

lished government, would naturally counteract every tendency towards its downfall; but these interests were to be resisted by force, and overcome by the enthusiastic ardor of patriotism.

To superintend the movements, and operations of such a revolution; to control, during its progress, jealousies, enmities, suspicions, and other conflicting passions; and from their collision, to educe national and individual prosperity, peace, order, liberty and regular government; required the discernment and masterly contrivance of that Supreme Director and Artist, who unites together the links, and holds in his hands the chain, of all human events. Contemplating, as much as is allowed to feeble mortals, his divine agency in preparing the means, and conducting the progress, of the American revolution, we may presume to say, that heaven impressed a character on the life of Washington, and a temper on his soul, which eminently qualified him to bear the most conspicuous part, and be its principal instrument in accomplishing this stupendous work.

For him it was decreed, in the progression of his life, to defend, and ultimately to establish, by just and necessary warfare, the liberties of his country.

I need not recapitulate the origin of the discontents between Great Britain, and her American dependencies. Suffice it to say, that America viewed the claims of the parent country, as incompatible with her freedom and happiness. The great soul of Washington revolted at the idea of national degradation; but tempering his ardor with deliberate wisdom, he associated with other sages of his country, to meditate on her new and critical situation.

Here let us pause, fellow citizens, to contemplate this exalted man, revolving in his breast the natural, and social, rights of human kind; comparing these with actual and impending grievances, and with the obligations of an allegiance due to a long established government. Had lawless ambition reigned in his breast, he would have decided the public voice for immediate hostility. But in this point also, Providence destined him to leave a memorable, and a salutary example. He was not dazzled by the prospect of being elevated to the chief command of the military force of America. In his opinion, nothing could justify

a recurrence to the sword, and a revolt from established authority, but extreme necessity. All reasonable means of redress should be tried, before a good citizen will dissolve the fabric of government, and expose a people to the convulsive shocks of a revolution, the explosions of which, no considerate man can promise himself to regulate, or foresee their termination.

Washington and his colleagues obeying at the same time the dictates of patriotism, and the duty of allegiance, represented their wrongs to their Sovereign, and claimed their rights. On the event of their remonstrance, depended the redress of their grievances; or, if no redress followed, their justification for standing on their defence. Britain would not relent, and all that remained to America, was submission, or resistance. The election was soon made; every one prepared himself for the awful contest, and all eyes and hopes were turned towards Washington. With universal approbation, he was summoned to place himself in the front of danger, and assume supreme military command. The possession of such a citizen, at a moment so critical, was an invaluable treasure, and an animating presage, of the favourable issue of the great contest.

But far other thoughts absorbed his attention. Modest, as he was eminent in valour and wisdom, he contemplated with mingled emotions of self-diffidence, and generous resolution, the important stake placed in his hands; the subjection or independence; the vassalage or freedom of an immense territory, destined to be the habitation of countless millions. When, therefore, in obedience to the voice of his country, he placed himself at the head of her army, the expressions of his dependence on Providence should never be forgotten. Claiming no personal merit, apprehensive of injuring the public interest through some misconduct; yet trusting to the justice of his cause, and conscious of the purity of his motives, he called upon his fellow citizens to remember, that he depended for success, not on his own military skill, but on the God of battles, to whom he made his solemn appeal.

Washington, now at a period of his highest elevation, drew on him the attention, not only of this Western Continent; but of every European nation. O, fellow citizens! what days and years of anxious disquietude revolved over us, whilst we gazed on this

splendid luminary, uncertain whether it would shed on its country the effulgence of victory and peace, crowned by liberty; or whether its brightness would be shadowed by the clouds of disaster and defeat!

Here language fails: I dare not, I cannot follow the heroic Washington in the career of his military glory. To baffle the stratagems of the ablest generals, to repel the onset of the bravest and best disciplined armies, what had America to place in his hands? neither soldiers trained to arms, nor accustomed to subordination; nor the implements of war, nor the treasures to purchase them. But the genius of the commander finally supplied every deficiency. He introduced order and discipline; inspired love and confidence; and with these auxiliaries, he kept together unclothed and unpaid armies, which under other generals, would perhaps have demanded justice at the point of their bayonets. Always vigilant to foil hostile attempts, he exhausted the resources of the enemy, without suffering them to force him to action. Tender of the blood of his fellow soldiers, and never exposing their lives without cause, or prospect of advantage, humanity was as dear to him as victory; which his enemies, that fell into his power, always experienced. When a decree of retaliation became necessary to restrain their licentious excesses, with what delicacy, without the least abatement of fortitude, did he save the life of the victim, devoted to atone for the cruelty, that had been committed on an American officer? not however, till he had compelled the opposing General to restrain, and disavow outrages, that aggravate so much the necessary evils of war. How sacred was his respect to the civil authority; how effectual his protection of the property of his fellow citizens! When the generous feelings of the virtuous and beneficent Louis, whose deplorable fate should draw tears of blood from every American heart, sent out his nobles, and legions, to combat by his side, the dignity of his manners and his unassuming merit won their entire confidence: His integrity and conciliating spirit united, as a band of brothers, nations before unknown to each other, and totally different in manners, habits and religion. Their union, of which he was the soul, was a new omen of victory, and gained for America the prize for which she had bled and contended; an honourable peace, and independence.

What but unfading laurels remained now for Washington, after satisfying his honest ambition, and steering the vessel of the American republic, through so many storms, into the safe harbour of liberty and tranquillity? It remained for him to leave this important lesson to the chiefs of armies, vested with great commands; that magnanimity and true glory consist in laying down their swords at their country's feet, when the object is attained, for which alone it was permitted to draw them. It remained for him, after abdicating public employments, to exhibit in the shade of retirement those private virtues, which are the true foundations of national prosperity. Dutiful to this moral principle, Washington, before he left his army, stipulated for no personal reward, and even refused all that could be offered. Unmindful of himself, he was only solicitous to obtain for his faithful legions a generous and liberal acknowledgment of their constancy and valour. This being effected, as far as it depended on him, he resigned the insignia of his command, to those from whom he had received it, and resumed the rank of a private citizen, carrying with him into his domestic retreat, the esteem, respect, and veneration of an admiring world.

Here the curtain drops, and seems to close for ever from the public eye, and public duty, this wonderful man. His country has no more right to disturb his calm repose. He has paid superabundantly her claim to his services. But the views of Providence over him are not yet completed. Peace and independence are obtained: but to preserve them, experience soon made it manifest, that to invigorate with one spirit, the vast mass of population throughout the United States, one general superintending government was essentially requisite, which, saving the rights of all, should likewise be competent to command the services of all for, the public weal, to maintain order within, and repel aggression from abroad; enforce the demands of justice, and diffuse over important national acts, dignity, energy, unity of design, and execution: Washington's penetration soon discovered the want of such a government, and in a paternal, affectionate address to his countrymen, had bequeathed to them, as a legacy, his earnest recommendation for its establishment.

Various causes delayed the execution of this necessary work,

till the edifice of American independence, unsupported by its necessary pillars, was crumbling into ruin. Then every friend to his country remembered Washington's fatherly advice; every patriotic hand was ready to prop up the tottering fabric. Wisdom and experience combined to blend in a republican form of government all the advantages, of which other forms are productive, without many of their evils. Our illustrious deliverer presided at the deliberations which produced it. The American people besought him once more to quit his beloved retreat, and perfect a work, of which he had been the first founder and a principal architect. The earnestness of their request overpowered his reluctant mind; he could not resist their unanimous wishes, nor could any personal danger stand in competition with the advancement of general happiness. Yet, how immense were his sacrifices! how perilous his hazards! Sacrifices known only to them, who having spent their best years in transactions that keep every nerve on the stretch, are permitted in the evening of their days, to taste of the calm repose of rural felicity, and the solace of domestic endearments. Disheartening was the prospect in venturing again on the agitated ocean of national responsibility. There existed not in the world a name so bright as his: no character stood on such lofty pre-eminence. Shall he expose these, to the capricious fluctuations of popular opinion? Shall he embark the treasure of a reputation purchased by so many services, on a sea, sown thick with the rocks of envy, pride, and disappointment? Those were sufficient to appal a heart less sublime, and less inflamed with genuine patriotism. But such considerations had no effect on him, and he took into his hands the helm of the state.

What were the effects of his administration? are we not deceived by magical delusion? or, is the transformation which our senses witness, really effected? Have the United States risen from a lethargic, impoverished, degraded condition, to activity, opulence, and respect? Does the farmer receive a generous retribution for industry? does the merchant cover the seas with his ships, conveying to every clime the productions of our native soil? does the public creditor obtain security and payment for his generous reliance on national faith? does justice dispense her equitable awards to every suitor approaching her sanctuary? do distant

nations respect the councils, and solicit the friendship of the United States? are the natives of every land wafted to our shores, as to the refuge of peace, the residence of true liberty? Yes, fellow citizens, this is not delusion. These are the real effects, and monuments of Washington's administration. Yet it was thwarted and embarrassed by internal opposition, and foreign intrigue. Scarce had we tasted of the sweets of peace, enlivened by industry and commerce, when attempts were made to ravish from us these inestimable blessings, and plunge us into the horrors of war: not only of war, but of a war of that kind, which connecting our interests and fate with that of a country, delivered up to anarchy, and a prey to frantic, outrageous passions, would have tended to extinguish amongst us the principles of morality; inflame us with the rage of innovation; intoxicate us with delusive, ruinous theories of government; and most probably, would have substituted them for that excellent constitution, which is, and may it long continue to be! our pride and happiness. But, thanks to thy immortal spirit, O ever dear and venerable Father of thy country, thy wisdom discerned the approaching storm, and thy wisdom baffled its violence. Our peace and constitution remain to us, unimpaired. No foreign influence dictated to the councils of America. She increased in vigour; she rose in character; and by self-government, by keeping herself disentangled from the strifes of contending nations, she evinced herself worthy of her independence.

After settling his country in this desirable state, Washington had fulfilled the destinies of that Providence, which formed him for the exalted purpose of diffusing the choicest blessings over millions of men, and preparing the same for millions yet unborn. His wish to bury himself again in the shades of retirement returned on him with redoubled force; to hide, if possible, his greatness from the world; and in the sweet repose of domestic life, diversified however by useful and honourable occupations, to forget his past glory. The last act of his supreme magistracy was, to inculcate in the most impressive language on his countrymen, or rather on his dearest children, this, his deliberate and solemn advice: to bear incessantly in their minds, that nations and individuals are under the moral government of

an infinitely Wise and Just Providence; that the foundations of their happiness are morality and religion; and their union among themselves their rock of safety: that, to venerate their constitution and its laws is to insure their liberty. Then he took his tender farewell of public employments, devoting the remainder of his precious life to a commendable self-review of it, through all its vicissitudes and agitations; a review, for which every wise man, knowing his accountability to a sovereign Judge, should allot time, and make opportunity.

After endeavouring thus far, to satisfy our common duty to our illustrious deliverer, before I conclude, I am earnest, my fellow citizens, to leave impressed on you, in strong characters, some principal features of his mind, and furnish you with short memorials of his most remarkable actions, hoping thereby to perpetuate your gratitude, and incite you to emulate his virtues. Happily, to supply my inability, I find this task executed, as it would seem, by the spirit of prophecy, and in the language of inspiration, in the 8th chapter of the book of *Wisdom*; where the author's expressions need no comment to appropriate them to Washington. So striking the resemblance! so true is the picture! Here are the words of the inspired writer: "I purposed, says he, to take wisdom with me to live with me, knowing that she will communicate with me of her good things, and will be a comfort in my care—for her sake I shall have glory among the multitude, and honour with the ancient, though I am young; and—I shall be admired in the sight of the mighty, and the faces of princes shall wonder at me.—By the means of her, I shall have immortality, and shall leave behind me an everlasting memory to them that come after me. I shall set the people in order, and nations shall be subject to me. Terrible kings hearing shall be afraid of me; among the multitude I shall be found good and valiant in war. When I go into my house, I shall repose myself with her; for her conversation hath no bitterness, nor her company any tediousness, but joy and gladness. Thinking these things with myself, and pondering them in my heart, that to be allied to wisdom, is immortality. I went about seeking, that I might take her to myself."

In this picture, every stroke of the pencil exhibits traits of Washington. The early maturity of his judgment, was the fruit



of his youthful conferences with wisdom. She initiated him into her councils, and procured for him love, respect, honour, confidence, authority and command. She enabled him to "set the people in order" by good government, and an impartial, disinterested administration of it; when all public duties were fulfilled, and he "went to his house" to repose himself, "no tediousness or bitterness" mingled themselves in their conversation; but "joy and gladness," serenity of mind, and the pleasing conviction of conscious integrity.

Providence having preserved and lengthened his days, that he might rear up his country in the infancy of her independence, suffered him now to withdraw himself from the disquietudes of government. He had infused the spirit of his administration into all its departments. His excellent successor inherited, not only the mantle of his office, but his wisdom, firmness, and love of peace, subordinate only to a determination of never purchasing it at the price of national dishonour.

Washington beheld from his retirement, as the Jewish legislator from the summit of mount Phasga, the flourishing prosperity of his country. Health and rural occupations sweetened his repose: his body and mind retained their usual vigour. We flattered ourselves with the expectation of his continuing long to retain them. Joy beamed in our hearts, when on every annual revolution, we gratefully hailed this, his auspicious birth-day. But, alas! how dark is the cloud, that now overshadows it! The songs of festivity converted into the throbs of mourning! The prayers of thanksgiving for his health and life changed into lamentations for his death! Who feels not for him, as for his dearest friend, his protector, and his father? Whilst he lived, we seemed to stand on loftier ground, for breathing the same air, inhabiting the same country, and enjoying the same constitution and laws, as the sublime and magnanimous Washington. He was invested with a glory, that shed a lustre on all around him. For his country's safety he often had braved death, when clad in his most terrific form: he had familiarized himself with his aspect; at his approaching to cut the thread of his life, he beheld him with constancy and serenity; and with his last breath, as we may believe from knowing the ruling passion of his soul, he called to

heaven to save his country, and recommended it to the continual protection of that Providence, which he so reverently adored. May his prayers have been heard! May these United States flourish in pure and undefiled religion, in morality, peace, union, liberty and the enjoyment of their excellent constitution, as long as respect, honour, and veneration shall gather round the name of Washington; that is, whilst there shall be any surviving record of human events.

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### THE LENTEN MONITOR,

Or moral reflections and devout aspirations on the Gospels for each day, from Ash Wednesday to Easter Sunday—by the Rev. P. Baker. Baltimore, P. Blenkinsop, 12mo. pp. 259.

THERE are few books better adapted to Lent, than this excellent work of Baker. In a style, at once pleasing and instructive, and with a piety which breathes in every page, he conveys to the reader the substance and pith of those portions of the sacred gospels, selected by the wisdom of the church, for every day in lent. Most books of a spiritual nature are written in a style too dry and didactic to interest every class of readers: and, indeed, so general is this defect, that it is with difficulty that young persons can be persuaded to take up a book professedly religious. What we very much stand in need of in this country, are works of piety and morality, written in a manner which would please all, by the propriety and elegance of the composition. Did we possess such books, it would no longer be necessary, in order to acquire a style, to have recourse to productions, not merely profane, but frequently dangerous. What a delight is it not for the French reader to instruct himself not only in his religion, but in the minutest principles of perfection, by the classic writings of a Fenelon, a Bossuet, a Massillon, a Bourdaloue, a Flechier, and so many others. In Italian, too, we may learn the most refined devotion in the most elegant style. Who has not heard of a Segneri, a Bartoli, a Pinnamonti, &c. &c.? There are, certainly, in the English language, several spiritual works of high standing; such as Manning's moral entertain-

ments, Parson's directory, Gother, &c.; and among these, the "monitor," which is now under consideration, deserves to hold not the last place. The recommendation of it, by the Archbishops of Ireland, will convince the reader, that this praise is not exaggerated or unmerited. "We highly approve," write those respectable Prelates, "of the publication of BAKER'S WORKS, and recommend them to the perusal of the faithful, as eminently calculated to convey to persons of every station, solid and practical information, and to awaken in every breast sentiments of pure devotion. The simplicity, perspicuity, and purity of style in which the divine truths are unfolded, admirably adapt these reflections to all capacities. The Pastor will find them useful in his closet, and at the altar; and the laity will learn from them to meditate with fruit on the life and passion of the Redeemer, and dispose themselves to rise with Christ, and seek the things that are above."

As an instance of the style of the "Lenten Monitor," we subjoin the following extract, page 106.

"In the order of charity, our zeal should be first directed to ourselves, and then towards others. If we are careless of ourselves, how can it be expected we should have any sincere regard for our neighbour; for how is it possible that those who are indifferent about their own salvation, should give themselves any concern about the salvation of others? I speak not here of those whose character and office oblige them to take care of those under their charge, but of Christians in general, who ought to have a zeal for the spiritual good of each other. Such ought in the first place, be careful that their lives are conformable to the maxims of the gospel, and then they are well qualified to exercise their zeal towards their neighbour, and endeavour to reclaim him from vice to virtue; for what can be more ridiculous, than for a blasphemer to reprimand another for swearing, or for a drunkard to preach sobriety; the answer to such would undoubtedly be: *Physician cure thyself*. We forfeit a just pretence to reform others, when we do not correct ourselves; it is for this reason our blessed Lord gives to such, this severe reproof: *Why dost thou see a mote in thy brother's eye, and dost not behold the beam in thy own eye? Hypocrite, first draw the beam out*

*of thy own eye, and then thou shalt see to draw the mote out of thy brother's eye. (Matthew, vii.)* We must first exercise our zeal in reforming those abuses of which ourselves may be guilty. Where this rule is not observed, our zeal will be not only unprofitable to ourselves, but of little service to others."

As the season of lent has arrived, it would be adviseable for the faithful to procure this instructive and pious work, which will be of use to them and their children, every succeeding year.

### SKETCH OF THE LIFE OF BLESSED ALPHONSUS LIGUORI.

ALPHONSUS Liguori was born at Naples, in the year 1696. In his earliest youth, he was the model of his equals, for application to study, fervour in prayer, charity towards the poor and the sick, and many other virtues. So rapid was his progress in the sciences, that, at the age of sixteen, he was received Doctor of Canon and Civil law. In 1723, he embraced the ecclesiastical life; from which epoch, he approached, almost every day, the holy sacraments; he devoted himself with increased zeal to study, and delighted in visiting Churches and Hospitals. Raised to the dignity of the Priesthood, in 1726, he divided his time between the confessional and the pulpit, and exhausted himself by the ardour of his exertions, to such a degree, that he fell dangerously sick.

Actuated by this intense zeal, he instituted a congregation, which diffused itself, in a short time, through Italy, and was approved by Benedict XIV., in his brief dated 25th of February, 1749, in which that great Pontiff lavishes his praises on the zeal and holiness of Liguori.

He was accustomed to meditate several hours of the day: it may be said, that his life was a continual prayer, and that he was always united to God. His ordinary food consisted of herb-soup, to which he added some fruit: he never used meat or fish. On Saturdays, he took but one meal, and that commonly was nothing but bread and water. He slept only five hours, on a hard pallet. In winter he never approached the fire.

The reputation of his sanctity, and the miracles which he wrought, attracted vast multitudes to his sermons: on leaving the pulpit he repaired to the confessional. He refused none; even at the moment when called to his meals, or at the hour for retiring to sleep: and far from evincing any impatience, he received all with the greatest charity and kindness.

Being appointed Bishop, he ceded the episcopal apartment to his Vicar General, and reserved for himself two or three small rooms with naked walls, furnished with a few chairs, a hard bed, a book-case, and a table. His meals were the same as before his consecration, but for strangers he had other dishes provided.

His zeal for ecclesiastical discipline was great, his solicitude for the clergy extraordinary. He wished his clergymen to be at once learned and pious, and to this end, procured able professors, and a good library. He founded monasteries and houses of refuge and retirement. He was extremely assiduous in the visitation of his Diocese; from which duty, neither the badness of the weather, nor the distance of places, nor the roughness of the roads, could ever deter him. He was the father of the poor and the helpless: his palace was open to them at all hours; in his journeys he never sent one away unaided. He caused a list to be made of all the poor in the different parishes, and afforded them assistance every month. Twice a week he visited the prisoners, payed their debts, and afforded relief to their families. He paid for the education of young ecclesiastics who had not the means to proceed in their studies, and provided for the wants of Priests who had grown infirm and inefficient, in the ministry.

In 1775, he abdicated his bishopric. In his eightieth year, though wasted with infirmities, mortification, and penance, instead of giving himself to repose, he continued to preach, to study, and compose works of piety. At length, not being able to go out, he spent eight or ten hours daily, before the Blessed Sacrament. He expired in the odour of sanctity, in the ninetieth year of his age, on the first of August, 1786.

Immediately after his death, King Ferdinand IV., six Cardinals, the Patriarch of Venice, twelve Archbishops, seven Vicars-Capitulary, sixty Chapters, and the most distinguished regular orders, solicited Pius VI., to proceed to his beatification. On the

30th of April, 1796, this solicitation was presented to the Congregation of rites, and, after mature deliberation, it was agreed, *unanimously*, that the Process might be commenced. Pius VI. gave his sanction in a decree, dated the 4th of May following: and, on the 6th of September, 1816, Liguori was beatified by the late venerable Pontiff Pius VII.

Y. Y.

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FRANCE.

THE Most Rev. Duke de Rohan, Archbishop of Besancon, has given a retreat to his clergy from the 6th to the 15th of October, two hundred and sixteen priests, principally parish priests, formed in the exercises. Subsequently he gave another retreat to the superiors and professors of the seminaries from the 22nd to the 30th. About fifty, as well priests as other clergymen, joined in this holy exercise which was concluded by an ordination. To the great horror of the *liberals* some very exemplary Jesuits were the principal exhorters and preachers on those occasions. What a dreadful thing that the whole Diocese of Besancon is thus inoculated with Jesuitism and ultramontaniam! Even in their conferences, in presence of the young clergy and the seminarians, those Jesuits followed the old plan of their society, which has succeeded in forming so many ripe scholars to christian virtue, and thus combined the best mental qualifications and spiritual blessings in the persons who were called to be the light of the world. What a pity that the Archbishop did not prefer the plan of his Dutch majesty, and send his young clergy to learn from the opponents of religion how it could be best propagated and preserved.

The Archbishop was guilty of a far greater crime in the previous month; for in September he went to Fribourg to compliment the society and their pupils by his presence at the distribution of the prizes.

PARIS, November 11.—The consecration of the Right Rev. Doctor Carron, Bishop of Mens, took place on Sunday in the chapel of the ladies of the *Sacred Heart*. The Nuncio officiated, assisted by the bishop of Tempe, one of the Vicars Apostolic in

Scotland, and the ancient bishop of Tule. The bishops of Frejus, of Evreux, of Nevers, and of Dijon were also present.

One of the most amusing pieces of folly that has been exhibited in this city for some time past, is the affected panic of the *liberals* at this usurpation of the Pope.—Think how dreadful it is—That a Roman Bishop, the representative of the Pope at the court of France, should have been requested by a French bishop to consecrate him!—And should have consented to officiate!—The liberties of France are gone for ever!!!—Will it be believed? The *Gazette de cultes* solemnly assures its liberal leaders “that many pontifical usurpations have no more solid foundation than this,” “that good Frenchmen must hasten to take timely precautions against these encroachments of Rome.” Such folly as this is worse than childish. Any bishop of any part of the world in communion with the holy See, may, without the slightest interference with local discipline, or political rights, accept an invitation to officiate, from others of the same rite equally in communion. It matters not whether he be a Roman or a Chinese, he is a bishop of the Church of Jesus Christ, and the act is one of order merely, by no means one of jurisdiction. As well might the nervous infidels affect to dread the encroachments of Scotland, because one of the assisting bishops was a Scotchman, or Roman usurpation, because that Scot was a Vicar Apostolical. How well the barking of the liberals in France, the children of Voltaire, chimes with the music of the holy men at this side of the Atlantic? There is a wonderful harmony between them as to all that regards Roman Catholics. Bonaparte was no extravagant friend to the holy See, but he had too much common sense and common information to have, or to affect to have, those fears. He plundered and imprisoned the Pope, and gave his son the title of “king of Rome,” but in 1802, he allowed the papal legate to consecrate as many bishops as he pleased, and in 1805, the Pope himself consecrated two French bishops in Paris, one of whom was the noted *de Pradt*, then consecrated for Poitiers and subsequently translated to Malines. But so it is, the infidels will nibble now, as they cannot banish and cut off heads as they did before, in order to set up the *Goddess of Reason!*—

[CATHOLIC MISCEL.]

## MARY QUEEN OF SCOT'S FAREWELL.

"ADIEU, fair France! dear happy land, adieu!  
No more thy crags rise proudly to my view;  
To colder climes thy helpless Queen hath flown,  
Where all thy soft enchantments are unknown;  
My heart must find its dreams of rapture o'er,  
And dance with hopes and happiness no more.  
E'en now, while night o'erspreads the boundless main,  
And my lone eye extends its glance in vain,  
Perchance those friends, so dearly lov'd, prolong  
The dizzy pleasures of the festive throng;  
'Till the loud ocean meets each anxious ear,  
And claims for me the homage of a tear.

Smile on, gay throng! and oh! where'er I roam,  
Be ye my load-star, and your hearts my home;  
And may those drops that mourn my hapless doom,  
Be quickly shed upon your Mary's tomb!  
Would to these eyes the morning could disclose  
Some fleet approaching with a host of foes;  
Their hostile bands with fav'ring gales combin'd,  
Should drive me back to those I've left behind;  
Once more, dear France, thy valleys to regain,  
And taste of former happiness again.

Adieu! adieu! thou love inspiring land,  
That woo'dst me friendless to thy welcome strand!  
Dear absent spot where mem'ry loves to dwell,  
My best my only country, fare-thee-well!  
Fain would I cease in princely halls to shine,  
And roam a peasant of those vales of thine;  
Then could I sit beside the murm'ring rill,  
That melts to music on the moon-lit hill;  
The meanest bird that warbles on the tree,  
Should breathe a nameless harmony for me;  
The world forgot, and all its cares unknown,  
Thy purer joys shall woo me for their own." J. H. JESSE.



THE  
**METROPOLITAN;**  
OR,  
CATHOLIC MONTHLY MAGAZINE.

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APRIL, 1890.

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IN the columns of the "Christian Register," of the 6th of February, we find an article copied from the "Christian Watchman," assigning five reasons, why "*Popery is likely to flourish in this country:*" which, as they appear to excite the deepest alarm in the breast of the author of them, we cannot pass over, without some comment. Indeed, to any one who harbours the prejudices, and entertains the opinions, contained in the article, it must be a subject of dread to contemplate the daily increase of "Popery." Whether its success should be attributed to the reasons assigned, may perhaps appear in the course of our remarks: but no matter what the true cause may be, without the slightest pretensions to the gift of prophecy, we forewarn the "Watchman," that, notwithstanding the alarm that he sounds amid the darkness with which he is encompassed, ere very long, the United States will find the Catholic Church established in all its majesty, throughout their dominions. We do not insinuate, that it will ever become the only religion on this continent: no, there will be *tare* among the *wheat*; *scandals* must continue to exist; *false prophets* must arise: but we mean, that the horrid ideas which many free-born Americans have imbibed from their cradle, and which have been exaggerated, if possible, by our modern *Watchmen*, will be chased away from their minds; the night will be dissipated, the "*Watchmen*" will "cry" no more; day will burst upon the world; and the "Sun of Justice" will shine abroad.— But, let us hasten to the examination of the FIVE REASONS.

I. "Popery has an imposing influence in its external administration . . . the images of the cross, and the horrific pictures of a crucified Saviour, with other idolatrous representations, which

forcibly strike the senses, are calculated to gain the notice of many, and to foster a blind and senseless devotion," &c.

We acknowledge, and glory in, the fact, that our religion has a pomp, and a grandeur, which cannot but arrest the attention, and awaken the awe, of any one who contemplates them. How different from the cold and inanimate service of the Sectarial! How similar to the ceremonial of that law which God himself prescribed for the Jew. Enter into a Catholic Church, and every thing around is calculated to strike the mind, and excite devotion. The altar, the cross, the symbolic representations, the burning candles, the dress of the clergy, the ceremonies.—We defy any sensible and devout Christian to witness these things, and not to be moved. When he sees the altar, he remembers the altars which have always been erected, and on which sacrifices have always been offered, from the days of Abel down to the present time. When he beholds the cross and the image of his dying Saviour, instead of the "horrific" feelings which the "Watchman" imagines, sentiments of contrition, hope, and gratitude to the Redeemer sway the melting heart. And yet the cross is styled an *idolatrous representation*. That cross in which Paul "gloried;" that cross by which heaven was again opened to man, is not only a "scandal" to the "Jew," but a "stumbling block" to many a one who calls himself the follower of Christ.

When the true Christian contemplates the burning lights, the mystic robes, and the ceremonies, he calls to mind the splendid ritual of the Mosaic law, which God approved, and Jesus Christ enforced by his own divine example.

II. "The abundant wealth and resources of the Church of Rome, enable her agents to make great exertions in the spread of her doctrines," &c. This is assigned as the second cause of the growth of "Popery." But really the speculation of the "Watchman" on this point is utterly unfounded. We know that the Catholic Church is wealthy, and how could it be otherwise when it is the religion of so many wealthy kingdoms? We are aware, that great liberality is exercised in support of her institutions abroad: but, we ask the "Watchman," in a spirit of candour and truth, where has he discovered so much of wealth, such an abundance of resources, in this country? Our missions are certainly poor; our congrega-

tions, with two or three exceptions, not rich; our bishoprics are dependant; our religious and literary institutions are not endowed—where, then, is that treasure to be found? We believe, like many other treasures which the “Watchman” fancies he has discovered, it is only in the imaginings of his brain.

III. “The Catholics are commencing a very superior plan of education....a host of partisans....are training for the defence of a false and dangerous Theology.” The superior plan of education is not just commencing, it has long been in full and vigorous operation. Our Colleges have sent forth some of the wisest Legislators, most enlightened Philosophers, best Divines, and most excellent classical scholars: and, for the consolation of the grieving “Watchman,” we inform him, that our colleges and seminaries are, every where, crowded with students, who will go forth from the halls of learning, in full panoply of letters, and with powerful religious convictions, prepared, at once, to contend for the garland of literary fame, and to combat with the enemies of their creed. And, if the “Watchman” should feel disposed to meet any one of them, on fair grounds, he shall, in the face of the American public, be forced to confess, that they are not “the partisans of a false and dangerous Theology.”

IV. “The arts practised by some of the Priests of this Religion, are exceedingly dangerous,” &c. We are glad to perceive, that *all* the Catholic Priests are not implicated in this “dangerous” conspiracy. But we should like to know what “arts” are practised by “some of the Priests.” They propound their doctrines; they defend them, fairly and fearlessly; they appeal to Scripture, to antiquity, to the majority of men: they argue, they correct mis-statements; they explain what is obscure; they distinguish between articles of Faith and matters of opinion; they disclaim a thousand errors that are laid to their charge; they leave it to common sense to answer the question, can two contradictory propositions be both TRUE? Can it be at the same time true, that Purgatory exists, and that Purgatory does not exist? And, of course, must not the Church that teaches one of these propositions be true, and the Church that teaches the other be false? Which is the true one, Mr. “Watchman?”

V. “But one great reason why Popery may prevail even in our

happy country, is, that men are not willing to trust themselves in forming their religious opinions....they prefer to have others to think for them. This scheme presents them with an infallible Church, and a Priesthood to solve every difficulty." We really were of opinion that men are too willing to "trust themselves" and "to think for themselves." This religious independence has been the cause of error after error, and has given birth to sect after sect. Is it to be supposed that Christ meant that every individual should be his own judge in a matter of so much importance? and if this were the case, why is the Catholic denied the common privilege? If, after a close investigation into the Scriptures, after poring over the volumes of the primitive Fathers, and the annals of impartial history, he discovers that his Church always existed, and that all Christians are commanded to *hear* that Church, why should he be condemned for judging in his own behalf, and feeling the conviction that he holds to a true, and infallible doctrine?

For the information of the "Watchman" we will subjoin FIVE REASONS why SECTARIANISM IS LIKELY NOT TO FLOURISH IN THIS COUNTRY. We may take another occasion to descant upon them at large.

I. Because it is the work of human agency, and therefore imperfect and perishable.

II. Because having no tribunal before which to arraign the licentious opinions of men, its primitive doctrines cannot be perpetuated.

III. Because divisions exist which will precipitate its downfall.

IV. Because men begin to view the subject without prejudice, and thus to discover the truth.

V. Because the attention of its ministers is divided between their "solicitude" for the Church, and their solicitude for their families.

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### TRADITION.

(Continued from page 107.)

Thus again, we believe that whatever is, and has always been, unanimously held by the Church, and was not instituted by councils, comes (though unwritten) from the Apostles. And this we

believe with all the fathers: with those venerable "*Bishops whom the Holy Ghost hath placed, to rule the Church of God,*"\* those holy "*Pastors and Doctors, whom Christ gave for the work of the ministry—that henceforth we be no more children tossed to and fro, and carried about with every wind of doctrine.*"†

Take the following testimonies:

IN THE FIRST CENTURY.

St. Ignatius "Exhorted the faithful to guard against the pernicious doctrines of heretics, and to adhere firmly to the Traditions of the Apostles: 'Εν πρώτοις μάλιστα προφυλάττεσθαι τὰς αἰρέσεις ἅρτι εἶτε πρώτων ἀναφυσίσας καὶ ἐπικολαζούσας ἀρρήναι· προὔτρεπέ τε ἀπὸ ἐξ ἔχουσθαι τῆς πῶν Ἀποστόλων παραδόσεως.‡

St. Polycarp wrote to the Philippian "To stand firm and immutable in the Faith, and united in the profession of the same truths:" *Firmi in Fide, et immutabiles*, &c.§ Now, this is impossible, unless we "*Look up to the explanations of Holy Scripture transmitted to us by the fathers,*" as St. Dionysius speaks:‖ impossible, if every individual is to form his own creed, and understand the sacred writings as he pleases: impossible, in fine, when "*The Bible, without either notes or comments, is put into the hands of the people, the last judge of controversies which have tired the patience and baffled the sagacity of their teachers, who, by giving them a book, which they do not read, or which they read without understanding it, think that they give them a Religion.*"¶

IN THE SECOND CENTURY.

Hegesippus, a Jew by birth, and afterwards a convert to Christianity, who wrote a history of the Church from the death of Christ to his own time, informs us that, "he made a journey to Rome; consulted a great number of Bishops; and found the same

\* Act. xx. 28. † Ephes. iv. 11, 12, 14. ‡ Euseb. Ecc. Hist. b. 3. c. 36.

§ N. 10. ‖ "Ad illustrationes sacrarum scripturarum, quas patres tradiderunt, *suspiciamus.*"—De cœl. Hierar. c. 1.

¶ "La Bible, dégagée de toute explication, est mise à grands frais entre les mains du peuple, dernier juge des controverses qui ont épuisé la sagacité et lassé la patience de ses docteurs; et, en lui donnant un livre qu'il ne lit point, ou qu'il lit sans le comprendre, on croit lui donner une Religion."—*Essai sur l'indifférence*, vol. 1, p. 26.

faith, and the same doctrine in all the churches which he visited.”\* But, why should this new convert have gone to Rome, and, on his way thither, consulted the Bishops of the cities through which he passed—if to know the true faith, it suffices to read the Scriptures? Again, could he have found the same faith in all the churches which he visited—if every individual, in those churches, had been allowed to judge for himself, and to believe as he judged?—if “the Bible alone” had, then, been “the Religion” of Christians, as we are repeatedly told that “it is the Religion of Protestants?”†

St. Irenæus writes thus: “We refer heretics to the Tradition which comes from the Apostles, and which is preserved in the Church by the succession of Pastors:” *Ad eam traditionem quæ est ab Apostolis, quæ per successiones Presbyterorum in Ecclesiis custoditur provocamus eos.*‡

Again: “Those who wish to know the truth, have to look to the Tradition of the Apostles, which is manifested in the whole world”—“By the Tradition which the church has received from the Apostles, and the faith announced to men, which comes down to us by the succession of Bishops, we confute all those who, in any manner whatsoever, ‘gather’ what they should not.”§

Again (B. 3. c. 4): “Non oportet querere apud alios veritatem, quam facile est ab Ecclesia sumere; cum Apostoli, quasi in Depositorium dives, plenissimè in eam contulerint omnia quæ sunt veritatis; uti omnis, quicumque velit,umat ex ea potum vitæ, et apprehendat veritatis Traditionem. Quid enim? Et si de aliqua modica questione disceptatio esset, nonne deberet in antiquissimas recurrere Ecclesias, in quibus Apostoli conversati sunt, et ab eis de præsentì questione sumere, quod certum, et re liqui-

\* Δηλοῖ, ὡς πλείστοις Ἐπισκόποις συμμίξειεν, ἀποδημίαν στειλάμενος μέχρι Ῥώμης· καὶ ὡς δεῖ τὴν αὐτὴν παρὰ πάντων παρείληψε διδασκαλίαν.—Euseb. Ecc. Hist. b. 4. c. 22.

† “La Bible, muette et souvent obscure, ne s’explique pas elle-même: qui l’expliquera?”—*Essai sur l’indif.* vol. 1, p. 186.

‡ Adv. Hæreses, b. 3, c. 2.

§ “Traditionem itaque Apostolorum in toto mundo manifestatam, in omni Ecclesia adest respicere omnibus, qui vera velint videre &c.” *Ibid.*

dum est?" Mark this last sentence: *Et si de aliqua modica questione, &c.* "And, should there arise a dispute about the least question, we should have recourse to the most ancient churches, in which the Apostles taught, and learn from them what is certain and incontestable on that subject."—Such was the authority of Tradition in the second century.

#### IN THE THIRD CENTURY.

Tertullian, after having mentioned several christian observances relative to Baptism, and the Eucharist, adds: "If you ask upon what law of Scripture these, and other rites, are founded, you will discover none: but *Tradition* shall be alleged the author; *custom*, the confirmer; and *faith*, the observer." *Harum, et aliarum disciplinarum, si legem expostulas Scripturarum, nullam invenies: sed TRADITIO tibi prætendetur auctrix; CONSUETUDO, confirmatrix; et FIDES, observatrix.\**

In his celebrated work *de Præscriptionibus*, he says: "I establish this prescription, that, what the Apostles preached, namely, what Christ revealed to them, is not to be proved otherwise than by the churches, which they founded by preaching, both, *viva voce*, as it is called, and (afterwards) by their Epistles.—Consequently, every doctrine which is held by these primitive and mother churches, must be considered as the truth."†

He adds: "Quod apud multos unum invenitur, non est erratum, sed traditum."‡ In the same treatise he lays down this rule against all variations, and innovations in the ancient faith: "Nobis verò nihil, ex nostro arbitrio, inducere licet; sed nec eligere, quod aliquis, de arbitrio suo, induxerit. Apostolis Domini habemus autores, qui, nec ipsi, quicquam, ex suo arbitrio, quod inducerent, elegerunt: sed acceptam à Christo disciplinam, fideliter, nationibus adsignaverunt."§

\* De Corona, c. 4.

† "Quod autem prædicaverint [Apostoli], id est, quod illis Christus revelaverit, et hic præscribam non aliter probari debere, nisi per easdem Ecclesias, quas ipsi Apostoli condiderunt, ipsi eis prædicando, tam *vivè*, quod aiunt, *voce* quàm per epistolas, portèa—Si hæc ita sint, constat proindè omnem doctrinam, quæ cum illis Ecclesiis matricibus et originalibus fidei, conspiret, veritati deputandam esse."—Chapter 21.

‡ Ibid. chap. 27.

§ Page 232, Ed. Rig.

St. Clement of Alexandria, after mentioning several eminent personages, who had been his teachers in the Christian faith, adds: "These men preserved the true Tradition of the blessed doctrine, delivered by the holy Apostles, by Peter, by James, by John, by Paul, as a son who would receive it from his father."\*

Origen, in the Introduction to his *Principles*, lays down this rule: "As there are many who believe that they follow the doctrine of Jesus Christ, and yet have different opinions: as, moreover, the Church preserves the doctrine which she has received from the Apostles by succession, we ought not to look upon any thing to be the truth, unless it agrees, in every respect, with Ecclesiastical and Apostolical Tradition."

In his Treatise on St. Matthew: "We ought not," he says "to listen to heretics, nor believe any thing but what the Churches of God have handed down to us by their succession."

Again: "In the interpretation of the Scriptures, we ought not to deviate from the first Ecclesiastical Tradition."†

When the validity of Baptism conferred by heretics was questioned, St. Stephen confined himself to this principle: "No innovation: let us follow Tradition." St. Cyprian admitted the principle; but thought that the Tradition alleged by the Pope, was neither certain, nor universal: and in this he was mistaken.‡ Thus, Tradition prevailed against all the arguments of the African Bishop.

#### IN THE FOURTH CENTURY.

St. Athanasius continually referred the Arians to the Tradition of the Church, always respected, and always followed. "We demonstrate that our doctrine," he says, "has been handed down from Fathers to Fathers. But you, modern Jews, and disciples

\* Οἱ μὲν τὴν ἀληθῆ τῆς μακαρίας σώζοντες διδασκαλίας παράδοσιν, εὐθὺς ἀπὸ Πέτρου τε καὶ Ἰακώβου, Ἰωάννου τε καὶ Παύλου, τῶν ἁγίων Ἀποστόλων, καὶς παρὰ πατρός ἐκδεχόμενος.—Strom. b. 1. c. 1.

† I had not it in my power to compare these passages from Origen with the Greek Original: and the reader will, I trust, dispense with my giving him the Latin version from which I translated them. x. z.

‡ Epist. 74, to Pompeius &c.



of Caiphas! what Fathers can you cite, as vouchers of your assertions? None; undoubtedly none, among the prudent and the wise." Ἴδου ἡμεῖς μὲν ἐκ πατέρων εἰς πατέρας διαβεβηκέναι τὴν τοιαύτην διάνοιαν ἀποδεικνύομεν· ὑμεῖς δὲ, ὡς νέοι Ἰουδαῖοι καὶ τοῦ Καϊάφα μαθηταί, τίνας ἄρα τῶν ῥημάτων ἔχετε δεῖξαι πατέρας; \*ΑΛΛ' οὐδένα τῶν φρονίμων καὶ σοφῶν ἂν εἴποιτε.\*

St. Basil is not less positive upon this subject. In his *Book on the Holy Ghost*, he writes as follows:

"Οὗτοι ἔλεγον οἱ πατέρες ἡμῶν, καὶ ἡμεῖς λέγομεν.†

Τῶν ἐν τῇ ἐκκλησίᾳ πεφυλαγμένων δογματικῶν καὶ κηρυγμάτων, τὰ μὲν ἐκ τῆς ἐγγράφου διδασκαλίας ἔχουσιν, τὰ δὲ ἐκ τῆς τῶν ἀποστόλων παραδόσεως διαδοθέντα ἡμῖν ἐν μυστηρίῳ παρεδεξάμεθα· ἅπερ ἀμφοτέρω τὴν αὐτὴν ἰσχὺν ἔχει πρὸς τὴν εὐσέβειαν. Καὶ τοῦτοις οὐδεὶς ἀντρεῖ, οὐκοῦν δεῖς γε κατὰ μικρὸν γοῦν διδασκάλων ἐκκλησιαστικῶν πεπείραται. Εἰ γὰρ ἐπιχειρήσαιμεν τὰ ἄγραφα τῶν ἔξω ὡς μὴ μεγάλην ἔχοντα τὴν δύναμιν παραινεῖσθαι, λαΐσομεν ἂν εἰς αὐτὰ τὰ καίρια ζημιοῦντες τὸ εὐαγγέλιον· μᾶλλον δὲ εἰς ὄνομα ψιλὸν περιίστῶντες τὸ κήρυγμα.

Ἐπιλείψει με ἡ ἡμέρα, τὰ ἄγραφα τῆς ἐκκλησίας μυστήρια διηγούμενον.

Εἰ δὲ τὸν τρόπον τῆς δοξολογίας, ὡς ἄγραφον, παραιτοῦνται, δότωσαν ἡμῖν τῆς τε κατὰ τὴν πίστιν ὁμολογίας, καὶ τῶν λοιπῶν, ὧν ἀκηρυχθῆσάμεθα, ἐγγράφους τὰς ἀποδείξεις.‡

Πρὸς γε μὴν τὸ ἀμάρτυρον καὶ ἄγραφον εἶναι τὴν, σὺν τῷ πνεύματι, δοξολογίαν, δεῖν λέγομεν· ἐτι εἰ μὲν μηδὲν ἔστρον ἄγραφον, μηδὲ τοῦτο παραδεχθῆτω· εἰ δὲ τὰ πλεῖστα τῶν μυστικῶν ἀγράφων ἡμῖν ἐμπολιτεύεται, μετὰ πολλῶν τῶν ἑτέρων καὶ τοῦτο παραδεξόμεθα. Ἀποστολικὸν δὲ οἶμαι καὶ τὸ ταῖς ἀγράφοις παραδόσει παραμένειν. Ἐπειὴ γὰρ, φησὶν, ὑμεῖς, ἐτι πάντα μου μέμνησθε καὶ καθὼς παρέδωκα ὑμῖν, τὰς παραδόσεις κατέχετε. Καὶ τὸ, Κρατεῖτε τὰς παραδόσεις ἃς παρελάβετε, εἴτε διὰ λόγου, εἴτε δι' ἐπιστολῆς· ὧν μία ἐστὶ καὶ ἡ παρούσα αὕτη, ἣν οἱ ἐξ ἀρχῆς διαταξάμενοι παραδιδόντες τοῖς ἐφεξῆς, συμποιοῦσης δεῖ τῷ χρόνῳ τῆς χρήσεως, διὰ μακρᾶς τῆς συνηθείας ταῖς ἐκκλησίαις ἐγκατερρίθωσαν.§

"We speak as our Fathers spoke: what *they* said, *we* too, say."

\* On the Decr. of the Nic. Syn. n. 27.

† Chap. 7.

‡ Chap. 27.

§ Chap. 28.

"Among the dogmas and ordinances which are preserved in the Church, some belong to the doctrine delivered in writing; others, which were transmitted to us more obscurely, we receive from the Tradition of the Apostles: and both have the same force with the pious. Nor will any one oppose them, who is ever so little acquainted with the laws of the Church. For if we dare reject unwritten customs, as not being of great moment, we shall, incautiously, *do great injury to the Gospel*,\* even on the most important points: or rather, we shall reduce the preaching of the Faith to an empty name."

"The day would fail me, were I to attempt to enumerate all the mysteries of the Church, which were delivered without writing."

"If any reject our mode of glorifying the Lord, as not being prescribed in *holy writ*, let them show us proofs *from scripture* for our profession of faith, and the other things which I have mentioned."

"As to what they say, that the glorification with the Holy Ghost is not supported by any evidence, and is not found in Scripture, we answer: if we receive nothing but what is contained in the Scriptures, let this too be rejected; but, if we do actually receive many things, which are not contained in the Scriptures, this too, we shall receive with several other things. And I believe it an Apostolical doctrine, to adhere even to unwritten Traditions. 'Now, I praise you, Brethren,' says he,† 'that in all things you are mindful of me: and keep the Traditions as I have delivered them to you.' And again:‡ 'Hold the Traditions which you have received, whether by word, or by my Epistle.' One of these Traditions is that of which we are speaking: those who taught in the beginning transmitted it to their successors; and, in process

\* "Il peut paroître étonnant d'entendre St. Basile dire, qu'en rejetant la Tradition non écrite, on porte préjudice à l'Evangile même. Mais il faut faire attention que la Tradition est d'abord l'interprète le plus fidèle de l'Evangile, et ensuite le seul garant de son authenticité; qu'ainsi la rejeter, c'est se priver du moyen le plus sûr d'en connaître le vrai sens, et du seul moyen d'être assuré qu'il est véritablement des auteurs sacrés d'ont il porte le nom."—*La Luzerne*.

† St. Paul, to the Corinthians, Epist. 1. c. xi. v. 2.

‡ 2 Thess. ii. 14.

of time, it became, by long continuance, deeply rooted in the Church."

The same eloquent Bishop says elsewhere:\* "Do not separate the Holy Ghost from the Father, and the Son; let the Tradition of the Lord deter you. For so the Lord taught; so the Apostles preached: this doctrine has been always held by the Fathers, and the Martyrs have sealed it with their blood. Be satisfied to say, in the words of St. Cyril:† 'Take care, Brethren, that you keep the Traditions which you have received, engrave them deeply on your hearts, and observe them with piety.'"

The belief of Eusebius on the necessity of having recourse to unwritten Traditions, is manifest from the passages which I have already quoted from him, when I spoke of St. Ignatius and Hegesippus. The respect and veneration which he entertained for the sentiments of the Fathers who lived before him, appear, unequivocally, in the fidelity and accuracy with which he relates them, throughout his Ecclesiastical History.‡

I omit several Greek Fathers who flourished in the fourth age of the Church, and hasten to adduce the testimony of the most distinguished among them—the great Chrysostom.

Commenting upon the celebrated text of St. Paul to the Thessalonians,§ *Hold the Traditions, &c.*, he speaks thus:||

"Αρα οὖν, Ἀδελφοί, στήκετε, καὶ κρατεῖτε τὰς παραδόσεις, ἃς ἰδοῦσθε, εἴτε διὰ λόγου, εἴτε δι' ἐπιστολῆς ἡμῶν. Ἐντεῦθεν ᾤδηλον ὅτι οὐ πάντα δι' ἐπιστολῆς παρεδίδοσαν, ἀλλὰ πολλὰ καὶ ἀγράφως· ὁμοίως δὲ καὶ ταῦτα ἐστὶν ἀξιοπίστα. Ὡστε καὶ τὴν παραδόσιν τῆς ἐκκλησίας ἀξιοπίστον ἡγώμεθα. Παράδοσις ἐστὶ μηδὲν πλέον ζῆτει.

"*Therefore, Brethren, stand fast, and hold the Traditions which you have learned, whether by word, or by our Epistle.*" It is evident from this text, that the Apostles did not write every

\* Homily 28.

† Βλέπετε οὖν, Ἀδελφοί, καὶ κρατεῖτε τὰς παραδόσεις, ἃς νῦν παραλαμβάνετε, καὶ ἀπογράψαθε αὐτὰς εἰς τὸ πλᾶτος τῆς καρδίας ὑμῶν, ἐηρήσατε μετ' εὐλαβίας—St. Cyril of Jerusalem, Catech. 5.

‡ See, in particular, the 20th chapter of the 5th Book.

§ 2 Epist. ii. 14. || Homily 4, on the 2d Epist. to the Thess. n. 2.

thing they preached; but, that they taught many things, which they never committed to writing: and these things are, not less than what they wrote, worthy of our belief. Therefore, let us look upon the Tradition of the Church as being also the object of our Faith. It is Tradition: ask no more."

Again, in his 3d Homily on the 2d Epistle to Timothy:

Οὐ διὰ γραμμάτων μόνον τὰ πρακτέα ὑπερίτετο τῷ μαθητῇ [Τιμοθέῳ], ἀλλ' ἤδη καὶ διὰ ῥημάτων· καὶ τοῦτο πολλαχοῦ καὶ ἐν ἄλλοις ἐδήλωσε λέγων, Εἴτε διὰ λόγου, εἴτε δι' ἐπιστολῆς, ὡς δι' ἡμῶν· πολλῶ δὲ μᾶλλον καὶ ἐνταῦθα. Μὴ τοίνυν ἐλλιπῶς εἰρησθαι τὰ κατὰ τὴν διδασκαλίαν νομίσωμεν. Πολλὰ γὰρ αὐτῷ καὶ ἀγράφως παρέδωκεν, ὥστε οὖν ἀναμνησθῶν αὐτὸν εἰλεγειν· Ὅσοις ἔχει ὑγιαίνοντων λόγων ὧν παρ' ἐμοῦ ἤκουσας. Τί δέ ἐστιν ὁ φησί; Καθάπερ ἐπὶ τῶν ζωγράφων ἐνετυπωσάμην, φησίν, εἰκόνα σοι τῆς ἀρετῆς, καὶ τῶν τῷ Θεῷ δοκούντων ἀπάντων, ὥστε τινὰ κανόνα, καὶ ἀρχέτυπον, καὶ ὅρους καταβαλὼν εἰς τὴν σὴν ψυχὴν. Ταῦτα οὖν ἔχει· κἂν περὶ πίστεως, κἂν περὶ ἀγάπης, κἂν περὶ σωφρονισμοῦ δέη τι βουλευσάσθαι, ἐκείθεν λάμβανει τὰ παραδείγματα—Τὴν καλὴν παραθήκην φύλαξον.

"It was not by his Epistles only, but also by his words, that St. Paul traced to his disciple the line of conduct which he was to pursue. And this is manifest from several passages in his writings, as when he says,\* *'whether by word, or by the Epistle which I sent you;'* but particularly in this place.† Therefore, let us not think that there is any thing wanting in his doctrine. For he taught Timothy many things, without writing, which he recalls to his memory, saying: *'Hold the form of sound words, which thou hast heard of me.'* But what does he mean? After the example of painters, he says, I have delineated for you the picture of virtue, and engraved upon your mind the standard, as it were, the archetype, and the outlines of all things that are pleasing to God. These things hold: from them, derive information on Faith, on Charity, on Chastity, and form your decisions"—*"keep the sacred deposit."*

Innumerable are the passages which might be quoted from the Latin Fathers, in addition to the mass of evidences already adduced.

\* 2 Thess. ii. 14.

† 2 Tim. i. 13.

St. Jerome tells the Luciferians that, "Even if he had not the authority of Scripture on his side, the consent of the whole world would have the force of a precept; for many things, which are observed in the Church by Tradition, have acquired the authority of the written Law."\*

"Etiam si Scripturæ auctoritas non subesset, totius orbis in hanc partem consensus instar præcepti obtineret. Nam, et multa alia, quæ per Traditionem in Ecclesiis observantur, auctoritatem sibi scriptæ Legis usurpârunt."

I shall conclude with a few extracts from St. Augustine, to whose works certain Protestant Controversialists have the boldness to refer their readers, without ever citing the words of that illustrious Bishop, who often "Stat magni nominis umbra," in their polemic writings.†

By appealing to Tradition, he refuted the Pelagians: "What the Fathers found in the Church, they preserved: what they learned, they taught: what they received from their predecessors, they transmitted to posterity."‡

"Although this tenet (Original sin) can neither be investigated by reason, nor explained by language, yet, that is true which has been, from time immemorial, preached and believed in the whole Church, as belonging to Catholic Faith which deceiveth not."§

Speaking of the Unity of Baptism, he says: "This we have received from our fathers: this, the Catholic Church, which is spread over the whole world, preserves against all the clouds of error."||

\* Against the Lucif. c. 4.

† "Le nom de St. Augustin et des pères, est beau à citer; et il y a toujours quelqu'un qui croit qu'on les a pour soi, quand on les compte hardiment parmi les siens."—*Bossuet*, vol. 18, p. 508.

‡ "Quod invenerunt in Ecclesia, tenuerunt: quod didicerunt, docuerunt: quod a patribus acceperunt, hoc filiis tradiderunt."—*Against Julian*. b. 2. c. 34.

§ "Etsi nulla ratione indagetur, nullo sermone explicetur, verum tamen est, quod antiquitûs veraci Fide Catholica prædicatur, et credunt per totam Ecclesiam."—*Ibid*. b. 5. c. 5.

|| "Hoc à majoribus traditum accepimus: hoc in Catholica Ecclesia, quæ toto orbe diffunditur, contra omnes falsitatis nebulas custodimus."—*Chapter 9*.

Again: "This custom (of not re-baptizing) I believe to come from Apostolical Tradition: in like manner, there are many other things which are not found in the writings of the Apostles, nor in the councils posterior to them, and yet, as they are observed throughout the universal Church, we believe them to have been handed down, and recommended by the Apostles.\*

Again: "This custom is to be considered as having originated with the Apostles, in the same manner as there are many things which are held by the universal Church, and for that reason, are rightly believed to have been commanded by them, although they are not to be found in their writings."†

"Could we but consult the learned Jerome," he says elsewhere,‡ "how many writers in both languages he would mention! commentators on the Divine Scriptures, expounders of the Christian Faith, who, ever since the foundation of the Church of Christ, have held no other doctrine; have received no other doctrine from their ancestors; have left no other doctrine to their descendants!"—"Hunc doctissimum virum si facile interrogare possemus, quàm multos utriusque linguæ divinarum Scripturarum tractatores, et christianarum disputationum scriptores commemoraret, qui non aliud, ex quo Christi Ecclesia est constituta, senserunt; non aliud à majoribus acceperunt; non aliud posteris reliquerunt."

Thus far I have taken a rapid view of the belief of the Church of God with regard to Tradition, in the "Bright ages" of Christianity: the same belief was preserved, in the "Dark ages:" the same belief she still holds, in the "Enlightened age" in which we live. The rise, the progress, or the downfall of learning does not affect her. Amid the vicissitudes of human events, her Faith

\* "Quam consuetudinem credo ex Apostolica Traditione venientem: sicut multa quæ non inveniuntur in litteris eorum, neque in conciliis posteriorum; et tamen, quia per universam custodiuntur Ecclesiam, non nisi ab ipsis tradita, et commendata creduntur."—*On Bapt. against the Donat. b. 2. c. 7.*

† "Consuetudo illa ab Apostolorum Traditione exordium sumpsisse credenda est, sicut sunt multa quæ universa tenet Ecclesia, et ob hoc, ab Apostolis præcepta benè creduntur, quanquàm scripta non reperimus."—*Ibid. b. 5. c. 23.*

‡ On Mer. and the Rem. of Sins, b. 3. c. 6.

continues always the same: always *One*, always *Holy*, *Catholic*, and *Apostolic*. "And the gates of Hell shall not prevail against it."\*

X. Z.

### ENCYCLOPÆDIA AMERICANA.

Two volumes of this "popular book of conversation" have already been issued from the Philadelphia Press. We had looked forward to the publication of this work, with no common degree of anxiety, and we may add, with an anticipation of no common satisfaction. The Encyclopædias which, were already before the world, were, most of them, so pregnant with errors, mis-statements, and prejudice against any thing *Catholic*, that, instead of being sources of pure and limpid information, they became troubled and muddy waters. The "Encyclopædia Americana," we flattered ourselves, from the very name of it, and from the city whence it issues, would, at least, have been stamped with the character of impartiality: and, far from insulting, in every article, the convictions and faith of the Catholic, would have treated them with respect and dignified liberality. But, our hopes have proved vain, our anticipations are completely disappointed. Our disgust has been excited at every page, until we were compelled through contempt, to throw the volumes aside. In the name of candour, and honesty, are we to witness, in silence, the palpable falsehoods, and sarcasms, with which this work abounds! are we to sit down, with folded arms, and behold without emotion, the American public imposed upon so grossly? No, we owe it to our honour, our fellow citizens, our Religion, to raise our voices—and, that we may not appear mere angry declaimers, to point out, in several articles, the greatest absurdities.

**ABSOLUTION.** This article is a compound of absurdities.

**ANATHEMA.** A tissue of follies, a heap of *pretended* facts, and of definitions perfectly false.

**ARIANS,** are said to be "the adherents of the Alexandrian Bishop Arius!!" Now Arius was one of the Priests of Alexander

\* Matth. xvi. 18.

the Bishop. The creed of this sect is mis-stated. "Constantine, a short time before his death, caused himself to be baptized in the Arian mode." This is given as a *fact*: we contend that it is extremely *doubtful* when or by whom the first Christian Emperor was baptized.

AUGUSTINE "maintained, that men were justified *merely* through grace, and not through good works." Augustine did not maintain this doctrine.

AGUESSAU "procured the rejection of the decrees of Louis XIV. and the Chancellor De Voisin in favour of the papal bull *Unigenitus*."—This, too, is not correct.

ALBIGENSES. A most rancorous article, replete with mis-representations.

D'ALEMBERT. "His religious character seems to have been that of a *sober* Deist." Sober indeed! It is known, that he was a most *fanatical* enemy to the Christian Religion, to Protestantism as well as to Catholicism.

ALEXANDER VII. AND VIII. The character of these Popes is drawn not by an *impartial* hand.

ANABAPTISTS. Unfair throughout.

ANACHORITE. What historical solidity, when the only reference is Moore's "Epicurean!"

ANGEL. A scurrilous, and deistical article.

ANGLO SAXON. Not a single reference to Dr. Lingard: Turner's testimony is taken as indisputable.

ANTIPOPE. A calumnious and illiberal article.

APOCALYPSE. "Whether genuine or not," says the Encyclopedia, "is yet a question....the author speaks of his visions as a matter of fact, with a confidence resembling that of Dante!...but his mind was formed among the Jews always deficient in sensibility for the beautiful." Blasphemous!

APOSTACY. Teems with absurdities: of course, the usual anecdotes about Henry IV's conversion must be introduced.

APOSTLES. This is certainly not a truly Christian article; Christ is only a "great and benevolent teacher."

AQUINAS, St. Thomas. His real character is not given: He is scurrilously mis-represented.



AUGUSTINE, ST. The apostle of England is treated with downright contempt. Every thing here is false and heinously disfigured.

BARTHELEMY. Replete with mis-representations, delivered with all the confidence of indubitable facts.

BASLE, COUNCIL OF. "General Councils," it is stated in this article, "had always been an object of aversion to the Popes, and often been prevented from assembling on account of their limitation of the papal power.....the impious pretensions of the Popes had almost annihilated the ancient apostolical constitution of the Church"—this is strange doctrine indeed. We hitherto thought, that we were accused of attaching ourselves, with blind submission, to the decisions of general Councils, and that in them, more than on any other occasions, the papal power was exercised most arbitrarily. Besides, the authors of the "Encyclopædia" have yet to learn that the council of Basle was a schismatical, not an Ecumenical, Council.

BELLARMINE. "He exhibits none of the lax morality of his order." What lax morality are the Jesuits, as a body, guilty of teaching? And, because at the hour of death, he recommended his soul to the Saviour of mankind, and invoked the mother of God to pray for him, it is impiously asserted, "that he bequeathed one half of his soul to the Virgin and the other to Jesus Christ!" The erudition, and voluminous writings of Bellarmine should merit a very different tribute from the savants of the present day.

BOSSUET. The "Encyclopædia" states that this great man wrote his own life! Is this correct? we should be curious to to know whether Mr. de *Bausset* has been confounded with *Bossuet*.

These are a few hasty remarks we have thrown together, to convey to the public an idea of the work, in the prospectus of which it is stated, that "its great advantage, is its *liberal and impartial character*." We appeal to the Editors, whether they are not disseminating erroneous statements, increasing prejudice, and approving misrepresentation? What advantage can accrue from the transplantation into this genial soil, of those noxious weeds, which have shed a poisonous influence over many parts

of Europe! Why cannot TRUTH prevail, while science advances among us? Why cannot facts be presented as they really existed, and as they can be proved from the best contemporary authorities?

### THE DARK AGES.

It has long been fashionable to give this appellation to the middle centuries; wherein classic literature, and the sciences were less generally, and less successfully cultivated, than in the early ages of Christianity; or in those, that have succeeded the capture of Constantinople by the Turks, in the fifteenth Century. We are not disposed to dispute about mere names; but, we cannot without betraying truth admit, what by some is supposed, or insinuated, that any age has elapsed, since the coming of the Redeemer, wherein the light of science was extinguished; still less could we concede, that Religion ceased to shed her divine lustre. The inroads of the northern barbarians, into the southern provinces of Europe, and the troubled state of society, whilst the natives of each country burned to shake off the yoke of the invaders; and these in their turn, sought to perpetuate their power by military terror; and, whilst neighbouring princes of warlike dispositions and habits, sought to vindicate their rights, or repel aggression, necessarily rendered literature less valued than in ages of greater tranquillity.

The knight who could wield the sword with dexterity, and who, in the bloody contest, sustained his honour, and the honour of his country, was greeted with the applause of admiring multitudes, and rewarded with the smiles of the sovereign: whilst the courtier of our days, less chivalrous and more refined, would have sunk unnoticed. It was then, no object of ambition, to deliver a discourse decorated with the ornaments of artful eloquence, or, to publish a treatise descanting on the abstruse objects of science; but, the noble youth was fired with the desire of winning laurels in the field of honour, by wresting, at the peril of his life, the sword from the hands of a valorous antagonist. The vassal participated in the ambition of his lord, and, sworn to defend his rights, as long as he would be a faithful protector,

he followed him to the field, and rivalled him in deeds of valour.

In such a state of society, it is not to be wondered, that few should court the muses, or pry into nature's secrets, save those, who, enchanted by the beauty of Religion, had withdrawn from the bustle of the world, to cultivate in sacred solitude, those peaceful habits, and virtues worthy of a greater recompense. Those who accuse her of fostering ignorance and barbarism, must blush on opening the pages of genuine history; wherein, in characters that cannot be mistaken, her efforts to diffuse science, and civilization are recorded. Whatever ignorance prevailed, arose from the causes above indicated, or to others that cannot be attributed to Religion. Whatever ferocious deeds were perpetrated sprung from the same sources: whilst all that was kind, and generous, and beneficent, and pious, was derived from her sacred influence. She, in her sacred asylums, gathered numerous bands of her children, whom she tutored in the mild virtues, and sublime perfection of the Gospel: she, sent her heralds to announce salvation's tidings, to the blood-stained conqueror: who, with barbarian fury, had overthrown her altars, and often she saw him bend his proud neck, and knee, before the cross of Jesus: often she beheld him from a lion made a lamb, and with tears of penance, wash away the stains of pagan viciousness. Often her ministers, as angels of peace, interposed between the arrayed combatants, and by entreaty, persuasion, and supplication, caused them to restore the unsheathed swords to the scabbards.

The Monarch whose ardour for blood, would have been enkindled by the menacing attitude of an enemy, shrank dismayed by the frown of religion; and, taught by her, that though the lord of many vassals, he was but the vassal of Heaven's King: he trembled on his throne, lest his lawless abuse of power, should provoke her indignation. At Religion's command, the mistress who had won the affections due to his lawful consort, was expelled from the court which she dishonoured: the vassals whom he oppressed, were relieved, and protected, in many instances from his exactions, and tyranny; and, in many cases, the repentant monarch was seen to descend from his throne, and

terminate his days in some sacred recess, where he mourned for the disorders of a reign, not sufficiently controlled by her heavenly influence. Instead, then, of pointing out to us, the tumults and excesses of the middle ages, as proofs of the barbarism attached to the profession of our tenets, the impartial censor will ascribe them, to the strong passions of nations not yet totally subdued by a Religion, to which, they were originally strangers; or of those, who struggled to recover those rights, whereof superior force had deprived them.

Was such a state of things favourable to the introduction of religious novelty? Can we indulge the favourite propensity, of designating every doctrine mysterious in its nature, and every practice painful to human pride and passion, as an invention of the "dark ages?" Truly, declaimers, who rid themselves of Catholic tenets, by asserting that they were introduced amidst this "literary darkness," presume much on the credulity of their hearers. How vague and erroneous, are the ideas of the million, in regard to these ages! Are men of warlike habits, the most likely to receive with implicit faith, doctrines elevated above human thought, and to embrace humiliating practices? We conceive not. The soldier whose proud heart had scorned to acknowledge the superiority of a rival contending for the honours of chivalry, would not, we imagine, be the most likely to bend the knee before the Awful Sacrament, and trembling adore, the Saviour-God, shrouded with the veils of earthly elements: still less, would he be likely, at the mere *ipse dixit*, of a meek, and lowly Priest, to unfold the secret disorders of his conscience.

When society was convulsed, and nation arrayed against nation, nay, each in itself distracted by the feuds of rival or rebellious chieftains, we think it quite unlikely, that an universal combination could have been formed, by the peaceful inhabitants of the cloister; or the more enterprising prelates, to introduce the same tenets and practices, into all these discordant countries. Their mutual antipathies, would have effectually defeated every effort to unite them, by subjecting all to religious restraints; whereof they all must have been (under such a supposition) previously ignorant. Besides, if this fiction, equally romantic with the legends of chivalry, were a fact, a mere reference to

the documents of the preceding ages would at once evince it. Do then those, who speak of the introduction of Catholic tenets in the dark ages, forget, that we still retain most precious monuments of the purest and brightest ages of Christianity? Let them then *not grope in the dark*, but open the works of Justin, Cyprian, Chrysostom, Augustine, Jerome, Leo, and the numberless ornaments of early times, and see, whether in them, are not to be found the doctrines which we profess. If they find no vestige of them, we shall consent to class them with the deliriums of human pride in later ages: but if on every page, they see inscribed our tenets, and our practices, let them cease to delude the ignorant and credulous, by assertions in direct opposition with these illustrious monuments of primitive religion.

The writings of many celebrated men, who flourished in those ages of "literary darkness," bear evidence, to the consonance of their tenets, with those of ancient christianity; and, though they are not enriched with the distinctions of *gas*, or the theories of multiplied solar systems, yet, they treat of many things infinitely more important for our well-being here and hereafter, than are the learned disquisitions of modern Alchymists or Astronomers. The Scriptures in these ages of darkness, were objects of profound study and meditation, to the pious men, whose works have reached us; testimonies of their sound faith, and unaffected piety. Their commentaries are numerous, and although without claims to the erudition of Grotius, or of Calmet, are certainly far better interpretations of the sacred text, than could be now given by the multitudes, who, without the first rudiments of literature, read it, fully confident, that they are competent judges of its meaning. On the venerable writers it was indeed no difficult matter to palm a supposititious work; it was not always in the power of the people to detect the fraud, by collating the work with manuscripts undoubtedly authentic; but the Innovator, who sought to adulterate, by the dreams of his fancy, the doctrines delivered perpetually in the Church, ever found them the most intrepid guardians of the divine deposit. Isidore's decretals accordingly, got currency with but slight opposition; but Berengarius, unsuccessfully attempted to change the doctrine of the Church, in regard to the Eucharistic Mystery.

In the age wherein science shone with the least splendour (the tenth,) the East and West, possessed many men conspicuous for talent, and erudition, whose works have reached posterity. Simeon Metaphrastes illustrated the imperial court with his doctrine, and edified the church with his writings; and on the imperial throne sat Constantine Porphyrogenitus, distinguished for his knowledge of Music, Astronomy, Geometry, Arithmetic, and Philosophy. Rome, saw the erudite, and ingenious child of France, occupying Peter's Chair, under the name of Sylvester II., whilst France, still retained within her bosom, Flodoard, Abbo, Aimonius, Fulcuin, Heriger, and Dudo, illustrious for piety and erudition. Italy, exhibited Rathere, Atto, and Luitprand; Germany, Othlo, Burchard, Notker, Witichind, and Gerard; whilst England, was adorned with the erudition and virtues of saints Odo, Dunstan, Ethewold, Oswold, &c. &c.

K.

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THE following reflections, made by the able editor of the United States Catholic Miscellany, appear to me to rank among the prettiest pieces, with which he has ever instructed, and delighted, his readers. There is something in them so congenial to the sympathies of the human bosom, something that appeals so gently and yet so winningly to the energies of the human mind, that few, I believe, who pause upon the substance contained in them, will refrain from shedding a tear, or, at least, from indulging in ideas, at once of the most soothing, and plaintive nature.

Y. Y.

#### INTERCESSION OF THE SAINTS.

"We remark with pleasure the avowal made, by one of the brightest ornaments of the English Episcopal Church, in favour of Catholic Orthodoxy, as to the intercession of the Saints. Bishop Heber thus terminates a letter to Miss Stowe wherein he consoles her on the death of her brother: 'And now farewell! God support, bless and comfort you! Such as my prayers are, you have them fervently and sincerely offered: but you have better and holier prayers than mine. That the spirits in Paradise pray for those whom they have left behind I cannot doubt, since I cannot suppose that they cease to love us there;

and your dear brother is thus still employed in your service, and still recommending you to the throne of mercy.' See Bishop Heber's Journal, as quoted in the Edinburgh Review, No. 96, December, 1828. Although this passage does not insinuate the propriety of invoking the Saints, it most clearly expresses the persuasion of this enlightened Prelate, that they really intercede for us at the throne of mercy; and consequently that such intercession is nowise derogatory from the great and *unique* mediation of redemption which the divine scriptures attribute to JESUS CHRIST. It is pleasing to find the mellifluous Doctor, St. Bernard, consoling himself on the death of his brother Girard, by the same reflection which Bishop Heber offers in the above passage. 'He that clings to God is one Spirit with him, and is entirely transformed into a certain divine affection: nor can he any longer know or relish but God, and what God knows and relishes; being himself full of God. God is charity, and the more united one is to God, the more replenished is his heart with charity. God indeed is incapable of suffering, but not of compassion, since it is his characteristic to have mercy always and to spare. You must, therefore, (says the saint, apostrophizing the Spirit of his departed brother,) be merciful, since you are united to him who is merciful; though you are no longer in the least degree unhappy; and so without suffering, you sympathize. Your affection consequently is not lessened, but changed: nor have you divested yourself of all regard for us, in clothing yourself with God, since even he has care of us. You have cast away the weakness of mortality, not the tenderness of piety. Charity, in fine, never faileth: you will not forget me unto the end.' Serm. 26, on the Canticle. In this passage we have, in addition to the reflection that the departed Brother is an earnest advocate at the throne of mercy for his surviving Relative, a beautiful example of the intercourse of Spirits which death itself is unable to dissolve. They indeed no longer communicate in the sensible manner wherein they were wont, whilst both were in their earthly habitations; but the Spirit, liberated from the prison of the flesh, mingles with the heavenly choirs, and with aspirations pure and sublime like theirs, supplicates the Deity in behalf of friends, still in this scene of danger:

whilst they are taught by faith to direct their addresses to these departed saints, who in the light of the Godhead view the wants and hear the entreaties of their earthly friends and supplicants. There is surely something in this intercourse, peculiarly calculated to soothe the feelings of afflicted friends, and encourage them amidst the difficulties of virtue. There is something so sublime in the doctrine, that we cannot but acknowledge it worthy of God, and consequently we must, from its very nature, be disposed to receive it, even before we have examined the proofs which directly establish it."

### NOTICE OF THE ESTABLISHMENT OF THE CATHOLIC RELIGION IN THE UNITED STATES.

(Continued from page 93.)

TOWARDS the year 1730, Father Grayton, a Jesuit, (all the clergymen, it should be remarked, who laboured in the colonies, were Jesuits), went from Maryland to Philadelphia, and laid the foundation of the Catholic religion in that city. He resided there until the year 1750. Long before his death, he built the chapel near the presbytery (St. Joseph's) and formed a numerous congregation, which has continued to increase to the present day. "I remember," said Archbishop Carroll, whose language I here use, "to have seen, in 1748, that venerable man, at the head of his flock."

He was succeeded by Father Harding, whose memory is still in benediction in that city: and under whose auspices, and the untiring energies of whose zeal, the beautiful Church of St. Mary's was erected.

In the year 1741, two German Jesuits were sent to Pennsylvania, for the purpose of instructing the German Emigrants who had settled in that province. These were Father Schnéider, a Bavarian, and Father Wapeler, a Hollander, men full of zeal and prudence. The former was particularly gifted with a talent for business, and possessed, says the MS. before me, "consummate prudence and intrepid courage." The latter, after having laboured eight years in America, during which he converted many, was, in consequence of his bad health, constrained to return to Europe. He was the founder of the establishment now called



*Conewago.* Father Schnéider formed several congregations in Pennsylvania, built the Church at *Cosenhopen*, and propagated the Catholic religion around that country. Every month, he visited the Germans who lived in Philadelphia, until the time when he judged it expedient to establish a resident German Priest in that city. The gentleman chosen to fill that post, was the Reverend Father Farmer, a distinguished and highly respected personage, who, some years before, had arrived in America, and been stationed at Lancaster, where his life was truly apostolical. It was about the year 1760, that he took possession of his new appointment. "No one can be ignorant," remarks my MS. "of the labours which were undergone by this servant of God." His memory is in veneration among all who knew him, or have heard of his merit. He continued to be a model for all succeeding Pastors, until his death, which occurred in 1786.

In 1776, the American Independence was declared, and a revolution effected, not only in political affairs, but also in those relating to Religion. For while the thirteen provinces of North America rejected the yoke of England, they proclaimed, at the same time, freedom of conscience, and the right of worshipping the Almighty, according to the spirit of the religion to which each one should belong. Before this great event, the Catholic faith had penetrated into two provinces only, viz. Maryland and Pennsylvania. In all the others the laws against the Catholics were in force. Any Priest coming from foreign parts, was subject to the penalty of death; all who professed the Catholic faith, were not merely excluded from offices of government, but could hardly be tolerated in a private capacity. While this state of things continued, it is not surprising that but very few of them settled in those provinces: and they, for the most part, forsook their religion. Even in Maryland and Pennsylvania, as was before mentioned, the Catholics were oppressed: the missionaries were insufficient for the wants of those two provinces, and it was next to impossible to disseminate the faith beyond their boundaries.

By the declaration of Independence, every difficulty was removed: the Catholics were placed on a level with their fellow-christians, and every political disqualification was done away.

Several reasons are assigned in the MS. for the immediate

adoption of the article, extending to all the members of the States, an unqualified freedom of conscience.

I. The leading characters of the first assembly, or Congress, were, through principle, opposed to every thing like vexation on the score of Religion: and, as they were perfectly acquainted with the maxims of the Catholics, they saw the injustice of persecuting them for adhering to their doctrines.

II. The Catholics evinced a desire, not less ardent than that of the Protestants, to render the provinces independent of the mother country: and, it was manifest, that, if they joined the common cause, and exposed themselves to the common danger, they should be entitled to a participation in the common blessings which crowned their efforts.

III. France was negotiating an alliance with the United Provinces: and nothing could have retarded the progress of that alliance more effectually, than the demonstration of any ill-will against the religion which France professed.

IV. The aid, or at least the neutrality of Canada was judged necessary for the success of the enterprise of the Provinces: and by placing the Catholics on a level with all other christians, the Canadians, it was believed, could not but be favourably disposed towards the revolution.

It was not till after the war, that the good effects of freedom of conscience began to develop themselves. The Priests were few in number, and, almost all superannuated. There was but little communication between the Catholics of America, and their Bishop, the Vicar apostolic of the district of London, on whose spiritual jurisdiction they were dependent. But, whether he did not wish to have any relation to a people whom he regarded in the light of rebels; or whether it was owing, says my old MS., to the natural apathy of his disposition, it is certain, that he had hardly any communication either with the Priests, or the laity, on this side the Atlantic. Anteriorly to the declaration of Independence, he had appointed the Rev. Mr. Lewis, his vicar; and it was this gentleman who governed the mission of America, during the time that the Bishop remained inactive.

Shortly after the war, the Clergy of Maryland and of Pennsylvania, convinced of the necessity of having a superior on the

spot, and knowing, too, that the United States were opposed to any jurisdiction in England, applied to the Holy See, to grant them the privilege of choosing a superior from their own body. The request was acceded to: and their unanimous suffrages centred in the Rev. John Carroll, whose election was approved by the Holy See, and on whom ample power, even that of administering Confirmation, was immediately conferred.

The number of Catholics, at this period, in Maryland, amounted to about sixteen thousand: the greater part of whom were dispersed through the country, and employed in agriculture. In Pennsylvania, there were about seven thousand, and in the other States, as far as it was possible to ascertain, there were about fifteen hundred. In this number, however, were not comprised the Canadians, or French, or their descendants, who inhabited the country to the west of Ohio, and the banks of the Mississippi.

In Maryland the Priests were nineteen in number: in Pennsylvania but five. Of these, five were worn out with infirmities and age, and the rest were advanced in years. None, except those in Baltimore and Philadelphia, subsisted on the contributions of their flocks.

The MS. here ends: other documents, however, may be had, which will afford a continuation of this interesting subject.

Y. Y.

#### TO THE "PROTESTANT."

THE spirit which has actuated you in the institution of your Journal, is the most rancorous and anti-christian that can be conceived. Without a solitary sentiment of that charity which is the characteristic of a follower of Christ; without a particle of that sincerity which is the noblest attribute of a man of honour; without an iota of that decorum, which is the ornament of the human character, you have arisen in fierce and unprovoked resentment against us, and, with the desperation of an assassin, attempt to plunge your reeking dagger into the heart of Catholicism. What then is there so irremissible in the deeds of our religion, what is there so uncongenial in her nature, as to summon all your terror, and arouse all your implacability? But, Sir, we only view you

with pity, while we stand firm and undaunted, safely secured from your wrath, under the ægis of truth.

"Me nec chimærae spiritus igneæ,  
Nec, si resurgat centimanus Gyas  
Divellet unquam" . . .

We will cleave to our cause: and, with a courage not to be moved by threats, or calumnies, or assaults, we will propagate our Religion, we will extend her conquests, and, since the God of truth is with us, we must rout the *spirits* confederated against us.

Let us now examine what weapons you wield against us: and it will be made indisputable to the candid reader, that they are those of misrepresentation, falsehood, and abuse.

"Popery," you say, "recognises those very antisciptural principles to which the heart is so prone." And what principles are they? "Human merit." Is human merit antisciptural? What, then is the meaning of the text: "whosoever shall give to one of these little ones a cup of cold water only, in the name of a disciple, amen I say to you, shall not lose his REWARD?"\* "That man is not an unprofitable servant;" this we do *not* recognise. "The distinction between sins venial and mortal." If there is no distinction of sins, what is the meaning of the words of Christ: "whoever shall be angry with his brother, shall be in danger of the judgment, whosoever shall say to his brother, Racha, shall be in danger of the council, and whosoever shall say, thou fool, shall be guilty of hell fire?"† A distinction between sins is clearly marked out in this text. "The merit of God's favour by works of supererogation." We merit God's favour, first, by true repentance for sin, without which, no "works" can be approved by Him who will be satisfied with nothing less than the heart: and afterwards by works of supererogation we merit a greater share of his favour; or in his own language: "we shall have an hundred fold and possess eternal life." "Compensation for sin by penance." By what other means can we compensate for sin, after we have been most solemnly assured that "unless we do penance we shall all alike perish?"‡ Besides, *penance*, properly understood, implies *repentance*. "Counterbalancing past transgressions by future obedience."

\* Matth. x. 42.

† Matth. v. 23.

‡ Luke xiii. 3. 5.

In the name of Religion, can there be any better mode of *counterbalancing* them: can there be a surer criterion by which to judge of the sorrow of a christian for having *transgressed* the law of his God, than his punctual *obedience* in future to that law? "Reliance on outward ordinances." Outward ordinances, without the inward worship of the heart, were vain and superstitious: we insist most essentially on the interior dispositions of the soul, and if they exist, outward ordinances are of great utility. "That the bare reception of the sacrament, independent of the state of the receiver is effectual to salvation." We reject this doctrine with horror: we say with St. Paul, "let a man prove himself and thus let him eat of the bread and drink of the chalice: for he that eateth or drinketh unworthily, eateth and drinketh judgment to himself."\* "An encouragement to sin, by the payment for masses to be performed after death, &c." Here is another atrocious calumny. The doctrine of Purgatory, far from being an *encouragement* to sin, is calculated to produce the very contrary effect: for, we believe that so heinous is sin in the sight of God, that it is not the easy matter to get rid of it which the "Protestant" represents it to be—that it must be atoned for: and that even venial transgressions entail on the soul a punishment which must be undergone either in this world or in the next. Naturally thinking, this system, instead of encouraging the commission of sin, should inspire us with a horror for the smallest venial defect.

How, according to these principles, will the "Protestant" dare assert, that they are "just suited to the bias and tendency of our corrupt nature?" Our nature revolts from the rigours of them: it would, were they not manifestly inculcated in the Scriptures, gladly throw them off, and adopt the much more congenial maxims of the "Protestant." But far from this, we every day behold a "defection" not from the "nominal," but the practical, "ranks of Protestantism."

You bewail, Sir, in the most lugubrious terms, the "effort" which is made to infuse the principles of Catholicism. I might conjure you to cease your lamentations:

\* 1 Corinth. xi. 28, 29.

"Desine lugubres  
Cantus —"

They will avail nothing: Americans are not to be always the slaves of prejudice: the empty words, "idolatry," "superstition," "Popery," will not continue to alarm an age of freedom and investigation. Proof is now demanded, angry invective will not supply its place. Prove that our doctrines are "antisciptural;" that our principles are "flattering delusions:" Prove that we have no claim to truth; that we are the offspring of human caprice; that we have nothing to do with Christ or his Apostles; that we are the followers of antichrist; prove all this, Sir, and the public will rest satisfied; and there will be no danger of a rapid "defection from Protestantism." But if in lieu of argument, you rake up the dust of antiquated calumnies, and cause your columns to groan under the burden of epithet piled upon epithet, and misrepresentation heaped upon misrepresentation, you will exhaust your moral strength, and lose your time: while those who read, will grow disgusted with *you*, and with your *religion*.

You call upon Protestants to "throw off the morbid affection if they would not sink under the influence of the papal pestilence." Sir, I had flattered myself that the day had gone by when language like this could be used. Are you aware that you are declaiming in a land of universal toleration? Do you reflect, that you are insulting an immense portion of American Citizens, among whom could be numbered many of the ornaments, and lights of our Republic? Sir, are you not afraid lest such profane language should reach the withered ear of the last of the patriots, who has lived to see his religion spread over the Union, of which he is the only surviving founder? Do you not know, Sir, that you are outraging the memory of the best, the wisest, and the most virtuous personages?

Sir, it appears that you are preaching a crusade against your fellow citizens, and fellow christians. You are sounding the trumpet of battle; arraying your "staunch united phalanx,"—against whom? Against a portion of men the most pacific and tolerant. For we make no "encroachments;" we are not of those who propagate their creed by violence; our creed is not one that *could* be thus propagated: calm, dispassionate, solid arguments;

charitable, meek, persuasive expostulation;—these are our arms. We have “zeal” we own it; but we disdain any disingenuous “artifices;” we are “united;” we glory in our union: union in faith; union in morals; union in our sacraments; union in our centre. Unity is one of the necessary attributes of Christ’s religion; but, Sir, you acknowledge that no unity exists among *you*. It is a true concession; unity cannot abide amid the conflicting notions, the jarring and ever varying caprices of interested men: it is impossible that it could. What then will be the “bodeful” consequence? If there be truth in holy writ, a religion, a nation, a government, any institution into which division insinuates itself, cannot last: “a kingdom divided in itself WILL FALL!”

Sir, what have you not degenerated to, at last? I challenge you to make a clear, and positive profession of faith, which any dissenter would not willingly adopt.—I say *positive* profession, because your catechisms, after laying down the general dogmas of christianity—that there is a God; that there are three persons in one God; that Christ is divine, &c., after these broad and *Catholic* principles, I state it with reflection, your catechisms are swollen with empty protestations against the *abuses, errors, corruptions, idolatry, abominations*, of the Church of Rome.

Your melancholy apprehensions regarding the Jesuits shall be noticed at some other time. The remarks which I purpose making concerning them, will demand a larger space than can be devoted to this subject, in the present number.

U. U.

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AN ANSWER TO THE REV. G. S. FABER'S DIFFICULTIES OF ROMANISM. By the Right Rev. J. F. M. Trevern, D. D. Bishop of Strasbourg, late Bishop of Aire. Translated by the Rev. F. C. Husenbeth. Fielding Lucas, Jun'r. pp. 280.

No one could better reply to the work, of Mr. Faber, than the Prelate, against whose first work (*Discussion Amicale*), “the difficulties of Romanism” were principally directed. The attack was made by a man, who, it is conceded, wields an able pen, and defends, with a peculiar appearance of ingenuousness, the cause of the protestant religion. But he defends a bad cause: and, consequently, is detected in the artifices to which he has recourse to throw over his undertaking the veil of plausibility.

For a considerable time, Faber appeared, in this country, to have achieved a signal triumph; because no reply was made to his "difficulties." To some, who had investigated but one side of the question, he seemed unanswerable. It was loudly proclaimed, that not only the scripture, but the Fathers, too, were opposed to *Romanism*, and that all were arrayed by the learned apologist of the English Church, in vindication of the doctrines of the Reformation. But at length an answer was given, by the author of the "*Discussion*;" with a potent arm he tore away the veil that covered the delusion, called up the illustrious dead, the Fathers of the Church, to give their *real* sentiments on the subject, appealed to antiquity, "by the judgment of which" says Bishop Montague, "we should stand," and ranged together, the various liturgies of the Christian world, from which an unanimous testimony results in favour of the *Roman* Catholic tenets. From these liturgies, extracts shall be laid before the public, in some future number: and many a candid inquirer after the truth will be astonished to feel *convinced*, that the subject of the doctrine of the real presence, was held by all the Christians of the world, until it was done away by the omnipotence of the British Parliament!

The Right Reverend Author treats his subject with the dignity, moderation, and charity, worthy of his cause and of his character: and though he shews, in many instances, the bad faith, and illiberality, of his antagonist, he does it with an elevation of mind, and a consciousness of himself, which would not be unworthy a Bossuet or a Fénelon.

Too much praise cannot be bestowed on our enterprising publisher, Fielding Lucas, Jr., to whose exertions and disinterestedness, we are indebted for so many valuable Catholic works. It is to be hoped that the members of our church will not be backward in procuring copies of them.



**"NOTICE OF THE LIFE OF FENELON."****(By a Protestant Writer.)**

FRANCIS Fenelon de Salignac de la Motte, Archbishop of Cambray, was born of an illustrious family, at the Castle of Fenelon, in Querci, on the 6th August, 1651. He was educated at Cahors, and afterwards finished his studies at Paris, and began early to acquire popularity as a preacher. At the age of 24, he received Holy Orders, after making the best preparation for ordination, under the direction of L'Abbé Tronson, Superior of St. Sulpice, at Paris. In 1686, he was sent at the head of the Missionaries, to convert the Protestants on the coast of Saintonge and the Pays des Aunis. Simple, and profound at the same time, and joining to his amiable manners, a noble eloquence, he had the good fortune to draw back to his Church, a multitude of dissenting brethren. In 1689, he was appointed tutor to the Dukes of Burgundy, Anjou, and Berri, and he displayed such abilities in the education of these princes, that the king, in gratitude for his services, gave him the Abbey of St. Valery, and soon after, the Pope transmitted to him bulls for the See of Cambray, to which he was consecrated by Bossuet, 1695.

In 1697, he published his explanation of "The Maxims of the Saints, concerning the interior life:" a work which exposed him to the censure of his brethren. Fenelon was urged to sign a recantation of his opinions, but, at first, refused. The decision was then referred to the Pope, who, in condemning the Archbishop's book, declared, that he had erred from excess of love of God, and his opponents from excess of love of their neighbour. Fenelon, with true christian meekness, submitted to the decision of the Pope, and read the sentence, and his recantation in his own diocese, where, by his exemplary life, he gave lustre to the Episcopal office. He afterwards assisted the Jesuits, in their successful attack against the Jansenists, and procured the disgrace of Noialles, their patron, and the condemnation of their writings. The work principally from which Fenelon derives literary immortality, is his "Telemachus," which every man of taste, must read with the greatest pleasure. It was indeed exposed to the jealousy of Louis and his courtiers, who pretended to see the character of

Madame de Montespan in Calypso, of Mademoiselle de Fontanges, in Eucharis, of the Dutchess of Burgundy, in Antiope, of Louvois, in Protesilaus, of James II., in Idomeneus, and of Louis XIV., in Sesostris; but though its publication was prohibited in France, yet it appeared in Paris surreptitiously, in 1699, and in a correct form at the Hague, 1701. Such indeed is the merit of the work, that it ranks, though in prose, among epic poems; and *by the elegance of its style, and the sublimity of its moral*, it has secured universal applause, and has been translated into all the modern languages of Europe. The last part of Fenelon's life was spent in the conscientious discharge of the pastoral office in his diocess, where his benevolence and goodness of heart, gained him the affection and gratitude of his people; and his reputation, the respect even of his enemies. For Marlborough, when victorious in that country, ordered the lands of the great and good Fenelon to be spared. This amiable prelate died 7th Jan. 1715, aged 63. Besides his "Telemachus," he wrote many valuable works and treatises on Education, Dialogues on the dead, on Eloquence, Spiritual works, Sermons, &c. &c. &c.

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### SILK.

TO THE EDITORS OF THE "METROPOLITAN:"

*Gentlemen*,—Having been presented not many days ago, with a copy of the new, and interesting little work written by Mr. D'homergue, and our eminent and patriotic civilian, M. Duponceau, on the culture and manufacture of silk, I was insensibly led away from the consideration of the resources and comforts of which it is likely to be a fruitful source to our increasing population; to meditate on the wonders of Providence, displayed in that very industrious and truly singular insect, the silk-worm. Never did the observation of the deep thinking St. Augustine "Creavit in cœlo Angelos in terra vermiculos, nec major in illis nec minor in istis" present itself to my mind, with more truth and beauty—and I doubted for a moment whether the heavens with all their glory, challenged a hymn of praise from man to God, more effectually, than the least and humblest works of a terrestrial nature. Iron and steel in their ore—or silk in an insect so little able to guess at its own

importance, while amidst the foliage of the mulberry, he busied himself with so much ardour, unconscious of what he does—and for whose use he ultimately spins his lovely tissue. My thoughts and my feelings were in a pleasing mood. These charming lines of Vida occurred to me, descriptive of the little emmett's useful mazes.

“Mille legens, relegensque vias atque orbibus orbes  
Agglomerans, cæco donec se carcere claudat  
Sponte sua; tanta est edendi gloria fili!”

I felt my whole soul kindling into gratitude to *Him*, in obedience to whose orders, the beneficent insect works—thus works for man, the under lord of the creation—and I thought that as gold and gems of marble, and all the rich offerings of bounteous nature, had been presented by the High-priest of the universal Temple to the God that made him such, it was right, that the little toiling labourer, crawling and enjoying himself silently, through his folded leaves, should reach the fulness of his destiny and share with flowers, with the pure wheat, and with the thread of grass—with humbler, and with nobler things—the honor of adorning for man, the altars and the exterior worship of his God. It has been so—and if I am not much mistaken, enamoured of my investigations on this subject, an essay on the matter will both instruct, and amuse your readers.

But hark! already does the murmuring of some austere minds strike on my ear, “Dicite, pontifices, in sancto quid facit Aurum?” Shall an article on the use of silk in religious worship be now credited by one of the sons of the great Dame in scarlet? Why not? This should not stir your bile; 'tis but a peccadillo, that may relieve your melancholy amidst the gloom that her greater abominations oft inspire, when threatening to overflow the land we live in. Besides, the writers of severe panegyrics should rather favour than condemn, whatever might promote the contemplated cultivation; for they should find themselves cushioned and pilloved, with more comfort and less cost, when from pulpit or from cabinet, they inveigh against the fondness of old mother Church, for the beautiful and magnificent,

Quid quod libelli *Stoici* inter sericos  
Jacere pulvillos amant.

Quarrel with Horace if you please for a hint which surely he did not aim at, a Puritan, and permit your humble writer to proceed with his harmless observations on silk.

Were not the robes from the silk-worm, as well as the flowers from the field, for the pleasure of man? Must they not find their use somewhere? And to what better use can they be turned, than to the decoration of the altar of God, and of the functions of his pontiffs. "Silk, (long ago said the humble and penitent Augustine, so little inclined to forget himself before his God)—silk may not become poor Augustine and still become the pontiff of God."

I was proceeding in earnest—but "*Cinthus vellit Aurem.*" Beware, not to treat on a subject so great a reproach to Rome.—See the notes on Revelations, chapt. xviii., in any commentator but your own—for instance, see those of the celebrated author of a numerous society already nearly *a century* in existence, and so full of respect for her patriarch enumerating the rich "objects of the commerce of Babylon." (N. 12.) "Almost all these, he wisely observes, are still in use at Rome, both in their idolatrous service and in common life"—and lo! *silk* is in the number!

Will you proceed? Yes, and safely enough, although not so conspicuously, if that innocent stuff is admitted into the appendages of other worships that *are not* idolatrous, at least "in common life." And is it not?

It is an usual remark familiar with Catholics, and acceptable to liberal Protestants, that the Church at all times, has exercised her influence to patronize the arts and commerce, by her zeal—to any but sickly minds, praiseworthy zeal, for the decency and splendour of Divine worship; as well as by the interest which as a mother, or if you please, in the true spirit of Pastorship, she felt to multiply the resources of the laborious classes—it is in this spirit that she has every where promoted agriculture and the manufactures—and the raising of villages, and the formation and embellishment of cities. It is then no wonder, that she has acted in conformity with the dictates of the same benevolent spirit in every thing that relates to the growing, working, and trading of silk.

Whether that magnificence of the ancient worship, with which

the Almighty inspired his people could have been enhanced by the various productions of the silk-loom, remains uncertain among the commentators. Yet that such had been the fact, is highly probable,—for, although silk originated in China, or as Gosselin seems to establish, in the regions west of that Empire, it was known not only over India, but in Persia, in a very remote antiquity. It is then most likely that it had reached west of the Euphrates and Assyria. The old Testament, according to the Vulgate, mentions it in Esther, chap. 8, v. 15, and in Ezechiel, chap. 27, v. 16; but, as the sense of the Hebrew cannot be easily ascertained by other parallel passages, it remains doubtful, whether the substance so called is our silk. They, who reformed the Bible, the better to reform the church, eagerly took even this little opportunity to *differ*. The latin word *Sericum* has not always itself, a very specific sense, in the earliest Latin authors. They had not, in their days, a very distinct idea of the nature and texture of some of the most precious stuffs, which at an immense expense were brought to Rome from the most remote regions of the east, “*Ingenti summa ab ignotis etiam ad commercium gentibus accersuntur*,” wrote Seneca, *de Benif*—but certain, at least, it is, that every thing most precious had been recommended to the Israelites for their worship—and this by no less an authority than the Divine inspiration itself.

The first disciples of our Lord preserved the hallowed impression—They heard him commend the tender piety of Magdalen and reprove the preposterous objections of Judas—they treated his own precious body at its sepulture, with the same honourable feelings—and when after his resurrection, they believed that they possessed the same glorified body, concealed under the sacramental veil on their altars, they considered that they only yielded to the most laudable piety, when they devoted to its worship all that was precious in nature or in art, and they found that this manifestation of respect and gratitude for the Divine presence excited the best of impressions on the senses and the imagination, while it elevated above common use, and called in to the aid of higher faculties, the gift of nature’s Lord. They did not conceive that the cause of the poor could suffer by it. For all that expands the narrow dispositions of our naturally selfish

minds, can but extend the happy influence of charity. Besides, such liberality as piety inspires, cannot fail of being followed by the divine blessing—since common sense, and the word of God, equally favour the dictates of an holy magnificence. We therefore proceed, and without further notice, pass by the Pagan poet, and the interested Apostle.

During the persecutions, the Christians, as innumerable documents have shown, were not without exerting their pious zeal for their altars, and the dignity of the holy exercise of the Christian worship. The Romans had, during that time, more freely extended their eastern relations; and silk that had been paid for by its weight in gold, under the first Emperors, was more abundant, and procured at a cheaper rate, when Constantine proclaimed the peace and triumph of the Catholic Church. He himself, and his mother Helena, made the richest offerings.—Silk could not be forgotten—indeed, the most precious vestments became not only of frequent use in the Christian temples, but of regular prescription. We have heard St. Augustine justifying the practice with accurate discrimination.—All the Fathers exhibited the same sense of it—not yet aware, of the strange fault with which it was destined to be reproached in later ages.

From these facts and testimonies, it is manifest, that *imported silk*, (its culture had not yet begun in the Roman Empire,) must have become a much more accessible article, since we find, that from the most sacred uses of religion, the christians had extended it to that veneration for the mortal remains of their deceased friends, which easily lead to excess. This did not long escape the vigilance of the Fathers—"Cur ambitio inter luctus et lachrymas?" "Why such affectation of splendour in your mourning?" asked St. Jerome; adding in his keen manner: "Can the bodies of the rich rot only in silk?" "An cadavera divitum nisi in serico putrescere possint?" But while he blamed what was deserving of reproach, his language for the use of silk at the altar, is the same as that of Origen, St. Basil, St. Gregory of Nazianzen, St. Chrysostom, St. Isidore, and of others, and his veneration for the remains of the martyrs and the saints, not less certainly, than theirs.

While St. Jerome checked this costly semblance of honour to

the dead, others had still more occasion to watch for the plausible pretexts of the living, who were every where fast introducing it as an article of attire. In vain did the godly instructors, with the best grace they could put on the weakness of their children, plead, in their hearing, the severe character of christian virtue, the necessities of the poor, the superfluity, and even folly, of recurring to the ornaments of dress, which can so very ill supply what nature had denied—and the dangers of that prodigality, that, far from being conducive to public prosperity, brings distress to the best families:

“When the bankrupt’s profusion his ruin would hide,  
—— Feasts furnished by famine—rejoicings by pain.”

Against all this array of reasoning, a turn of ingenious piety contrived to protect the offenders, and give an opportunity of reconciling their better feelings with that obnoxious magnificence, at which their spiritual leaders had taken umbrage. They recommended to the loom, *holy subjects*, and felt edified and edifying under splendid robes, all over covered with sacred emblems and devices! What could the good Fathers say to this, so holy a practice? Ignoscenda quidem, scirent si ignoscere Patres! They thought nothing as yet, of the horrors which keener Divines of more modern times have discovered, where simpler souls who had so lately abjured *idolatry*, passed on without a pang—not imagining, they were relapsing into the old offence, by using images on their silks—and just as little, did they think of the trouble they would give the antiquarian, who in after ages, should toil—as a Ducange, a Muratori, or a Lingard,—to trace through unfathomable Greek or Latin technicalities, without being skilful weavers, the progress of the art, and the modes and contrivances of looms, so early thus improved. But the zeal of the sacred orators was not to be evaded, nor damped. They still had enough to say against the real abuses to which the practice, if not wholly “Satanical,” was, at least, too liable. They broke through those *Biblical* fashions; so difficult it is, to humour the jealous chieftains of the Hierarchy.—“Our people,” says one of them; it was Asterius,\* of Amasea, a Bishop of the fourth century, and contemporary with Julian the apostate; “our people grow so extra-

\* S. Asteri, Homil. 17. De Divite Lazaro. biblioth. p. p. t. 13.

vagrant, that, not satisfied with our flocks and our wool, we catch the webs of the worms of Persia, and with them form tissues of the finest texture!" Entering into more particular details, "Now," he continues, "not only the walls of their rooms, but their cloaks and their mantles, are covered with pictures." He mentions, first, many of the profane subjects so represented—then comes to the religious ones. "The more devout," says he, "make their robes all Evangelical—Jesus Christ and his Apostles, and every miracle or transaction rehearsed over them—the nuptials of Cana, and the water-pots whose contents had been changed into wine—the paralytic carrying his bed—the blind man cured—the sick woman touching the hem of the garment of Christ—the sinful Magdalen at his feet—Lazarus coming forth from the grave—all is there—and they think it piety, and rendering their apparel sacred to the Lord. But, if they believe me, they will sell it, and rather give the money to his living images, the poor."

Good Bishop! had you known the full crime of such images, even *idolatry*! like more conscientious reformers, your conclusion would have been to destroy—not to sell these things, even for the poor.

P.

(To be continued.)

### THE CRUCIFIXION.

"Supremamque auram, ponens caput, expiravit"—VIRGIL.

He hung his head—and died.

THE subject of the crucifixion is of the most awful, and, at the same time, the most consoling nature: for, while it must, necessarily, awaken all our dread, to contemplate the death of a God-man, it cannot but inspire us with joy to know, that he dies for the salvation of a guilty world. A subject of this nature, is one of the noblest that could occupy the pen of the christian essayist, or claim the attention of the pious reader. To all mankind it is, and always must continue to be, interesting: it is not like the matter which generally fills up the pages of our Journals, calculated to excite but partial and transient impressions: it will not contain the history of the wrongs of a nation; the revolutions of empires; the deeds of heroes; the rise and prosperity of indi-



viduals; it concerns all people, all ages, here and hereafter. For, it is only through the merits of "Him," whose crucifixion forms the subject of this essay, that man can hope for happiness in this, and in the future, world. "There is no other name," says the Apostle, "by which we can hope to be saved."

That a God should become man, the word be made flesh, is a mystery which no created intellect will ever be able to comprehend. To contemplate it enlightened only by reason, it would appear paradoxical: for, what is God? and what is man? the one is infinite, the other finite: the one eternal, the other mortal: the one omnipotent, the other weak, frail, and dependant: can, then, infinity be united with finiteness? eternity with time? omnipotence with weakness, frailty, and dependence? Certainly, did reason alone pronounce, it would be deemed impossible. Yet, by revelation, we are assured, that it has been the case. "The Word was made flesh and dwelt among us." Now, the "Word was God," says St. John, and, therefore, God was made flesh: at this deduction the infidel may smile; the unitarian may pause; to the former, who rejects the testimony of Scripture, the clearest argumentation built on Scripture would be useless: to the latter, then, I address myself. If he admit the Scriptures to be divine, the word of God, and consequently infallible, then, any consequence, drawn in a logical manner, from the text, as from its premises, must also be infallible. For, grant the premises, and the consequence must be admitted. If this be the case, let him turn to the first chapter of St. John's Gospel, to which I have already alluded, and let him consider this argument. "All things," says that sublime Evangelist, "were made by the "Word:" therefore, the Word is God. For none but God could create all things. But "the Word was made flesh and dwelt among us:" therefore, "God," who created all things, was made flesh: now, he that was made flesh was crucified; therefore, God—made man, was crucified for our redemption.

Does not the whole tenor of Christ's life prove his divinity? did not angels proclaim it to the shepherds? "Glory to God on high, and peace to men of good will." Did not the star which shone in the east, proclaim it? directed by which, the kings travelled to Bethlehem, and offered their adorations as to their God.

Was not his public ministry an uninterrupted series of wonders? and did it not present a spectacle which proved him to be divine? He declared himself to be God. "Before Abraham," he said, "I am." He assured the multitude that he was one with his Father: "I and my Father are One." That he would destroy the temple of his body and re-build it, of his own power, in three days: that he would appear in the clouds to judge the world: and that, on his sentence, would depend the eternal destinies of all. "The wicked shall go into everlasting punishment, the good into everlasting life."

Had he only made assurances, they would not, of themselves, have been sufficient to prove his divinity: but, when we see them literally accomplished; when we see him dying, and rising on the third day; when we see the effects produced by his resurrection; the confirmation of his apostles' faith; the establishment of his Church; the subversion of idolatry; the conversion of the world; we must exclaim with the centurion: "He is truly the Son of God!" A God, then, was made man. This, I repeat it, is an inconceivable mystery.

But there is still a greater one. That that God-man should be persecuted, arrested as a public malefactor, put into chains, dragged from tribunal to tribunal, scourged, spit upon, crucified, mangled, buried; is what wraps all heaven in awful astonishment. Yes, the Scriptures were to be fulfilled; the types of the old law were to be accomplished. Isaiah, who appears rather the recorder, than the prophet, of the circumstances relating to his passion, pronounced him a "worm," "an outcast from the people," "a leper, struck by God." He has truly "borne our sorrows:" where is the christian whose heart does not melt at the contemplation of his God in grief, in desolation, in agony; betrayed by a treacherous apostle, abandoned by his disciples; a victim to his furious enemies, suspended on a cross, dying, pierced in the side, clotted with gore, disfigured, in the language of prophecy, "from the crown of his head to the sole of his feet." Yet, even in his passion and death, he asserts his divinity. He foretells, after his prayer and bloody sweat in the garden, that the enemy are nigh; and, in a short time, they appear: as they approach, at his word they fall back to the ground. By merely touching, he cures, the

ear of Malchas: and till the hour of darkness arrived, his enemies had no power over him. He commands Peter to return his sword: the will of his Father must be accomplished, otherwise he might have legions of angels to assist, and defend him. What was his conduct before his judges? To one he declares, that he would have no power over him had it not been given him from above: before another, reading his inmost heart, and perceiving the curiosity which lurked in it, he was silent.

Another he forewarned, that "he should see the son of man coming in the clouds with his angels to judge the world." On his way to Calvary, he foretold the pious women who followed in tears, that the day should come, when the sterile and those that gave not suck, should be blessed: and this prediction was woefully realized at the siege of Jerusalem, by Titus. Suspended on the cross, he promised paradise to the good thief; heaved a loud groan just before his expiration; and, as he died, the heavens were darkened; the sun disappeared; the earth shook; the mountains were split; the temple's veil was rent to pieces. All nature in confusion, proclaimed his divinity: so that, even his crucifiers went away, striking their breasts, saying, "truly he was the Son of God." The circumstances of his crucifixion are so striking and convincing, that the infidel Rousseau, contemplating them, was forced to cry out:

"Socrates died like a philosopher, but Jesus Christ like a God!"

And Santeuil, with a more Christian enthusiasm, at the spectacle which attended his last moments, cries out:

"Indoluit Natura suo prope perdita Regi!"

Her author, nature almost ruined, wailed.

We cannot but feel some sympathy for an expiring God. No matter how hard may be our hearts; no matter how obdurate; no matter how unthinking. But we are apt to feel but a negative sympathy: we say that it was cruel, unjust, in the last degree, to condemn to the cross one, whose life was spent in benefiting, consoling, and meliorating the human heart: who was manifestly the Saviour; and who had conferred upon the Jewish nation, favours, and blessings, of the most distinguished and exalted nature—and we do not reflect, that, by our sins, we con-

cur, as much as lies in our power, in crucifying him again. Perhaps, we may make an exclamation similar to that of Clovis, when Remigius was explaining to him the passion: "Had I only been there with my hardy Franks!" We make great professions of bravery, and of fidelity: and the smallest temptation overcomes us, prostrates our spirits, and renders us guilty of deicide. Peter boasted, and fell: but that Apostle, when his divine master looked upon him, "wept bitterly." How little do we imitate him in his repentance; how often perhaps, habitually, do we imitate him in his sin. Peter, though rash, was sincere. The bold husband of Clotilda was in earnest. We, while we assert, that we would have done all in our power to rescue him, in fact do all that we can to crucify him. Let us own our guilt; repair in spirit to Calvary; wash our souls in the blood of the Lamb; and resolve to better our lives for the future.

I will subjoin to this essay, the following lines, written by Father Deshous, S. J.

"Ah nimium sceleri licuit! quis credat? ab alto  
 Noster amor trunco, triste pependit onus,  
 Utraque sic transfixa manus, sic cuspidē plantæ  
 Sanguine concretæ sic jacuere comæ  
 Mortis Adam reus est: pariter Rex Mortis Idumes  
 Ille crucis causam, præbuit, hicce manum—  
 Huc age, te confer cum virgine: lactea fiet  
 Iam via, quæ Christo sanguinolenta fuit."

Who can believe what power to crime was given:  
 Lo! on the cross the Holy one of Heaven  
 Both hands and feet transfixed; his limbs all o'er  
 Bruised, and deformed: his head defiled with gore;  
 The hands of Adam, in his guiltless blood,  
 And those of Pilate were alike embued:  
 With the pure virgin to that cross repair,  
 And view the tragedy that's acting there,  
 And let that way, to Christ so bloody be,  
 Unhappy man, a milky way to thee.

Y. Y. .

The following essay was addressed to the "Metropolitan," by a writer who feels sensibly. We recommend it to the perusal of the public.

I MEAN, in the following essay, to address the good sense of the public: to those nice and jealous feelings which are peculiar to a free people, I mean to make a solemn appeal: unacquainted with the formalities of an author, I stand forth in all my native candour and republican rudeness, to vindicate the cause of truth, justice, and toleration.

When we constituted a colony of the great English monarchy, we were subject to the penal laws, and all the odious exclusions, under which a large portion of our fellow christians were so long doomed to groan. It will readily be perceived that I am a Catholic: and that I am about to assert, if a fearless and solemn remonstrance with the wisdom of this republic can assert, the rights and prerogatives of a Catholic.

In sundering our continent from England, by that mighty and unexampled convulsion, the revolution, our forefathers burst asunder the galling chain that bound us to its institutions, and that kept us down under a heavy and ignominious bondage: Freedom of conscience was proclaimed with the freedom of America: worship the Creator in the manner most pleasing to yourselves, and most congenial to your hearts, and no one will dare interrogate or molest you: by this noble proclamation, the fires of religious persecution were put out: thousands, like the christians after the famous decree of Constantine, began to hold up their heads, and assume a place among their fellow men.

In this republic, therefore, no distinction is admitted between christian and christian: each denomination, in the face of the country, holds its chartered rights: and to those rights he will, for he can, appeal. But though there is not, and cannot, be waged against the Catholic a public, there is certainly carried on against him a secret, warfare. The children of old Englishmen disclaim every thing English, except English intolerance. There is a traditionary prejudice fixed in the bosoms of thousands: the tales invented of Catholic idolatry, superstition, and ignorance; the snow-ball suspicions of their integrity, which accumulate as they roll on; the invidious misrepresentation of their tenets,

which no reasoning, nor cool expostulation can correct: have been transmitted from generation to generation: and even at the present day, and among the most enlightened circles, there are not wanting many, who look, I will not say with suspicion merely, but with a dark kind of contempt, a secret persecuting disposition, upon the Catholic. This language is not too strong; nor yet exaggerated: I am no poet: facts, those stubborn vouchers of human events, will speak: and when *they* speak, let affectation, and philosophy itself, be silent.

When a member of a family, such as I have described above, by the sudden inspiration of the Spirit, is converted into a Methodist, little objection at first, no objection in the end, is made: when from a Presbyterian, a son, or a daughter, or a relation, becomes an Episcopalian, no opposition is made: every tongue is eloquent in proclaiming liberty of conscience: but, (and I write with deliberate reflexion,) when a disposition is evinced towards embracing the Catholic religion, I know not what sectarian fanaticism threatens the incumbent with outlawry, disherison, and every penalty which injured pride, wounded jealousy, or inveterate antipathy, can inflict. Persuasion, promises, menaces, are resorted to: every battery is brought to play against the conscience, the conviction, and the sacred responsibility of the convert: the father becomes a tyrant; the friend an executioner: how can such a spirit exist, act, or be tolerated, in this free republic? What can induce a reasoning, intellectual, and candid people to continue, amid the blessings of Freedom, the curse of slavery; amid the calm of universal tolerancy, the war-whoop of Catholic persecution? Why dare they

“Hurl from the rock their fellow-citizens,  
Or doom them to the executioner?”

Should any one, in whose breast still rankles this spirit of persecution, chance to peruse this essay, let him, in concluding, address to himself these lines:

Tunc ————— audes  
Dejicere e Saxo cives, aut tradere Cadmo?

CECILIUS.

Cecilius complains in strong language, and not without strong reasons. It is a lamentable fact, that although prejudice is said

to be gradually dying away in the United States, what remains of it seems to become more obstinate and unbending. If any thing in our Church could be pointed out, as pernicious, or unscriptural; or if it were not conceded, that the members of it may undoubtedly be saved, there would then be cause to evince an hostility to its doctrines; but this is not the case—and yet the illiberality and prejudice of which Cecilius complains, are to be found in the bosom of many an, otherwise, most estimable family.

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### INTRODUCTORY ADDRESS,

*Spoken at the commencement of the Exhibition at St. Mary's  
College, Barrens, Perry Co. Missouri.*

AGES had pass'd, had silent roll'd  
O'er freedom's land, nor yet had told  
Its rank. Land of the Free! thy name  
Remain'd unsung, till genius came,  
Columbus came, and gave to light  
Uncultur'd Worlds, still sunk in night.

That night, unblest by learning's ray,  
Back roll'd its clouds from eastern day,  
And eastern hills, and valleys soon  
Glow'd in the beams of learning's noon;  
While dark'ning round o'er western plain  
With darker clouds did ign'rance reign.

Thy boundless plains, father of floods!  
Thy swelling hills, thy waving woods,  
Then cumber'd by luxuriance wild  
Breath'd vapours dank on nature's child;  
To him denied what nature crav'd,  
Or gave, for food, some wretch enslav'd.

But science' morn now eastward bends,  
Now o'er these plains, her pow'r extends;  
E'en savage hordes have hail'd her charms,  
E'en savage hordes have turn'd their arms  
To works of peace, to happier toil  
Nor longer starve in richest soil.

Here most the change! not far the day  
 Since all these fields wild deserts lay;  
 Yet science now this hall unfolds,  
 Here opes her stores, to virtue moulds  
 The youthful mind, and bids it soar,  
 Scan learning's page, and God adore.

Here infant lips, of peace have spell'd,  
 Where late the savage, furious yell'd,  
 Nor far remote their murd'rous blaze  
 Might light yon spot, where mercy's rays\*  
 Now sweetly play on altars bright,  
 Rais'd to the pard'ning God of might.

How bless'd the change, how sweet the praise  
 Missouri's hills to freedom raise;  
 When domes like these adorn the wild  
 T' invite from far the truant child,  
 And bid him seek in peaceful calm  
 Learning and virtue's honour'd palm.

Here nurtur'd for the trying hour  
 When dangers o'er their country low'r  
 With mind to plan, and arm prepar'd,  
 Saint Mary's youth shall stand declar'd  
 Friends of the State, their pow'rs to wield  
 In learn'd debate, or martial field.

To Him that guided genius' flight,  
 That nerv'd our Fathers' arm in fight,  
 Who gave new worlds, who gave them free  
 And nam'd them—homes of Liberty:  
 To Him, through length of happiest days  
 Joyful we'll hymn the song of praise.

Nor small your praise, ye generous few,  
 Whose kindly help, like fostering dew,  
 Hath nurs'd a growth in *barren*† soil,  
 Which vig'rous grown, shall make recoil  
 The tempest's rage, and bright entwine  
 The fairest wreath round freedom's shrine.

\* The Shawnee tribe left this settlement about eight years ago.

† This settlement, where the Seminary stands, is commonly called the

“*Bartons*.”



THE  
**METROPOLITAN;**  
OR,  
CATHOLIC MONTHLY MAGAZINE.

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MAY, 1830.

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TO THE "PROTESTANT."

SIR; I promised, in a former number, to address you on a subject which appears to make you shudder. At the name of the Jesuits, you are chilled with alarm, and stand in the attitude of him who exclaimed:

*"Obstupui, steteruntque comæ et vox faucibus hæsit."*

Sir, the Jesuits are not the monsters which your perturbed imagination pictures them to be: they have neither horns, nor the cloven foot, nor any other mark of the Apocalyptic beast. Had you taken the trouble to inform yourself about their institute, you would be persuaded, that it was dictated by a spirit very different from that which animates their fierce and implacable enemies: very different from that, Sir, which induced you to write the following paragraph:

"To those who know the character of the Jesuits, their organized system, their deep subtilty, and restless exertions in the cause of Popery, it will be sufficient to advert to the appalling fact, that men of that insidious order are rapidly pouring into our dominions." I assert, that any man acquainted with the forbearance of the Jesuits on the one side, and the rancour of the "Protestant" on the other, will look upon this animadversion as an eulogy of no vulgar description. You have not to learn, Sir, that to be styled "insidious," is not always to merit the stigma. Call a good man by an opprobrious epithet, and the person still continues good: and no matter how often *you* might be called ingenuous, it would still be a fact, that you are bigotted and illiberal in the last degree.

Sir, it must be conceded, that your opposition to the Jesuits is but natural: how could you silently tolerate the increase, in this country, of an order, which was established in Europe for the very purpose of defending the Catholic Church, at a period when the spirit of what is mis-called "Reformation" walked abroad. Their Founder expected, and prepared his disciples for, hostility of the most unyielding character: and it has been their fate to have been honoured with the malevolence and hatred of all who have experienced those passions with regard to the ancient Church. The primitive "Reformers" deemed them so many "Lions in the way:" and with equal daring, but unequal success, they sallied forth, like Hercules, to crush the Hydra. But in vain:

"Nec ullum

De centum numero caput est impunè recisum,  
Quin gemino cervix hærede valentior esset."

Calvin, one of the parents of the Reformation, did not blush to express himself in the following terms: "As to the Jesuits, they are our greatest adversaries: we must put them to death, or if that cannot be done, we must expel them: at least, we must cover them with *lies and calumnies*."\* Do you, Sir, subscribe to these sentiments? Why need *you* be ashamed to have recourse to *lies or calumnies*, when your prototype gloried in them?

Calvin did not attempt to dissemble the cause of his implacable hostility: it was because the Jesuits were his most formidable opponents. This is the only crime of which he accuses them, and this is the blackest charge which his followers of the nineteenth century can bring against them. I know not whether they would, if they had it in their power, *put them to death*; I am confident they would not hesitate an instant to *expel them*; I fear, (and I form my judgment from what I read in the "Protestant,") that they would even imitate their "*holy father*," in cover-

\* For the satisfaction of those who understand the Latin language, I here insert the original expressions of John Calvin. They are taken from his "Mode of propagating Calvinism," (*De modo propagandi Calvinismum apud Becun. Aphor. 15.*) "*Jesuitæ, vero, qui se maximè opponunt nobis, aut necandi, aut si hoc commodè fieri non potest, ejiciendi, aut certè mendaciis et calumniis opprimendi.*"

ing them, or to translate his language more literally, "oppressing" them with *lies and calumnies*.

What has not been said of the children of Loyola? There is no crime of which they have not been accused: they have been styled the corrupters of youth; their Institute is said to be a compound of impiety, authorising regicide and every species of treason, and containing certain secret rules which Jesuitism alone can fathom. Some deem them the very quintessence of "mental reservation;" others a labyrinth of inexplicable duplicity; the "Protestant" styles them a *deep subtilty, an organised system, &c. &c.*

After the "Reformers," the Jansenists declared themselves the open enemies of the society of Jesus, and inherited all the malignity of the partisans of Calvin. The system of those *soi-disants* disciples of St. Augustine, was condemned by the Catholic Church: they attributed all the blame to the Jesuits, accused them of having extorted the sentence by their intrigues and sophistry, and asserted that they were the enemies of religion, and the bane of social order.\*

These accusations did not go unnoticed by the amiable and learned Fenélon. In the following remarkable terms, did that illustrious prelate express himself, in a pastoral instruction given a short time previous to his death: "On ne veut voir que les Jesuites dans tout ce qui s'est fait sans eux. Ecoutez le parti. Les Jesuites ont fait les censures des facultés de Theologie, dont ils sont exclus. Ils ont presidé aux assemblées, pour regler les

\* The Jansenists are frequently represented, by Protestant writers, to be orthodox Catholics—it is not true; they have incurred the censure and condemnation of the Holy See. Paschal was a Jansenist of the highest order, and consequently his enmity to the Jesuits is easily accounted for. The attack he has made upon them in his *Lettres Provinciales*, was the most terrible they had ever sustained: but conscious of their innocence, they looked with the deepest contempt on the man, who prostituted his extraordinary talents in the cause of error, exhibited the most hardy impudence, and affected, with a malignity of which none but Paschal could have been capable, to unravel the tangled mysteries of their iniquity, and to let in light upon the deep, dark, abyss of their abominations.

délibérations de L'Eglise de France. Ils ont conduit la plume de tous les évêques, dans leurs mandemens. Ils ont dicté les constitutions du sainte siège,\* &c. &c. Sir, if Fenelon were now alive, in what manner, think you, would he address *you*? Would he not say, Mr. "Protestant," you have been misinformed on the subject of what you term *Jesuitism*. You have derived your notions from the works of their enemies, and the enemies of the Church. From Calvin, and the disciples of Jansenius, have you learned to calumniate an order which has produced thousands of holy, erudite, and illustrious men. And what reply could you make to such an expostulation? I leave you to answer for yourself.

To the Jansenists succeeded the *Philosophes*, who, while they evinced no great respect for the "Reformers," detested alike the Jansenists and the Jesuits. The latter, however, they regarded as their most "formidable enemies," and sharpened against them all the weapons of hostility. All their disputations in defence of Religion were turned into ridicule, as so many trifles, or as the effects of a pugnacious and sophisticating disposition. To destroy these *Grenadiers of fanaticism*, as they were called, those impious men attempted to destroy the Church of which they were deemed the pillars. But, Sir, neither they, nor *you*, nor "the gates of Hell, will ever prevail against her." The Jesuits, or any other religious order, may be abolished, destroyed, annihilated, but the Church, built by a Divine Architect, on the rock of PETER, has lasted to the present day, and will continue, unmoved amid the surges of persecution, unimpaired, unobscured, eternal. In vain, then, did a celebrated disciple of Calvin write: "Nothing is so important as the destruction of the Jesuits; by destroying them, we destroy Rome, and when Rome falls, the reformation must go on of itself.†

It should not, therefore, surprise us, when we see the libels that are spread abroad against the Jesuits, or the hardness with

\* Instruct. pastoral. 1714. (page 15.)

† Il n'y a rien de plus essentiel que de ruiner le crédit des Jesuites. En les ruinant, on ruine Rome, et si Rome est perdue, la Religion se reformera d'elle-meme. (Histoire du Conc. de Trente, par Pierre-François Courrayer, Amsterdam edit. 1751, page 63.)

which the most atrocious crimes are alleged against them, without the shadow of proof or foundation. Say what you please in opposition to the Jesuits, observed Bayle, and there is no doubt that you will be believed by thousands. "It is certain," he writes in his *Historical Dictionary*, (article *Loyola*,) "that all that is said against the Jesuits, is believed with equal certainty, nearly by all their enemies, as well Catholics (he meant, no doubt, Jansenists,) as Protestants.....yet, whoever examines, with impartiality, the innumerable apologies which the Jesuits have published, will find, with regard to certain facts, a justification sufficient to induce a reasonable enemy to withdraw the accusation."\*

Is the "Protestant" a "reasonable enemy?" or has he ever ventured to open one of these "innumerable apologies?" We suspect that he has pored, with avidity, over the works of their enemies: we question not that he receives as undoubted and indubitable facts, the "accusations," calumnies, misrepresentations, and (if I may again be allowed to use the *refined* language of Calvin) "lies," contained in the "provincial letters" of Paschal.

U. U.

THE following "answer" would not again have been brought before the public, were it not for the name of the author. Any thing from the pen of Archbishop Carroll must excite the interest of this State, and particularly of this City. It will, besides, show how circumstances have changed, from the year 1792, to the year 1830. The Catholic Religion, of which he may be styled the founder, as well as the glory, in this country, has not only increased: it stands conspicuous among all denominations, and not only does the successor of "JOHN" publicly claim the title of BISHOP, but that of ARCHBISHOP OF BALTIMORE.

#### AN ANSWER

##### *To Strictures on an Extraordinary Signature.*

THE Roman Catholic Bishop of Baltimore, in a late letter to the flock, which acknowledges his pastoral jurisdiction, adopts the language sanctioned by the immemorial usage of his Church,

\* This is the substance of Bayle's declaration: I do not cite his words literally, as I have not the "Dictionary" before me.

and takes his appellation from the town where his episcopal see is erected. This is agreeable to the discipline established amongst Catholics, and to the practice of his brethren in the episcopacy; and he hopes that it is not repugnant to any law of his country. He has not invaded the rights of any religious society; nor interfered to control their *forms of words*; nor disturbed their ministers, for speaking or writing, in any style they chose, to the people who looked up to them for instruction. Leaving them in the unimpeached exercise of that liberty, which our free constitution grants them, he has claimed the same benefit to himself; and, of consequence, has been careful to preserve the language of his predecessors in the episcopal charge, from its institution, near 1800 years ago, down to the present times; for he knows, that the integrity of the Christian doctrine, generally, is preserved best by a faithful adherence to the same modes of speech; and he is not disposed to sacrifice to a spirit of innovation, or to a levelling anti-hierarchical system of religion, those expressions, by which all ages of Christianity have designated his office.

Yet this, it seems, is not pleasing to a writer, who signs himself *Liberal*. If, like his opponent, the Bishop were disposed to write trifling *Strictures* on a signature, he would not let this of *Liberal* pass unnoticed: for, surely, none ever accorded less than this, with the composition to which it is subscribed. To be *liberal*, in the modern use of the term, is to assert, with firmness and impartiality, the liberty, to which all of us are entitled, of professing the doctrines, following the usages, and speaking the language of our respective Churches. Does *Liberal* allow this? So far from it, that he intimates a threat, if his eyes be offended again with the inscription of *Bishop of Baltimore*. Such is his *liberality*.

Baltimore, he says, is a large place, containing many inhabitants, who *disown* the Bishop's *jurisdiction*, and some who do a *good deal more*; by which he means, it may be supposed, that they reject episcopacy altogether. Let them, if they please, disown the one, and reject the other; they use their constitutional right; and, if the Bishop knows his own heart, he will leave them in the full enjoyment of it: but he will ask, whether in the ear-

liest days of Christianity, Rome, Antioch, Alexandria, Corinth, Ephesus, &c. were not likewise *large places?* and whether a great majority of their inhabitants were not heathens, who *disowned and rejected* Bishops and their jurisdiction? Nevertheless, perplexing, as it must have been to the *Liberals* of those days, to discover the meaning and persons intended by the following words, we read of CLEMENT, *Bishop of Rome*; IGNATIUS, *Bishop of Antioch*; ALEXANDER, *Bishop of Alexandria*, &c. Where lies the greater difficulty, which cost *Liberal* so much time, before he could ascertain the person meant by JOHN, *Bishop of Baltimore?* Catholics, to whom alone the letter was addressed, and who know the voice of their pastor, were at no loss to recognise him: others, into whose hands the *curious performance* (so *Liberal* styles it) may have fallen, received a fair and honest caution to be upon their guard, by the addition of these words to the obnoxious title, *with the approbation of the Holy See, Bishop of Baltimore*. When Protestant, Methodist, or, if they will pardon the expression, Presbyterian Bishops profess to hold their bishopricks under the same approbation of the See Apostolic, it may be necessary to use some farther discrimination.

In this very town, we have a *Bank of Maryland*, and a *Baltimore Insurance Office*. In the principles of *Liberal*, stockholders, in these establishments, infringe the civil right of their countrymen and fellow citizens; for, to be consistent, he must allow, that these denominations import an arrogant claim of monopolising all banking transactions in the State, and making insurances, exclusively of all competition, in the town of Baltimore. And yet, I am sure, that neither the holders of shares formed pretensions so extravagant, nor was it the intention of the Legislature, which incorporated them, to debar other adventurers from making similar speculations, or assuming the same name and title, if they chose it.

So likewise, let who will, in other religious professions, call themselves *Bishops of Baltimore*; it will excite neither regret or opposition in him, who is now known by that denomination. Indeed, considering his line of episcopal succession, and source of spiritual jurisdiction, he will think his own the best founded claim; but, if others judge differently, he will not accuse them of invad-

ing his rights; much less will he insinuate, that they are guilty of presumption; and less still will he provoke them with a threat, or denounce against them *a return for their temerity*. He conceives, that they would treat such threats, from him, with contempt; and therefore, he entertains the same sentiment for those of *Liberal*.

The Bishop is at a loss to find out any passage or expression, in his letter, which could furnish a shadow of pretence to *Liberal* for saying, that he (the Bishop) *absolutely excludes from the honourable appellation of Christians, all who are not within the pale of his Church*. If such a passage can be pointed out, the Bishop will be the first to condemn it; since, so far from *embracing this opinion, as an article of his faith*, he holds the doctrine directly contrary to it to be that of his Church, to which he and all Catholics are bound to submit; and which Catholics have constantly maintained, in opposition to the tenets of some pretended reformers. But, to remove more effectually the impression, which the assertions of *Liberal* may have made on those who have not seen the Bishop's pastoral letter, (and few, but Catholics, for whom alone it was intended, have seen it), some copies shall be left, to be disposed of, at Mr. Angell's Printing Office.

Here it was intended to have made a conclusion; but *Liberal* having quaintly introduced the term of *Aristocrats*, the Bishop would fain ask, whether it was done to raise a hue and cry against the episcopal office, by bringing into use amongst us that invidious and misapplied appellation, which has caused a ferocious mob to disgrace the character of a most humane people, and has let them loose on such men as Lafayette, and the venerable Rochefoucault? If such be the intention of *Liberal*, he had better transport himself to a country, where he may meet congenial souls: America, I trust, has too much regard for justice, and understands too well the principles of religious equality, to obey his impulse, or catch the contagion of his spirit.

The subject of this contention is so trifling in itself, and it affords so much room for ridicule, that if *Liberal* take up his pen again, he must appear with something much more material, to engage the farther attention of

JOHN, BISHOP OF BALTIMORE.

November 21, 1792.



## ESSAY ON SACRED BIOGRAPHY.

"Who was of Henos, who was of Seth, who was of Adam, who was of God."—*Luke* iii. 38.

ONE of the most powerful incentives to sanctity is, unquestionably, the reading of the *Lives of the Saints*. The way to perfection, according to the remark of a holy father, is longer by precepts, shorter by examples. As this is one of the happy effects intended by the publishing of the "*Metropolitan*," something should seem to be wanting to that important publication, if it did not present to its readers a sketch, at least, of *Sacred Biography*. By this name we understand a description or narration of the edifying transactions of the life of those holy men who, at all times, have illustrated the society of the true believers. That blessed society forms an holy family, which, although too often disgraced by unworthy members, never was destitute of sanctified characters, who proved worthy of their divine origin, and of the glorious fellowship with the Divinity, in which their first parent was created; which he lost by his sin, and to which he was restored by the grace of the Redeemer. Hence, in writing the biography of holy men, we do not only describe the transactions of their natural life, which consists in the union of the soul with the body; but we chiefly dwell on the operations of their supernatural and spiritual life, which consists in the union of the soul with divine grace. God is the sole author of both; and the genealogy of men must, in both respects, ascend to that primitive source, "who was of Adam, who was of God." For this reason, it seems that the biography of God himself, that is, an exposition, as far as divine revelation enables us to do, of that eternal, infinite, essential life which is in God, and in consequence of which, he is called the *LIVING GOD*, should be, at least attempted. For, "This is eternal life: that they may know thee, the only true God, and Jesus Christ whom thou hast sent."<sup>1</sup>

## GOD AND THE BLESSED TRINITY.

From all eternity, God is; God is perfect; God is ONE.<sup>2</sup> "Moses said to God: If they, (the children of Israel,) shall say to me,

<sup>1</sup> John xvii. 3.<sup>2</sup> Boss. Elev. 1.

what is his name? what shall I say to them? God said to *Moses*: I AM, WHO AM....This is my name for ever, and this is my memorial to all generations."<sup>1</sup> That is, I am being itself, eternal, self-existent, independent, infinite, without beginning, end, or change; and the source of all other beings. "I am the Lord, and change not."<sup>2</sup> "He is the Blessed and only Mighty, the King of kings, and Lord of lords, who only hath immortality, and inhabiteth light inaccessible, whom no man hath seen, nor can see, to whom be honour and empire everlasting."<sup>3</sup> IMMENSE AND OMNISCIENT, He is present every where: He fills all things; neither is he circumscribed by any space of times or places; "Nor is there any creature invisible in his sight; but all things are naked and open to his eyes."<sup>4</sup> "Shall a man be hidden in secret places, and I not see him? saith the Lord: do I not fill heaven and earth? saith the Lord."<sup>5</sup> "Behold, O Lord, thou hast known all things, the last, and those of old....Thy knowledge is become wonderful to me: It is high, and I cannot reach it. Whither shall I go from thy Spirit? or whither shall I fly from thy face? If I ascend up into heaven, thou art there; if I descend into hell, thou art there. If I take to me the wings of the mornings, and dwell in the uttermost part of the sea; even there also shall thy hand lead me; and thy right hand shall hold me. And I said, perhaps darkness shall cover me, and night shall be my light in my pleasures. But darkness shall not be dark to thee, and night shall be light as the day; the darkness thereof and the light thereof are alike to thee."<sup>6</sup> "His eye sees all things....The eyes of the Lord are far brighter than the sun, beholding round about all the ways of men, and the bottom of the deep, and looking into the hearts of men, into the most secret parts. For all things were known to the Lord, before they were created; so also after they were perfected, he beholdeth all things."<sup>7</sup> "He is not far from every one of us; for in him we live, and we move, and we are."<sup>8</sup> OMNIPOTENT; "He calls the things that are not as those that are."<sup>9</sup> He can do all things whatever he pleases; nothing is hard or impossible to him. "He has created all the things that exist, by his omnipotent word.

<sup>1</sup> Exod. iii. 13, 14, 15.    <sup>2</sup> Malach. iii. 6.    <sup>3</sup> 1 Tim. vi. 15, 16.

<sup>4</sup> Hebr. iv. 13.    <sup>5</sup> Jerem. xxiii. 24.    <sup>6</sup> Ps. cxxxviii.    <sup>7</sup> Eccl. xxxiii. 27, 28, 29.    <sup>8</sup> Acts xvii. 28.    <sup>9</sup> Rom. iv. 17.

For, he spoke, and they were made; he commanded, and they were created."<sup>1</sup> IMMUTABLE; "with whom there is no change, nor shadow of alteration."<sup>2</sup> "God, being immutable," says St. Augustine, "changes all things; he loves without passion; he is angry, and remains tranquil; he changes his works, and changes not his design."<sup>3</sup> He is GOOD and MERCIFUL: "The Lord is compassionate and merciful, long suffering and plenteous in mercy."<sup>4</sup> "The Lord is gracious....and patient....the Lord is sweet to all; and his tender mercies are above all his works."<sup>5</sup> He is HOLY; "ever glorious in holiness."<sup>6</sup> "Praise and beauty are before him; holiness and majesty in his sanctuary."<sup>7</sup> The seraphim, who stand before his throne, with incessant voices, proclaim him THRICE HOLY.<sup>8</sup> Essentially averse to iniquity, sin can have no access to him, nor can the least imperfection be found in him. To him alone it belongs to purify consciences from the defilement of sin; "He is just, and the justifier of sinners," says St. Paul.<sup>9</sup> He can have no society with sinners; he rejects them from his presence by all his sanctity, and by all his essence. "Thou art not a God that willest iniquity; neither shall the wicked dwell near thee, nor shall the unjust abide before thy eyes. Thou hatest all the workers of iniquity; thou wilt destroy all who speak a lie; the bloody and deceitful man the Lord will abhor."<sup>10</sup>

God is ONE; a pure, simple, undivided substance. "Hear, O Israel, the Lord our God is one Lord."<sup>11</sup> "For there is no other God either in heaven or earth."<sup>12</sup> "The Lord is God, and there is no other besides him."<sup>13</sup> "Thus saith the Lord the King of Israel, and his redeemer, the Lord of hosts: I am the first, and I am the last: and beside me there is no God. Who is like to me? Let him call and declare."<sup>14</sup> "I am the Lord, this is my name; I will not give my glory to another."<sup>15</sup> No; there can be but ONE omnipotent Creator, ONE supreme Ruler, ONE sovereign Lord, ONE first principle and last end of all things.

<sup>1</sup> Ps. cxlviii. 4. <sup>2</sup> James i. 17. <sup>3</sup> L. 1 Confess. c. 4. <sup>4</sup> Ps. cii. 8. <sup>5</sup> Ps. cxliv. 8, 9. <sup>6</sup> Exod. xv. 11. <sup>7</sup> Ps. cxv. 6. <sup>8</sup> Isa. vi. 3. <sup>9</sup> Rom. iii. 26. <sup>10</sup> Ps. v. 5, 6, 7. <sup>11</sup> Deut. vi. 4. <sup>12</sup> Deut. iii. 24. <sup>13</sup> Deut. iv. 35. <sup>14</sup> Isa. xlv. 6, 7. <sup>15</sup> Isa. xlii. 8.

## THE SON.

God is ONE; but in that pure, simple, undivided unity, God has revealed that there is a Trinity of persons, the FATHER, the SON, and the HOLY GHOST.—Has then God a Son? and why not?<sup>1</sup> Why should that blessed nature, so perfect, so infinite, want that perfect fecundity which he has communicated to his creatures? Is, then, the name of Father so disgraceful and so unworthy of the first Being, that it cannot belong to him according to its natural propriety? Hear what the Lord himself speaks by his prophet: “Shall not I who make others bring forth children, myself bring forth? Shall I, who give generation to others, be barren? says the Lord thy God.”<sup>2</sup> “Who has ascended into heaven and descended? who has the wind in his hand? who has bound the waters together, as in a garment? who has raised up all the borders of the earth? What is his name, and what is the name of his Son, if you know?”<sup>3</sup> This is not a simple notion, a mere sound of words. The Wise man, inspired by the Divine Spirit, designed to propose a mystery, worthy of God, and something very true and real, though at the same time incomprehensible. In the infinite nature of God, he saw a Father who is ineffable, and a Son who is not known. Therefore, Isais says: “Who shall declare his generation?”<sup>4</sup> Nothing more, then, is now wanting than to tell his name; and we shall come to that knowledge, provided we confess that it is unutterable. To know the Son of God, we must elevate our thoughts above the senses, and above all that can be known and named among men. We must separate all imperfection from the name of Son, to leave no other sense to it than this: That every son is of the same nature with his father; and that, if a man and a son of man can be imperfect, a God and a Son of God cannot be so. Let us, then, take away that imperfection from the idea of “Son of God;” what will remain, but what was professed by the Nicene Fathers, and from the origin of Christianity, to wit: That He is “God of God, light of light, true God of true God,” perfect Son of a perfect Father; of a Father, who, not receiving his fecundity from years, is Father by the necessity of his nature; never was without a Son, and from

<sup>1</sup> Boss.    <sup>2</sup> Isa. xlv. 9.    <sup>3</sup> Prov. xxx. 4.    <sup>4</sup> Isa. liii. 8.

eternity produces a Son CONSUBSTANTIAL to himself, and from eternity says to him: "Thou art my Son. This day (of eternity) have I begotten thee."<sup>1</sup> "From the womb, before the day-star, I begot thee."<sup>2</sup> Hence, from all eternity, "this only begotten Son is in the bosom of the Father."<sup>3</sup> God can never have but this Son; he is perfect, and God cannot have two such. One single generation of this perfect nature exhausts all his fecundity, and attracts all his love. Therefore he calls himself "the only begotten Son of God;"<sup>4</sup> declaring thereby that he is SON not by grace nor adoption, but by nature. And the Father, confirming this declaration of his Son, sends this voice from heaven: "This is my beloved Son, in whom I am well pleased."<sup>5</sup> He is my son; I have no other besides. Hence, from all eternity I have given him, and do give him without end, all my love.

Thus was it revealed to us that God is FATHER, that God is SON; and that the FATHER and the SON are but ONE AND THE SAME GOD; because the Son, being engendered from his Father's substance, which can suffer no division, nor be composed of parts, can be nothing less than a God, and the same God with his Father. For when we say the substance of God, we say the whole substance, and consequently God entire and without division. He who comes from God in this manner, that is, from his whole substance, possesses, at the same time, his eternity, as we find it declared by the prophet Michæas: "His going forth is from the beginning, from the days of eternity."<sup>6</sup> Because eternity is the substance of God; and whosoever comes forth from God and his substance, comes forth, necessarily, with the same eternity, the same life, the same majesty. Hence, the Son of God is necessarily co-eternal to his Father; for there can be nothing new, nothing temporal, in the bosom of God. Mutation and time, the nature of which is a continual change, cannot approach this august bosom, and the same perfection, the same plenitude of being, which excludes non-existence, excludes also all change of nature. In God all is permanent and immutable; nothing can accede to his being, nothing can be taken from it; and what he

<sup>1</sup> Ps. ii. 7.    <sup>2</sup> Ps. cix. 3.    <sup>3</sup> John i. 18.    <sup>4</sup> John iii. 16.    <sup>5</sup> Matt. iii. 17. xvii. 5.    <sup>6</sup> Mich. v. 2.

is in one moment, if we may speak of a moment in God, that he ever is.

Now we can presume to answer the question of Solomon: "what is his name, and what is the name of his Son?" yes, we know the name of that eternal, co-equal, and immutable Son of God, and we know the ineffable name of his Father. The holy Evangelist, who with an eagle's flight, and the piercing eye of divine revelation, penetrated, as it were, into the very bosom of the Divinity, to contemplate and declare to men that unspeakable generation, exclaims: "In the beginning was the WORD, and the WORD was with God, and the WORD was God; the same was in the beginning with God."<sup>1</sup> Do you wish to know more, concerning that incomprehensible production of the divine WORD, and concerning his Father's name? Attend to the awful, unutterable, incommunicable name of God! I AM WHO AM. It is God himself who declares his own name; he speaks it from all eternity; for, from all eternity God says in his own divine bosom: I AM WHO AM. This is properly his WORD, the perfect expression of his thought, of that act of his intellect by which he knows, comprehends, and contemplates his infinite Being; the expression, therefore, which represents his divine substance, with all his infinite perfections; "the splendor of his glory," says St. Paul, "the figure," that is, the express image and most perfect resemblance, "of his substance;"<sup>2</sup> a word, an expression, not foreign nor accidental, nothing such can be in the divine essence; but a word, an expression, emanating from him, subsisting in him, operating, creating with him. "When he prepared the heavens, I was there ....I was with him forming all things."<sup>3</sup> A Person, who is one with God, since the Evangelist says, "He was God," and God is essentially one.—A Person, however, who is distinct from God, since the same testifies that he is "in God, with God," and his only begotten Son, who is "in his Father's bosom;" whom he sends to the world; whom he manifests in the flesh, as the only begotten Son of God. Behold then the name of that august Son! He is the WORD; the expression by which an eternal and perfect God says to himself all that he is, and conceives, and engenders, and

<sup>1</sup> John i. 1, 2.<sup>2</sup> Heb. i. 3.<sup>3</sup> Prov. viii. 27, 30.

brings forth all that HE is; brings forth, consequently, a perfect, co-eternal, co-essential, and CONSUBSTANTIAL SON. Let us not deem that mystery unworthy of God, since nothing in it is attributed to God, but what is perfect. Let us not think it incredible that God has revealed the mystery of his eternal generation to those, whom he has made to his image and likeness, and in whom he has imprinted a feeble, but true image of that eternal and perfect production. Without this revelation, who could dare fix the eyes of his mind on this admirable secret of God? But, guided by faith, we dare, not only to contemplate it, but to behold in ourselves an image of it. We dare, in some measure, to transport into God that conception of our mind; and, divesting it of all change, alteration, and imperfection whatever, nothing remains to us, but the perfect, incorporeal, intellectual birth of the Son of God; and, in his Father, a fecundity worthy of the first being by its plenitude, by its abundance, by the infinity of a nature perfect and perfectly communicative; not only externally, where every being, which he produces, degenerate infinitely, because it comes from nothing, and cannot lose the baseness of its origin; but also in himself and internally, where all that he produces, proceeding from his own substance, and from all his substance, is necessarily equal to him.

#### THE HOLY GHOST.

God is then fruitful; God has a Son.—But where is the HOLY GHOST? Where is that holy and perfect Trinity, whom we serve from our baptism? Does not God love his eternal, co-equal Son? and is he not loved by him?—Yes; “the Father loveth the Son,”<sup>1</sup> and, reciprocally, “the Son loveth the Father.”<sup>2</sup> That Divine Love is neither imperfect nor accidental in God. The love of God is as substantial as his thought; and the Holy Ghost, who proceeds from the Father and the Son, as their mutual love, is of the same substance with the Father and the Son, a third CONSUBSTANTIAL, and with them one and the same God.

But why is he not Son, since he is the production of the same nature? God was not pleased to reveal the answer to this question. He has revealed that his Son was “unique,” only begotten; for

<sup>1</sup> John iii. 35.

<sup>2</sup> John xiv.

he is perfect; and whatever is perfect is "unique." Thus the Son of God, perfect Son of a perfect Father, is one and only begotten. If there could be two Sons, the generation of the Son should be imperfect. Therefore, whatever may come next, cannot be the Son; it will not proceed by way of generation, although of the same nature. What will be then this final production of God? It is a "Procession," without any particular name. It is the breathing of the Father's love to his Son, and of the Son's love to the Father. He is "the Spirit of the Father, who proceedeth from him."<sup>1</sup> He is at the same time the Spirit of the Son, "who receiveth from the Son."<sup>2</sup> "The Father sends him as the Spirit of his Son."<sup>3</sup> "The Son sends him as the Spirit of his Father."<sup>4</sup> All human reasoning must here remain silent. God was pleased to inform us that the "Procession of his Son is a true and perfect generation; but what is the "Procession" of his Divine Spirit, he did not choose to declare, nor that any thing existed in nature that could represent an action so substantial and at the same time so singular. It is a secret reserved to the beatific vision.

O God the Holy Ghost! Thou art not the Son, since thou art the eternal, subsisting love of the Father and the Son; who, consequently supposest the Son engendered, and engendered as the Only Son, because he is perfect. Thou art also perfect, and "unique" in thy kind and in thy order. Thou art no stranger to the Father and the Son, since thou art the eternal love and union of both. Thou necessarily proceedest from them, since thou art their mutual love. Whoever would separate thee from them, would thereby separate them from each other, and divide their eternal reign. Thou art equal to the Father and the Son, since we are equally consecrated "in the name of the Father, and of the Son, and of the Holy Ghost;"<sup>5</sup> and since thou hast one and the same temple with them, which are our soul and our body,<sup>6</sup> all that we are. Nothing, unequal and foreign to the Father and the Son can be named in equality with them. I will not be baptized in the name of a fellow servant, I will not be the temple of a creature. It would be idolatry to build a temple to such a being, and much more to be and to believe myself its temple.

<sup>1</sup> John xv. 26.    <sup>2</sup> John xvi. 14.    <sup>3</sup> Gal. iv. 6.    <sup>4</sup> John xv. 26.  
<sup>5</sup> Matt. xxviii. 19.    <sup>6</sup> 1 Cor. iii. 16, 17. vi. 19.



But what was, during that boundless eternity, the occupation of that great God?—The noblest and most perfect that can be; to wit: the contemplation and love of his infinite being, and of his boundless perfections; the generation of his eternal word, his perfect image, the object of his tender complacency and of all his delight; the production of his eternal Spirit, by the mutual breathing of infinite love of the Father to the Son, and of the Son to the Father; and, in these perfect, immanent operations, a perfect and everlasting enjoyment of the purest felicity, which leaves him nothing to desire, and makes him so perfectly sufficient to himself, as to have no need of any other being.

O God infinitely great! O unfathomable Trinity! Forgive the temerity of a poor limited being, that dares to cast his eyes on thy divine essence, on thy incomprehensible persons, on thy unspeakable operations. Enlighten my mind more and more, that I may know thee, FATHER, SON, and HOLY GHOST. Warm and dilate my heart, that I may love thee. Direct my tongue and my pen, that I may speak and write worthily of thee.

<sup>1</sup> Recollected within myself, and seeing in myself but sin, imperfection, and nothing; I behold, at the same time, above me a nature happy and perfect; and I say to him with the Psalmist: "Thou art my God, for thou hast no need of my goods." "To what purpose the multitude of your victims, saith the Lord; I am full."<sup>2</sup> All is mine; but I have no need even of what is mine. It suffices me that I AM, and I find all things in myself. I have no need of your praises. The praises you offer me, make you happy, but they do not make me so. My works praise me; "the heavens show forth my glory."<sup>3</sup> Yet I have no need of that praise. All praise is imperfect, and no praise is worthy of use but that which I give to myself by the enjoyment of my own essence and infinite perfection.

I AM WHO AM. This suffices to me; all the rest is of no use to me. Yea, O Lord; all the rest is of no profit to thee, and can make no part of thy greatness. Thou art no greater with the whole world, nor with a million of worlds, than thou art ALONE. Thou hast made the world through thy goodness, and not through

<sup>1</sup> Boss.<sup>2</sup> Ps. xv. 2.<sup>3</sup> Isa. i. 11.<sup>4</sup> Ps. xviii. 1.

any need of thine. It is thy privilege to have the power of creating whatever thou pleasest; for it belongs to the perfection of thy being, not only that thou be what thou art; but that all, that thou willest, should be, as soon as thou willest it, and as much as thou willest it. And when thou willest any thing, thou dost not then begin to will it; for from all eternity thou willest what thou willest, without ever changing. Nothing begins in thee, and all begins out of thee, by thy eternal order. Is any thing wanting to thee, because thou dost not produce so many things, which it is in thy power to produce? No: all this universe, which thou hast made, is but a small portion of what thou canst do; and after all, it is nothing before thee. If thou hadst created nothing, "being" indeed, should be wanting to those things which thou wouldst not choose to create; but nothing should be wanting to thee; because in a perfect independence from all things, thou art HE WHO IS, and who is all that is requisite to be happy and perfect.

O Father, who art such eternally and independently from all things else! Thy Son and thy Holy Spirit are with thee. Nor are the benefits of society wanting to thee; behold one in thyself eternal and inseparable from thee. Thy Son is in thee, and thou art in thy Son, and thy Holy Spirit is in thy Son and thee. Content with that infinite and eternal communication of thy perfect and blessed Essence to these two Persons, who are equal to thee, who are not thy work, but thy co-operators, or, to speak more properly, who are, with thee, one and the same Creator of all thy works; thou enjoyest in that unspeakable union and society, an everlasting delight and consummate happiness.—Thou, O FATHER, in the everlasting contemplation of thy boundless perfection, in the perfect comprehension of thy infinite being, and in the eternal generation of thy co-equal Son;—and Thou, O SON, in the perfect contemplation and knowledge of thy Father; in seeing thyself in the Father, and the Father in thee, participating in all his perfections, in all the goodness and beauty of the divine nature; and producing with him in unity of principle the Holy Ghost, your mutual love;—and Thou, O HOLY SPIRIT, in that eternal emanation from the Father to the Son and from the Son to the Father, in being their substantial love; the eternal bond

which unites the Father with the Son and thee with both, the perpetual enjoyment and delight of the Father and the Son, every other communication is incapable of adding to thy greatness, perfection, or felicity. D.

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### FREEDOM OF OPINION.

It has often been observed in the history of learning, that one of the most fertile sources of error, consists in the ambiguity of words: the observation is unfortunately equally applicable to the history of morality: and they who have attended to the causes by which the understanding is misled, from the imperfections of language, will not be surprised at the egregious errors into which similar causes may mislead the heart: for the general principles of human conduct, we have general appellations; but, for the excess or defect of these principles, we have no distinct or specific names: and, we are all willing to shelter ourselves under the ambiguity of a word, when conscience tells us that we are guilty with regard to what it really means.

It is thus, that avarice calls itself prudence, and profusion generosity; that presumption assumes the name of ambition, and party-spirit that of patriotism: and that, according to the various dispositions of our character, some of the worst, and most malignant vices of our nature, are sheltered, in our apprehension, under the most sounding appellations of virtue.

Of this kind, there is not perhaps one, in the wide circle of human weakness, which has been productive of more fatal effects, than the name of "freedom of opinion." It is a term, which in itself expresses much greatness and exaltation of mind: but, it is one also, which covers ambiguities that have been fatal to thousands; and, under which, have been concealed, many of the darkest and most malignant dispositions that have ever debased the character of man: if we consider it in its first aspect, it is the great and majestic principle of all human improvement; the source from which has sprung, much of all that dignifies, or adorns the society of men: it is this, which, in "private life," has ministered in every age, to the progress of society; which has created its opulence, and extended its comforts; and given to all

the arts of life, their origin and progression: it is this, in the history of science, which has dispelled the darkness of ignorance and of prejudice, and which, has gradually extended with the progress of time, the limits of human knowledge. It is this, in the same manner, in "public life," which has given to society itself its progress, which, disdaining the narrow institutions of antiquity, has sought for more perfect models of legislation, and which, has laboured to establish the prosperity of nations, upon the unchanging principles of justice: such have been the consequences of the freedom and independence of thought, when we consider it in its first aspect.

There is, however, another view of the subject: and we are constrained to acknowledge, that, from the same principle have arisen, some of the most fatal evils with which humanity has ever been afflicted: It is hence, in every age, that the most sacred principles of "religion and virtue," have been shaken or undermined: and, that, the most majestic truths which the human understanding can attain, have been ranked with the prejudices of infancy: It is hence, that the history of science has been degraded, in almost every age, by the dreams and imaginations of men: and, that the philosopher, instead of regarding nature as the workmanship of the "Most High," has dared to approach to its investigation, only, to inscribe his feeble name upon the altar, where he ought to have worshipped. It is hence, that those bold and unprincipled speculations have arisen, which have not paused at the sanctity of the altar: and which, under the name of "liberty," have cloaked the basest malice of which the human heart is capable; that of hazarding the eternal happiness of millions, for the sake of its own poor and evanescent fame.

What then is the distinction between principles, to which the same name applies? When shall we ascertain, that the one ceases to be virtuous, and that the other begins to become criminal? And still more, in what manner can we decide in our own cases, whether, in the employment of the native "liberty of thought," we are acting like virtuous, or like guilty men? These are questions of no mean importance. There is not one, to whom they do not apply, either in relation to the regulation of

our own thoughts, or in relation to the influence that our conversation may have on those around us.

That energy, and independence of thought, which the Apostle describes under the name of liberty, may be considered in two points of view: and in one or other of these views, is necessarily employed by every man who exercises it: it is employed either as a means, or as an end: it is either employed for the purposes for which the Author of nature bestowed it, or, as an end which man creates for himself, and independent of the purpose for which it was bestowed. The great purpose for which the powers and the liberty of thought were bestowed, was for the discovery of "truth;" for the discovery of those speculative truths, which conduct us to the love of God: and of those practical truths, which enable us to impart good to our fellow-man: liberty and independence of thought, have been the means of raising every succeeding age, above the knowledge of that which preceded it: when, therefore, freedom of thought is employed as a means to these its destined ends: when it is devoted to the simple investigation of truth, and looks to nothing for reward but to the discovery of truth, it is then, in every case, a noble and a virtuous principle, and he who feels it is acting from some of the most respectable motives of his nature. He is acting, in the first place, in conformity to the laws of his constitution, and has the secret approving voice of his conscience: he is acting, in the second place, with the dignity that belongs to the character of man: and, while the world around him, is swayed by the idle prejudices of novelty, he stands superior to those prejudices which influence inferior minds.

When freedom of thought is employed, as an end in itself, it is a principle which arises from very different causes, and is productive of very different effects: there is "naturally" much admiration due, to that strength, and independence of mind, which can detect error, or which can discover truth: and there is every where, accordingly, much genuine admiration paid to it. "It is in this admiration, that the danger and the snare consists." Because, freedom of thought has been the great instrument of the discovery of truth, it is "hastily" concluded, that all this is due to freedom of thought itself: and, the admiration which the world

gives, is attributed, not to the effects which are produced, but "to the talents, or the energy, which produces them."

It is hence, in every age, that the young, the vain, and the selfish are misled, or mislead themselves: that, the "young" are misled by their admiration of talents, without considering the ends, to which they are directed: that the "vain" imagine, they can give themselves reputation, by novelty of opinion, without considering, whither these opinions lead: and, that the "selfish," looking to nothing but their own momentary fame, prostitute with willingness, the noblest acquisitions of their nature, and disregard alike, the admonitions of God, the reprehension of the Church, and the most sacred interests of human kind. What the consequences have been, of these base, and malignant passions, in every age of the world, and in every department of human knowledge, it is unnecessary to state: it is they, far more than the imperfections of understanding, which have multiplied those vain, and presumptuous speculations, which it is now, the business of true philosophy to unlearn and despise: it is they, still more, which have most fatally mingled themselves, with the business of our religious, and moral being: which have started doubts, which they wished not to resolve: and created difficulties, which on all other subjects, they would have despised. And which, under the cloak of liberty, with a maliciousness of which one would have thought the human heart incapable, have deliberately perverted all the powers of the understanding, to the creation of doubt, and the dissemination of infidelity.

Let us look back to past ages, with the calmness of philosophy: to those names, and those works, which the stream of ancient time has brought to us: to those names, which are made sacred to us, by the first impressions they gave us of the greatness of our nature, and of which, these early impressions are confirmed by the voice of every age that has succeeded them: let us ask, what was their character? We find, that it rests in this alone, of "serving God in spirit, and in truth." That, these Apostolic men, devoted all their powers to that mighty pursuit, and, that neither the neglect, nor the applause of men, could seduce them from the lofty path presented to them. They are gone! The grave has covered them for centuries! but they live in the me-

mory of mankind: they breathe even to the present time, the instructions of virtue, and the sentiments of piety, and with an immortality emblematic of their own, they will remain to every future age, the friends, and the benefactors of the world.

Let us look back to the history of those whose names degrade the era of their existence: whose genius has been devoted only, to the corruption of private morals, or the destruction of public virtue: and, whose works remain amid the stream of time, the monuments of human infamy. Let us inquire, what was the imperious motive, which could thus dissolve all the obligations of conscience, and all the foundations of an honorable fame? you will find that it rests in simple vanity: in the wish to be distinguished by the freedom, when they could not be distinguished by the truth, of their opinions; and, in the dark desperation of sacrificing every thing, for which the virtuous live, for the sake of a base, and momentary fame. They too are gone! The grave has sheltered them from the scorn and indignation of man, but, their works remain, to diffuse poison through every future race: to entail the vice and guilt, by which, their authors can no longer profit, upon every future generation.

While we follow in dread pursuit, the spirits of those who have gone before us, let us ask, in what mansions these different characters ought now to dwell? When we follow the path of the first; of those, who have devoted all the powers of their understanding, to the "Glory of God on high," and diffusing, "Peace to men of good will," our imagination assumes the confidence of "faith," and we see them now, the companions of the just, whose spirits are made perfect: the associates of the wise, and good of every age, the friends of the angels and archangels, who bear the errands of mercy amid unnumbered worlds, and surrounding the throne of "HIM," whom they sought, and whom, now "they see, not darkly but as he is."

If we follow the path of the second: of those, who have prostituted the noblest gifts of nature, to the purposes of their own selfishness, and who, in raising themselves to the distinction of an hour, have trampled upon all truths, human and divine, where is it to which the conscience of our imaginations leads, and who are the fit companions of such spirits? But, we recoil from the

prospect; yet, we must remember, that, the fundamental principle of nature is "justice:" that, "What a man soweth, he must also reap."

A.

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*Copy of a letter, dated Edinburg, 28th January, 1804, to the late venerable Mr. Nagot.*

MY DEAR SIR,—Your esteemed favour of 26th September, (which I received only eight or ten days ago,) afforded me much pleasure and satisfaction. I had very lately been thinking of writing you, but not having heard from you since I wrote you in August, 1800, (for the letter which you say you sent me in answer to that has never reached me,) I knew not whether you might not have returned to your native country, or perhaps have reached that better country, which is to you, I know, the object of still more ardent desire.

Let me now hasten to give you the consolation you wish for, and to tell you that your prayers for my dear wife have not been in vain—she has been a Catholic since last St. Andrew's day. This happy change has been gradually coming about; but two circumstances, which I must relate to you, contributed at last to accelerate it. In the month of September last our second daughter, a fine child of three years of age, was taken ill of a stranguary, some medicines were administered, but they produced no effect, and the disease became so violent that I was obliged to get out of bed in the middle of the night to go for the family surgeon, whose house was at some distance. During my absence the pain and agony of the child became excessive, and her mother, finding all means of procuring her any relief ineffectual, threw herself at last on her knees, and with all the earnestness which maternal tenderness and solicitude could inspire, begged Almighty God to spare her infant—adding that if her prayers were heard she would regard it as a proof that the Catholic religion was true, and promised that she would in that case embrace it. Having finished her prayer she was going down stairs for something she wanted, when she heard the child give one shriek more, on which she instantly ran back, and taking her up from the bed with considerable emotion, the little innocent, as if anxious to remove the distress, she saw her in, said with a smile, "Mother,



I am well now," and at the same time experienced the most instantaneous and complete relief, so that when I returned home I found her perfectly well, and she continued so.

Such a signal interposition of divine Providence could not fail to make some impression. The other circumstance (which happened very soon after,) was no less remarkable, and affords, perhaps, a still more striking example of the goodness and mercy of Almighty God. One of my brothers, an officer in the army, about twenty-six years of age, and who had lately got a very respectable appointment, fell, nevertheless, into extreme distress of mind in consequence of a severe disappointment he had met with in a matter which deeply interested his feelings. The agitation of his mind became at length so great that he had come to the resolution of flying from the scene of his unhappiness without regard to the consequences, (which would have been very serious, indeed,) and in fact without even knowing where he was to go. On the day he was to carry this measure of desperation into effect, he wrote letters to several of his friends, to be delivered after he was gone, taking leave of them, and explaining, in part, the cause of his departure. Among the rest he had begun one to me in these words: "My dear brother, whether your mode of religion is right or not is beyond my capacity to —." He was going to have added "*judge*," and had formed a part of the first letter of that word, but wishing to substitute another in its place, he drew his pen through the half formed letter. Immediately he felt himself, he said, as it were involuntarily stopped—he could not add a word more, and on looking again on the paper, he was struck at perceiving that by the above accident (if we can indeed call that *accident* in which the hand of God was so clearly manifest,) he had made the figure of the cross. The sight of it instantly produced the strongest impression on his heart, and by the co-operating grace of Almighty God, who can bring about his merciful designs by the weakest instruments and most insignificant means, he became all at once fully convinced of the truth of the Catholic religion, awakening, as if out of a dream, from the dreadful state of despair and phrenzy into which the excess of his feelings had plunged him. Although living in Edinburg for some time past he had declined staying in my house

merely on account of my being a Catholic; so that I only saw him occasionally. But, by the good Providence of God, I happened that day to call at his lodgings at the very moment when what I have above described was passing. On my entering his room and inquiring with some anxiety what was the matter, (for I saw he was labouring under some very strong and unusual feelings,) he burst into a fit of tears, which for some time prevented him from speaking. On recovering the command of himself a little he uttered these words, which I shall never forget: "I have been on the very brink of despair—but you have drawn me from it—I am convinced your religion is right." He then related to me all that had happened. You may conceive what I felt on this occasion—I shall not attempt to describe it, nor to prosecute any farther, in this detailed manner, the relation of subsequent circumstances, many of which were very singular and interesting; but it would lead me to too great a length at present—a better digested account of them may, perhaps, be drawn up hereafter if our Superiour think it advisable. Suffice it to say, in the meantime, that my brother was soon after received into the Church by our worthy Bishop, (Cameron) and has ever since conducted himself in the most fervent and edifying manner. He has even conceived a strong desire to retire from the world altogether, and had evinced a particular predilection for the order of La Trappe—so much so that the Bishop found some difficulty to restrain his ardor, and to prevail with him to remain in his present state till the will of Almighty God, with regard to his vocation, could be more clearly ascertained. It was somewhat remarkable, however, that your letter mentioning the arrival of the Trappists at Baltimore, should have come to hand at the very time when this was in agitation. My brother was even sitting beside me when I received it, and I gave it to him to read. He was struck with it as I was, and the singularity of the occurrence, as well as the previous, and, in some measure, unaccountable impulse he felt in himself, are certainly not to be overlooked. But as he has now settled his mind to be completely guided by the advice and directions of the Bishop, he will remain as he is till other circumstances enable him to determine with more certainty whether Almighty God calls him to be a soldier, a monk, or,

perhaps, a priest. Pray, my dear sir, that he may be directed to that line which may best promote the glory of God and good of souls.

I return to Mrs. Dick. My brother's extraordinary (to you I may say, miraculous) conversion completed also the victory of grace in her soul. She was received into the Church, and in all appearance her mother also will soon follow her example.

What a happiness is all this to me, my dear sir—what a subject of gratitude to so good a God! How shall I ever make a return for such mercies as he has shown me? and why has he shown them to me? Or how came I or my family to be thus singled out from the midst of a people immersed in the darkness of error, to see the light of truth and the way of salvation? God has also blessed me with five fine children, of whom the eldest is a promising boy of nine years. My wife, even before her conversion, did not prevent me from educating them in the Catholic religion; but now she will assist, and assist materially in that important duty. I have still three brothers and three sisters, who remain in the errors of their education, and whom I recommend to your good prayers.

It gives me pleasure to find that you entertain so favourable an opinion of the works of our venerable Vicar apostolic as to have engaged in the laborious task of translating them. Some of the French priests, who found an asylum here, took copies along with them on returning to France, and I am not sure but one had some view of doing what you have undertaken; but since you have engaged in it I hope he will have found other employment. Bishop Hay does not now reside in Edinburg; he has retired (pretty much worn out with age and labour,) to a seminary in the north of Scotland, which he got established some years ago, after the Scotch seminaries in foreign countries became involved in the general wreck produced by the French revolution. He has, however, left a very worthy and respectable coadjutor here, Bishop Cameron, formerly President of the Scots college at Valladolid. To him I communicated your letter, and he readily agreed to endeavour to procure such particulars as could be collected of the life of Mr. Hay. To these I shall add what I know myself; for it was Bishop Hay who received me into the Church, now

nearly nine years ago, and he related to me himself several circumstances of his life, especially what regarded his conversion; but there was not time to accomplish this properly for the present opportunity. I shall endeavour, however, to send it by next month's packet for America. I was unwilling, however, in the meantime to delay giving you this notice, and communicating the agreeable intelligence contained in the first part of my letter, which I know will afford you so much joy. Continue to remember me in your prayers, and believe me to be with every sentiment of respect and esteem,

Your faithful and affectionate son and servant,  
ALEXANDER DICK.

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#### SPIRIT OF POPERY.—NO. VII.

WHEN we noticed the essays of a writer, in the *Christian Register*, who flatters himself that he has rendered his *initials* conspicuous, it was not that we deemed his effusions peculiar either for style, or power. In the first, he is frequently defective and stiff, to the second he can lay no claim whatever. Much less was it with the view of provoking him to a controversial tournament, or to set him a-tilting in the spirit of polemical knight-errancy. Still he earnestly affects to imagine, that we should find in him no vulgar antagonist. He comes forth "*bristling*" and "*concocted*" with a reply to the general remarks, which, for the satisfaction of the liberal Protestants of this city, we threw together in a former number. We have read of a Roman fool, who advanced with the pomp, and pride, and circumstance of war, as far as the sea shore, and after collecting together a parcel of shells that lay scattered over the sand, returned to his metropolis in triumph! The writer in the *Register* may, perhaps, deem it too great an honour to be compared to a Roman emperor.

That the public may form an adequate idea of the logical ability of the *essayist*, we will publish, at full length, the strictures to which we allude. At the same time, we request the reader to peruse again the piece in the *METROPOLITAN*, for March.

"*Mr. Editor*,—I had concluded to discontinue my illustrations of Popery, when I casually met with the '*METROPOLITAN*, or

*Catholic Monthly Magazine* for March, published in Baltimore, in the fore front of which I find the 'shadow' of my 'name' paraded in an article of four octavo pages, in reply to my third essay, occupying about a column in the Register; and to confess the truth, I have received such a chivalrous tilt, that I am almost tickled into a willingness to measure my skill with an antagonist whom it might be thought affectation to 'disdain.' I beg indulgence, therefore, for a little more space, while I bestow upon that article the few remarks it appears to merit.

"With respect to the Metropolitan. I had read the first two numbers as they appeared, and I gathered from them what it is proper to premise, that it was intended to be the organ—nay, the 'magazine' of Popery in the United States, and purports to be hatched in the '*literary otium*'! of their colleges in Maryland, and may, therefore, be considered as a fair example of Catholic literature. But to the article. I should hazard little in conceding it to be unanswerable; for it appears to be about as impalpable as ether. I begin, however, with advising the writer that however apt he may be, I am entirely unskilled in the art of concocting proper names, capital letters, impertinent interrogation points, bristling exclamations, and Horace's satire into logical arguments, and of course destitute of that faculty which perceives their force. Nevertheless, he may be gratified with a little more particular notice. I will follow him curtly through his refutation of two charges brought against his church. The first, that Catholics seek to keep the people in ignorance, which I had supposed I proved from their admitted tenets, their tendency and general practice, is set aside by writing me down for a dunce, and asking me if I had never heard of—no matter who. I answer I have heard of *all* the names he has mentioned, though little good of some of them. I have, moreover, heard of one Galileo, who was so audacious as to assert that the earth revolved, contrary to the creed of the church, and who had the satisfaction to be anathematized for his temerity.\* The writer descends to later times, and 'will not suppose' that I ever heard of St. Mary's and St.

\* The system of Galileo was not "contrary to the creed of the church." The church never pronounced any sentence on the subject; and though Galileo was censured by the inquisition, (and he was in consequence of the apparent opposition of his system to the Bible,) it does not there-

John's college\* in Maryland, and St. Mary's college, Bardstown, Kentucky. I have indeed heard of them, and withal a rather equivocal reputation of them; and the Metropolitan does not remove, but confirm the impression. 'What a father to have such a son!' The gentlemen of '*literary otium*'!! are doubtless read in the classics, but they will never be suspected of extraordinary attainments in belles-lettres or casuistry, if their bantling, the Metropolitan, is permitted to give evidence in the case.

"The second charge, that the Catholic church discourage the use of the Bible, is in effect admitted, being lamely got over, and, as I have said before, cannot be denied while the council of Trent is authoritative, and while the dearth of Bibles among the laity is so general. Why *do* they not *have* it?! There is wealth enough in the church to give a copy to every member. Other churches do it. It is probably not extravagant to say that not three families in the United States who belong to the Protestant church are destitute of that blessed book. It is vain to gloss the matter over by pretended reverence for the book. The secret is—the Bible is not needed to sustain their system. It can stand well—nay, better without it.

"I have done with the Metropolitan for the present. If its future articles *are!* in the same strain they will deserve no notice; nor need it, as I am unwilling to offend this community by answering that which carries absurdity on its face, or defeats itself by its incoherence and *irrelavence!* Your readers may think the present notice useless; but when they reflect that, on the appearance of my first essay, which was characterized by moderation and liberality, that a blunderbuss was let off in my face—that afterwards a musket fire was kept up—then their *carronade!* pointed at me from Charleston—and, last of all, their whole '*magazine*' exploded at Baltimore—they will see the propriety of my asserting myself unruffled in a feather by the sharp-shooting around me.

G. H. H."

(*Reader, judge of the man!*)

fore follow that the whole Catholic church found him worthy of punishment, or condemned him to retract.—In a future number, the affair of Galileo shall be treated at large.

\* St. John's college is not a Catholic college. We are still inclined to think that the writer is somewhat ignorant.

## TO THE EDITOR OF THE SOUTHERN RELIGIOUS TELEGRAPH.

Sir,—I know not who you are: but, from the character of an article in your Journal for the 27th of March, I can easily imagine who you are *not*. When men are unacquainted with the topics which they attempt to discuss, they must necessarily lose themselves in a maze of darkness and absurdities. If this be true with regard to human subjects, it is infinitely more so with regard to those that are religious. I, therefore, am far from pronouncing a rash judgment, when I affirm, that you are placing yourself in a most ridiculous attitude, when you grasp, with unhallowed hand, the pen of controversy. With all the prejudices and ignorance of your “religious” contemporaries, you stalk forth with a pedantry, and a hardihood, which make “e’en angels weep.”

After raking together a parcel of notes, which you entitle *PRINCIPLES OF POPERY TAUGHT IN THE UNITED STATES*, you conclude with as much emphasis as *italics* can impart, that “the religion of the Roman church is in direct opposition to that of the Bible, and, therefore, not only false, but *imminently* dangerous.” Sir, I need not ask you whether logic constitutes a part of your theological education. It would be insulting you to refer you to books you cannot understand—but you will repress your ire, I trust, when I assure you, that no consequence can be legitimate which does not flow from the premises. Now, even granting your premises, I contend that your deduction is false.

The first note which you adduce is on the celebrated text from St. Matthew, (chapter xvi. 18, 19,) “I say unto thee, thou art Peter, and upon this rock I will build my Church,” &c. From these words the Catholic infers that the Church which is eminently built on Christ, is, after him, erected on the Rock, which is Peter. That this was the belief of all Christians from the earliest ages, has been proved in an article entitled “the Supremacy of the Pope,” which you, sir, would do well to peruse. In some future number I will expatiate more particularly on this important, and to you, sir, most invidious, subject.

The second note is on Matthew xxvi. 26, 27: “Take ye and eat—this is my body. And taking the chalice, he gave thanks, and gave to them, saying, Drink ye all of it.” The first question

to be examined with regard to this text, is this: Did the Redeemer of the world *really* give his body and blood to his apostles? the second is, did he give an absolute command to the laity as well as priests to drink of the chalice. It will be necessary to examine these questions before the "note" be condemned. "He does not say," remarks the note, "this is the figure of my body: neither does he say *in* this, or *with* this, is my body, but absolutely." Here is insinuated the doctrine which we admit, of transubstantiation, and that of impanation taught by the Lutherans, and by several eminent divines of the church of England, is rejected.

Now, sir, I contend that the note is perfectly correct: I contend that the belief in transubstantiation was admitted in the primitive times, and has been handed down through all ages: I contend that the first man who systematically attempted to dogmatize against the eucharist, arose; and was condemned, and died a penitent, in the eleventh century. The whole Church immediately declaimed against the heresiarch: the belief of all ages was appealed to: the fathers of the Church were called forth from their tombs to give testimony in its favour: all the liturgies, both of the east and west, of Orthodox and Arians, and Nestorians and Jacobites, &c. &c. were spread out before the world; and Berengarius, ashamed of his novelty and convicted of his error, stooped with submission to the judgment of the Church. If the doctrine of transubstantiation did not originate with the apostles, name the extraordinary person who first broached it. In what age did he live? in what country did he commence? who were the first people to submit to so *unreasonable* a system, to such gross idolatry? If it be so difficult a task, at the present day, and in this "enquiring" country, to persuade one out of ten thousand, that what appears bread is the body of Christ, and what appears wine is his blood, by what talisman was the whole world induced to adopt the belief, without opposition, without investigation, without remonstrance, without argument? Would not such a revolution have been recorded in the annals of history for the information of posterity? would not the name of the mighty "magician" have been blazoned abroad in our "Registers," sounded



from street to street, by our "Watchmen," circulated from south to north by our "Telegraphs!"

I said that some eminent Protestant divines believed in the real presence; among others, Bishop Bramhall stands conspicuous. In his answer to Militaire, he writes, (page 74:) "No genuine son of the Church did ever deny a TRUE, REAL presence. Christ said this *is my body*; and what he said we steadfastly believe." I know not to what church *you* belong, sir, but it is more than manifest, that you are not a *genuine son of the church of England*.

"Our readers," you remark, "will recollect, that Catholics deny the cup to the laity." It is true, that, for many centuries past, in consequence of the multitudinous assemblies of the faithful, and, also, to prevent certain abuses which began to arise from the promiscuous "drinking of the cup," the discipline was changed, and the chalice was not administered to the laity. But, sir, there is no cause for you to triumph on this account. For, believing, as we do, in the *real* presence of Christ in the Eucharist, in taking the bread, we take his body, and, of course, his sacred blood. So that, after all, the laity do receive the "cup" (which you know, sir, means the *contents* of the cup,) as often as they receive the consecrated bread.

The third note is on Luke, i. 48: "Henceforth all generations shall call me blessed." "These words," says the note, "are a prediction of that honour which the Church, in all ages, should pay to the Blessed Virgin." You, afterwards, cite the Litany, from which you would fain conclude, that Catholics do actually worship (in the strict acceptation) the Virgin Mary. I care not, sir, what language you may quote; I care not what epithets may be bestowed on Mary; I care not under what emblems she may be represented and invoked—the principle will nevertheless remain unshaken—Catholics do NOT worship, do NOT pay divine honours to the Blessed Virgin. This is manifest from the very beginning of the Litany: when we invoke the Holy Trinity, we beg each person to "have mercy on us:" when we invoke the Blessed Virgin, it is only that she should "pray for us." This distinction you yourself must have perceived, when you quoted these words:

"Lord HAVE MERCY ON US,"

"Christ HAVE MERCY ON US,"

"Holy Mary, *pray for us.*"

You appear singularly scandalized at the titles which we bestow on the Blessed Virgin. Sir, there is no just cause for scandal. Do you believe in the divinity of Christ? If you do, you, of course, believe that he was both God and man. Now, Mary was the mother of Christ; consequently she was the mother of the God-man. Therefore, was she, (in the language of the Litany,) the "mother of Divine Grace." She was the "seat of wisdom:" Christ, who made his abode in her womb, was WISDOM itself. She was the "mirror of Justice," inasmuch as she reflected, as it were, the light of him who is the *Sun of Justice*. In a word, bear in mind, that Mary is truly the mother of God, and refer the epithets which we apply to her to that eminent dignity, and you will not only cease to be scandalized, you will acknowledge the propriety of them all.

The fourth note is on the text: "Make to yourselves friends of the mammon of iniquity, that when ye fail, they may receive you into everlasting dwellings."—(Luke, xvi. 9.) "By this we see," remarks the note, "that the poor servants of God whom we have relieved by our alms, may hereafter, by their intercession, bring our souls to heaven." I acknowledge, sir, that this language is not the purest: but '*non agitur de verbis.*' Our doctrine is, that the poor whom we relieve will pray for us; and, if we have the *other necessary dispositions*, our charity to them will save us. We do not believe, as you would insinuate, that the poor servants of God will, of their own merits, and independently of our own exertions, *bring our souls to heaven*; but it is absolutely requisite, that we should have sorrow for our sins, and be reconciled to our God; otherwise alms would avail us nothing in the world to come.

The fifth note is on Luke, xvii. 10: "We are unprofitable servants," &c. Is it then, sir, a doctrine of the Protestant church, that good works are unavailable to salvation? Is it possible, sir, that a RELIGIOUS Telegraph could publish such a demoralizing system? and that, too, in open defiance to the Word of God, by which we are assured, that if we give a cup of cold water to the

poor, we shall not lose our REWARD.\* Can we not, then, by complying with the condition enjoined, claim, in virtue of the promise of Christ, the REWARD which he promises?

The sixth note is on Luke, xvii. 23: "Whose sins ye shall forgive they are forgiven them, and whose sins ye shall retain, they are retained." If Christ did not, by these words, confer on his apostles the power of absolving from sin, pray, sir, what is the meaning of the text? Is not the power expressed as plainly as language can convey ideas? "Whose sins YE shall forgive, SHALL BE forgiven." But do you imagine, sir, that any priest can forgive sins, unless the sinner be truly penitent? Do you suppose, that absolution can be purchased, and that the most enormous crimes may be perpetrated with an assurance, that by paying an adequate sum of money, they will be pardoned? These are the impressions which the misstatements and calumnies of our RELIGIOUS publications make on the minds of multitudes: so dense and darksome is the shade of ignorance thrown over the public mind by men, who boast of light and learning.

Sir, what process must you go through, as a good Protestant, in order to obtain the pardon of your sins? Do I accuse you rashly when I affirm that *you*, too, like the rest of mankind, have sinned? Now, sir, how are you to get rid of your sins? must you not repent for them? If you have, in the course of your life, been guilty of violating a commandment which says, "thou shalt not bear false witness against thy neighbour;" if, in the course of your editorial career, you have blackened the character of a most respectable portion of your fellow citizens: if, while you have been standing under your "TELEGRAPH" you have circulated false alarms, to the detriment of your neighbours and your fellow citizens, if you have been guilty of these things, I again ask, how will you obtain pardon of Almighty God? must you not inwardly and heartily repent? must you not detest your sins? must you not pray God to forgive you? must you not promise never again to commit them? must you not use every exertion in your power to make satisfaction to those whom you have abused, vilified, calumniated, injured? I believe you will acknowledge that you

\* Matth. x. 42.

must. Well, sir, a Catholic, in order to be reconciled to his offended God, must do all that would be required of you as a Protestant; and besides, he must go farther: he must humble himself so far as to confess his sins to a priest; and if *you*, sir, can be absolved without applying to a minister, why would you deny the same blessing to a Catholic, who must have the same interior dispositions of sorrow that you require, and, at the same time, must comply with a positive precept, commanding him to confess his sins.

Your concluding paragraph is pregnant with rancour and ignorance. Who, except an editor like yourself, could have the hardihood to assert, that we believe men, "in their priestly character, to be *infallible*. No particular priest is infallible: the Catholic is not obliged to believe that the Pope himself is infallible. All that we assert is, that the Church of Christ, against which THE GATES OF HELL SHALL NOT PREVAIL, is *infallible*. We do NOT withhold the pure Word of God from the people—we are not guilty of "gross misinterpretations of its plain declarations"—we do not adore saints or angels; and, therefore, your triumphant deduction, that *the religion of the Roman church is in direct opposition to that of the Bible*, is as false as it is abusive.

U. U.

### THE PROMISES OF CHRIST TO THE CHURCH.

*"Le même principe qui nous fait Chrétiens, doit aussi nous faire Catholiques."*<sup>\*</sup>

"The same principle that makes us Christians, ought also to make us Catholics."

THE promises of Jesus Christ to the Church, are of two sorts: some are visibly fulfilled upon earth: the others are invisible, and their total accomplishment is reserved for the life to come. The Church *will be* "glorious, not having spot, or wrinkle:"<sup>1</sup> eternally happy with her Divine Spouse, when God shall be "all in all;"<sup>2</sup> but this we shall see only in the next world. In the meantime, she is "built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone."<sup>3</sup> The

\* BOSSUET—from whom this piece is translated.

<sup>1</sup> Ephes. v. 27.

<sup>2</sup> 1 Corinth. v. 28.

<sup>3</sup> Ephes. ii. 20.

winds will blow, the billows roar:<sup>1</sup> Hell will send forth its temptations: persecutions, impiety, heresies will rage; but she shall not be moved; nor will her *visible Succession* be ever interrupted.<sup>2</sup>

St. Augustin remarks in several parts of his works<sup>3</sup> that these two sorts of promises are linked together by a mutual dependence; the visible fulfilment of the former being a strong security for the future accomplishment of the latter. Christian faith rests upon their immutable concatenation; and to question it, would be to deprive the followers of Jesus Christ of a pledge of their belief, which he himself wished them to enjoy.

The better to understand this truth, let us call to mind that memorable day, when Christ appeared among men for the last time: when, on the point of ascending to Heaven, in the presence of his disciples, he drew the plan of his Church, and foretold, or, to speak more correctly, regulated her destiny upon earth, by promising her a two fold universality—one of place, the other of time.

Let us consider, not only the promises of Christ to the Church, but also the very words by which he expressed them. They are so clear and precise, as to leave no possible doubt concerning his meaning. He promised her, in the first place, that she would be spread throughout all nations; and, to be more explicit, he specified the spot where this wonderful propagation was to origi-

<sup>1</sup> Matth. vii. 27.

<sup>2</sup> "La société que Jesus-Christ a fondée sur la pierre, se justifie elle-même par sa propre suite, et porte dans son éternelle durée le caractère de la main de Dieu. C'est aussi cette *Succession*, que nulle hérésie, nulle secte, nulle autre société que la seule Eglise de Dieu n'a pu se donner. Les fauses religions ont pu imiter l'Eglise en beaucoup de choses, et surtout elle l'imitent en disant, comme elle, que c'est Dieu qui les a fondées: mais ce discours en leur bouche n'est qu'un discours en l'air. Car si Dieu a créé le genre humain; si, le créant à son image, il n'a jamais dédaigné de lui enseigner le moyen de le servir et de lui plaire, toute secte qui ne montre pas sa succession depuis l'origine du monde n'est pas de Dieu—Ici tombent aux pieds de l'Eglise toutes les sociétés et toutes les sectes que les hommes ont établies au dedans ou au dehors du christianisme."—*Hist. Universelle*, chap. xxxi.

<sup>3</sup> Serm. 238. n. 3. &c.

nate: "Beginning," he says, "at Jerusalem."<sup>1</sup> St. Luke from whom we learn these words, give us their true acceptation: "You shall be witnesses unto me in Jerusalem," he writes, "and in all Judea, and Samaria, and even to the uttermost part of the earth."<sup>2</sup>

Thus Christ begins to give "Peace to them that were nigh,"<sup>3</sup> to the heirs of the promises, and to the beloved land, namely, to Jerusalem and Judea; he afterwards extends it to the Gentiles, that is to say, to the nations the most remote from the promises and the alliance, "To you that were afar off."<sup>4</sup>

Samaria was, after Judea, the nearest to the Testament, for she knew God, and expected the Messiah. Hence, Jerusalem had no sooner witnessed the happy commencement of the Church, than the faithful, "Dispersed through Judea and Samaria,"<sup>5</sup> announced the Gospel in those countries; and this was the second progress of the Church, foretold by Jesus Christ. The other nations did not belong to the chosen people, they were altogether estranged from the knowledge of God; and yet, the Gospel was to be preached to them, in order that those "Who were afar off, should be made nigh by the blood of Christ."<sup>6</sup>

The ancient prophecies relative to the conversion of the Gentiles were then fulfilled, and, at the same time, was that great secret revealed, which it was reserved for St. Paul fully to unfold: "That Christ should suffer, and that he should be the first that should rise from the dead, and should show light to the people and to the Gentiles."<sup>7</sup>

So universal a conversion of the remotest and most barbarous nations, after so long an oblivion of God, in the name and by the virtue of Christ crucified and risen again, caused those who witnessed the mighty word, to acknowledge that he truly was omnipotent to accomplish what he promised; and that, if by so visible a miracle he rapidly united all the nations of the earth "to believe in his name," he could easily unite them one day to be eternally happy in "the intuitive vision of his face."

But the second part of the promise of Jesus Christ is still more remarkable. Let us again look back to that last day, on which, whilst establishing his Church by the commission which he gave

<sup>1</sup> Luke, xxiv. 47.

<sup>2</sup> Acts, i. 8.

<sup>3</sup> Ephes. ii. 17.

<sup>4</sup> Id. ib.

<sup>5</sup> Acts, viii. 1.

<sup>6</sup> Ephes. ii. 13.

<sup>7</sup> Acts, xxvi. 23.

to his Apostles, he spoke as follows: "All power is given me in heaven and in earth. Going therefore, teach ye all nations: baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world."<sup>1</sup> These words need no comment. What Christ promises, is great, extraordinary, wonderful: a society of men to have an immutable duration! something unchangeable under the sun! but his promise too, rests upon an immutable foundation: *All power is given me in heaven and in earth*:—Go forth, therefore, upon this assurance, and, by the authority which I give you, carry the testimony of my truths, whithersoever I, this day, send you: your labours shall not be fruitless: you will teach, you will baptize, you will establish churches throughout the whole world. Do not ask whether the new body, the new congregation, that is to say, the new Church, which I command you to form out of all nations, shall be visible.<sup>2</sup> For she must needs be visibly composed of them who shall teach, and of them who shall be taught, of them who shall baptize, and of them who shall be baptized; and, who, distinguished from all the nations of the earth, by the preaching of my precepts, and the profession of my doctrine, shall be still more perceptibly characterized by the sacred seal of a peculiar Baptism, in the name of the Father, and of the Son and of the Holy Ghost.

That Church, thus evidently placed under *the same* government, that is to say, under the authority of *the same* Pastors, the preaching and profession of *the same* Faith, and the administration of *the same* Sacraments, receives, by these three means, the most visible characteristics with which she could possibly have been endowed. How *beautiful* is that Church with these three marks of her visibility!<sup>3</sup> But to view the finishing stroke which

<sup>1</sup> Matth. xxviii. 18, 19, 20.

<sup>2</sup> "Necesse est," says Melancton, "fateri esse visibilem Ecclesiam—Quò spectat antem hæc portentosa oratio, quæ negat esse visibilem ullam Ecclesiam? Delet enim omnia testimonia antiquitatis, abolet judicia, et facit ἀναρχίαν infinitam."—x. z.

<sup>3</sup> In his celebrated Discourse *on the Unity of the Church*, the eloquent Bishop of Meaux having remarked that all the Pastors of the Catholic

Christ gave to this masterpiece of his omnipotence, let us consider how he marked her duration. He spoke of the time to come; but this expression, *and behold*, renders it present, by the certainty of the effect—*I am with you*; it is another mode of speaking often used in Scripture, to designate a protection of God, sure and invincible.

Church are to remain, in the exercise of their authority, inseparably united to the same Chair, adds: "C'est cette chaire romaine tant célébrée par les Pères, où ils ont exalté comme à l'envi, 'La principauté de la chaire apostolique, la principauté principale, la source de l'unité, et dans la place de Pierre l'éminent degré de la chaire sacerdotale; l'Eglise mère, qui tient en sa main la conduite de toutes les autres Eglises; le chef de l'épiscopat d'où part le rayon du gouvernement; la chaire principale, la chaire unique en laquelle seule tous gardent l'unité.' Vous entendez dans ces mots Saint Optat (*b. ii. n. 2*), Saint Augustin (*Epist. xliii.*), Saint Cyprien (*Epist. iv.*), Saint Irénée (*b. iii. c. 3*), Saint Prosper (*Carm. de Ingr. c. 2*), Saint Avite (*Epist. ad Phust.*), Saint Théodoret (*Epist. ad Ren.*), le concile de Chalcédoine (*Relat. ad. Leon. Lab. vol. iv.*), et les autres; l'Afrique, les Gaules, la Grèce, l'Asie; l'Orient et l'Occident unis ensemble.... Par cette constitution tout est fort dans l'Eglise; parce que tout y est divin, et que tout y est uni."

He then exclaims: "La comprenez vous maintenant cette *immortelle beauté* de l'Eglise Catholique, où se ramasse ce que tous les lieux, ce que tous les siècles présents, passés et futurs ont de beau et de glorieux? Que vous êtes belle dans cette union, ô Eglise Catholique; mais en même temps que vous êtes forte! 'Belle' dit le Saint Cantique (*vi. 3*), 'et agréable comme Jerusalem,' et en même temps, 'terrible comme une armée rangée en bataille;' belle comme Jérusalem, où l'on voit une sainte uniformité, et une police admirable sous un même chef: belle assurément dans votre paix, lorsque recueillie dans vos murailles vous louez celui qui vous a choisie, annonçant ses vérités à ses fidèles. Mais si les scandales s'élèvent, si les ennemis de Dieu osent l'attaquer par leurs blasphèmes, vous sortez de vos murailles, ô Jérusalem, et vous vous formez en armée pour les combattre: toujours belle en cet état, car votre beauté ne vous quitte pas; mais tout-à-coup devenne terrible: car une armée qui paroît si belle dans une revue, combien est-elle terrible, quand on voit tous les arcs bandés et toutes les piques hérissées contre soi? Que vous êtes donc belle, ô Eglise sainte, lorsque vous marchez, Pierre à votre tête, et la chaire de l'unité vous unissant toute; abattant les têtes superbes et toute hauteur qui s'élève contre la sci-



"The Lord is with thee, O most valiant of men ! And Gedeon replied: If the Lord be with us, why have these evils fallen upon us?—Go in this thy strength, and thou shalt deliver Israel out of the hand of Madian. Wherewith shall I deliver Israel?—Behold my family is the meanest in Manasses, and I am the least in my father's house. And the Lord said to him: *I will be with thee*: and thou shalt cut off Madian as one man."<sup>1</sup> These words, *I am with you*, are a substitute for every thing; they bespeak power and might divine. "Though I should walk in the midst of the shadow of death," said David, "I will fear no evils, for *thou art with me*."<sup>2</sup> A thousand passages of the same import, prove that this expression excludes every sort of fear, and is the surest pledge of divine assistance. "When thou shalt pass through the waters, *I will be with thee*: When thou shalt walk in the fire, thou shalt not be burnt, and the flames shall not burn thee."<sup>3</sup> No intrigue, no machination, no persecution will ever hurt you: bid defiance to your enemies, tell them with a prophet: "Take counsel together, and it shall be defeated: speak a word and it shall not be done: because *God is with us*."<sup>4</sup> But again, what means *with you*, in the promise of Jesus Christ?—*With you* "teaching and baptizing." Those who wish to be *taught of God*,<sup>5</sup> will have only to believe you; and those who shall wish to be baptized will have only to apply to you.

But perhaps this promise, *I am with you*, will suffer some interruption? No; Christ forgets nothing: "I am with you, *all days*." What interruption can be apprehended, when we have words so clear, and unequivocal? Lastly, lest it might be supposed that an

ence de Dieu; pressant ses ennemis de tout le poids de vos bataillons serrés; les accablant tout ensemble et de toute l'autorité des siècles passés, et de toute l'exécration des siècles futurs; dissipant les hérésies, et les étouffant quelquefois dans leur naissance; prenant les petits de Babylone et les hérésies naissantes, et les brisant contre votre Pierre; Jesus-Christ votre chef vous mouvant d'en-haut et vous unissant; mais vous mouvant et vous unissant par des instrumens proportionnés, par des moyens convenables, par un chef qui le représente, qui vous fasse en tout agir toute entière, et rassemble toutes vos forces dans une seule action."—*Vol. v. p. 511.*

<sup>1</sup> Judg. vi. 12, 13, 14, 15, 16.

<sup>2</sup> Psal. xxii. 4.

<sup>3</sup> Isaias, xliii. 2.

<sup>4</sup> Id. viii. 10.

<sup>5</sup> John, vi. 45.

assistance so immediate, and so efficacious was promised only for a time: "I am with you," he says, "all days, *even to the consummation of the world*:"—It is not with those only whom I was then addressing, that is to say, with my Apostles, that I am to be. The period of their mortal existence, is limited; my promise goes farther; I see them in their successors; and this view of their successors to the end of time, explains, and verifies my promise to them: *I am with you all days, even to the consummation of the world*. They will leave heirs after them: they will appoint successors to one another, and of their race there shall be no end: "Instead of thy fathers, sons shall be born to thee."<sup>1</sup>

Hence follow two truths, which are two incontestable dogmas of our faith: the first is, that we are not to fear lest the succession of Pastors should ever teach error, or lose the sacraments, so long as Jesus Christ shall be with them—and he will always be with them, without the least interruption. The second is, that it never is lawful to withdraw from this Apostolic succession of Pastors; for it would be withdrawing from Jesus Christ, who assures us that he is always with them. These two dogmas are two foundations of our faith, which the Son of God himself laid, and which he propounded to us in terms the most positive and perspicuous. He alone has constructed upon earth an imperishable fabric, against which, as he elsewhere speaks, "the gates of Hell shall not prevail."<sup>2</sup> And by promising his Apostles to be with them and their successors, "all days, even to the consummation of the world," he leaves those who might be tempted to withdraw themselves from this Apostolic succession, no room where they could place an interruption, no time whence they could date a legitimate commencement of their sects.

X. Z.

(To be continued.)

### SERMONS ON BAPTISM,

By THE REV. FRANCIS P. KENRICK.—*Bardstown, D. D. Jones.*

THE subject treated in these sermons, by the reverend author, is one, which must excite a peculiar interest in the state, and town, in which they were delivered. For, though the necessity

<sup>1</sup> Psal. xlv. 17.<sup>2</sup> Matth. xvi. 18.

of infant baptism has, of late, been questioned by a great portion of nominal christians throughout the union, Kentucky, it appears, is over-run with a sect, which systematically denies that it is necessary, or even proper, that baptism should be administered to infants. Frequently has the subject been proposed to ourselves, by persons who affect to be true believers in the doctrines of christianity: "Do you think," is it frequently asked, "can you possibly bring yourselves to suppose, that infants, who have never committed sin, should be deprived of heaven?" Were we to form our belief according to our feelings, we reply that we certainly would be compelled to reject such a doctrine. But our faith cannot be affected by the piteous cries, the angelic appearance, or the keen suffering of an expiring infant. These circumstances would pierce our bosoms with anguish, but still they cannot alter our faith, nor move our convictions.

The question is this: cannot Christ, the Founder of christianity, and the Redeemer of mankind, require any condition he may please, of those who are to be saved? He certainly can. The controversy then is resolved to the fact itself: does he require as indispensable any such condition? We answer that he does; and we insist, with the whole christian Church, that that condition is BAPTISM; without which, no one, infant or adult, can enter into the kingdom of Heaven.

This doctrine, hard as it may appear to the parent's heart, can be proved by the following argument: Whatever Christ has ordained as a necessary means of salvation to all, is necessary as well for infants, as for others. But Christ has ordained baptism as a necessary means of salvation to all. Therefore, baptism is necessary, as well for infants, as for others.

The substance of this argument is found, and solidly established, in Mr. Kenrick's sermons. Of the many texts of Scripture which he adduces, that from S. John cannot be too frequently enforced: "Unless a man be born again of water and the Spirit, he CANNOT ENTER into the kingdom of God."\* That is, unless a person be BAPTIZED, he cannot be saved. This is the tenet of the Catholic Church at the present day, and it has been taught throughout all ages, down to our times.

\* John, iii. 5.

To do away all cavilling on this important text, the reverend preacher cites the language of two ancient Fathers, whose testimony with regard to the primitive doctrines is indisputable. The first is Tertullian, who wrote in the third century: the other, St. Basil, who flourished in the fourth.

"Salvation," writes the former, "appertains to none without baptism, particularly on account of this sentence of our Lord, who says: *unless a man be born of water, he hath not life.*—The law of baptizing," he continues, "is enacted, and the form prescribed: 'Go teach all nations, BAPTIZING them in the name of the Father, and of the Son, and of the Holy Ghost.' With this law this definitive sentence being compared: 'Unless one be born again of water and the Spirit, he shall not enter into the kingdom of God,' has bound faith to the necessity of baptism."\*

"As the body," writes St. Basil, "cannot live unless we breathe, so the soul cannot subsist, unless she knows her Creator, since the ignorance of God is the death of the soul. Without baptism the soul shall not have light. The Jew is compelled to circumcision by menaces, since every one that shall not be circumcised on the eighth day shall be exterminated from the people: do you seek to delay the circumcision not made by hands which is perfected by baptism? Harken to the Lord himself: 'Amen, I say unto you, unless one be born again of water and the Spirit, he shall not enter into the kingdom of God.' "†

The next unequivocal text is that of the Apocalypse: "Nothing defiled can enter Heaven." Here is a general proposition—NOTHING defiled. If the infant, then, be defiled, the infant cannot enter Heaven. It is true the infant has committed no actual sin: but he has sinned originally in Adam, and, in consequence of Adam's prevarication, is involved in his punishment. "In sin hath my mother conceived me," cries out the royal prophet. If the infant suffers, weeps, lingers, dies, it is not through any actual crime; it is in consequence of that original guilt from which no human being is exempt. And if it be not unjust in the Almighty to visit the poor, harmless infant with sickness, and pain, in this life, who would dare accuse him of injustice in extending the chastisement beyond the grave? For if he die without baptism,

\* Tertullian on Baptism.

† S. Basil—Exhortation to Baptism.

he dies in original sin; if he die in original sin, he dies defiled—and ‘nothing defiled can enter Heaven.’ “Believe not, assert not, teach not,” exclaims the great Augustine, “that infants seized by death before the reception of Baptism can obtain the forgiveness of original sin.”\*

“Children,” says Origen, who wrote in the second century, “are baptized for the remission of sins. Of what sins? at what time did they sin? Or how can there be in them any cause for the laver, except in the sense we have just explained? *No one is clean from defilement, not even if his life on earth be but one day.* And because by the sacrament of Baptism, the defilements of our birth are removed, therefore, even *children* are baptized. For, ‘unless one is born again of water and the Holy Ghost, he cannot enter into the kingdom of Heaven.’† The Church,” he continues, “received the tradition from the Apostles to administer Baptism even to **INFANTS**. For, they to whom the secrets of the divine mysteries were intrusted, knew that there were in *all* real defilements of sin, which should be washed away by water and the Spirit.”

Besides these testimonies (and no christian should hesitate to admit them,) Mr. Kenrick cites a great number of others, no less explicit, and unexceptionable. From which there can be no doubt, that the primitive Fathers looked upon infant Baptism as necessary. Who among our modern speculatists should not be silent, who among them should not “hide their diminished heads,” when, from the grave of antiquity, the deep and awful voices of a thousand sages burst on the ear! When an Ireneus, a Cyprian, an Origen, a Chrysostom, and all their contemporaries and successors, shaking off, as it were, the dust from their venerable heads, arise from the tomb, and unanimously exclaim: **INFANTS ARE TO BE BAPTIZED**; without baptism they cannot be saved.

What, then, becomes of the infant, that unhappily departs this life, ere the waters of regeneration have been administered? Is the wretched babe to be condemned to a place of torments, to be, for ever, suffering in the company of the damned? We trust not: we do not affirm that unbaptized infants are to suffer the

\* St. Augustine in his third book on the Soul, &c.

† Comment. on the epistle to the Romans.

pains of Hell: this is not an article of our belief. But we do assert with the holy Fathers, and on the authority of the Scriptures, that they cannot be admitted into Heaven. What, then, becomes of them? Mr. Kenrick answers the question very solidly, in the *NOTE*, appended to the conclusion of his second sermon: (p. 31.)

"In these sermons I have not ventured to express my opinion as to the future state of infants dying without baptism, as I have thought it better to confine myself within the strict limits of church doctrine. To explore the counsels of the Deity in their regard, I deem unnecessary and vain. It is sufficient for us to know, on the word of Revelation interpreted by the Church, that they cannot enter into the Kingdom of Heaven; that is, enjoy the beatitude prepared by God for his beloved children. We cannot be required to say, where they will be, and what will be their condition. The scriptural texts that speak of the two great classes of elect and reprobate, evidently designate adults that exercised actual virtue, or were guilty of actual transgression. Baptized infants will be numbered with the elect, and participate in the enjoyments of Heaven. Unbaptized infants are excluded from that happy number, but will certainly be in a condition far different from those who by their personal crimes have provoked the severity of God's justice. St. Gregory Nazianzen says: 'They will neither be glorified, nor punished by the just Judge; because though not baptized, yet they have no personal malice, and are rather ill-sufferers than ill-doers. For not every one, that does not deserve to be punished, deserves to be honoured, and he who is not worthy of honour, does not always deserve punishment.'—*Orat.* 40. St. Augustin says: 'Who can doubt that infants unbaptized, who have only original sin, and are not loaded with sins of their own, will be in the gentlest condemnation of all? Which as I am not able to define, what or how great it will be, so I dare not say, that it would be better for them, not to be at all, than to be in that state.'\* Innocent III. says: 'The punishment of original sin is the privation of the vision of God; and the punishment of actual sin, the torment of eternal fire.' †

\* Against Julian, book v. chap. 2.

† Decretals, book iii. liturgy 42. of Baptism.

## SECTARIANISM.

SECTARIANS have their alleged foundations, and their pastors, confidently assert, that they are invested with that sacred character, and possessed of those important rights, which entitle them to direct, and conduct the flocks, which are feeding so securely under their protection. I will endeavour to refute, those general principles, upon which the pretensions of "all" these institutions are supposed to be dependant, and by which alone, their defenders undertake to justify them.

The leading principle, by which the largest, and most learned portions of the dissenting sects maintain, that the foundation of their respective churches are divine, is the following:

"THAT THE TRUST, AND DELEGATION, OF ALL PASTORAL POWER, IS VESTED EXCLUSIVELY, IN THE HANDS OF THE GENERAL BODY OF THE FAITHFUL." "If," they say, "if the authority of the pastoral ministry of the Protestant churches be neither founded upon any extraordinary commission of the first reformers, nor upon any commission, perpetuated by the Albigenes, &c. &c. or preserved by the pastors of an invisible church: if it be neither attached to the episcopal character, nor to episcopal ordination, nor to episcopal succession: if it be not confided to the guardianship of the civil magistrate: then, of course, since it is the most essential of all the objects in religion, being that which gives effect to all its various functions, and must consequently, exist somewhere," so as there is no other medium, it can only exist in the "custody of the *people*." The "*people*," therefore, are the real depositories of the sacred trust: so that it is from their choice, and election, or else, from their approbation, or acquiescence, that the pastors of the church derive "all" their spiritual power.

Such are the outlines, and such the general defence, of this favourite system. It is the system of the Calvinistic sects, not only of these states, but of every country: so that it is perhaps the largest share of the protestant community: and that of an immense portion of individuals, who have been eminently distinguished for their talents, wisdom, and erudition.

FLETCHER.

(To be continued.)

## MY HOME.

Seest thou home? 'tis where yon woods are waving,  
In their dark richness to the sunny air;  
Where yon blue stream a thousand flower banks laving,  
Leads down the hill a vein of light—'tis there.

Midst these green haunts, how many a spring lies gleaming,  
Fringed with the violet, coloured with the skies,  
My boyhood haunts through days of summer dreaming,  
Under young leaves that shook with melodies!

My home! The spirit of its love is breathing,  
In every wind that plays across my track,  
From its white walls the very tendrils wreathing,  
Seem with soft links to draw the wanderer back.

There, am I loved, there prayed for! there my mother,  
Sits by the hearth with meekly thoughtful eye,  
There my young sisters watch to greet their brother,  
Soon their glad footsteps down the path would fly!

There in sweet strains of kindred music blending,  
All the home voices meet at day's decline;  
One are those tones as from one heart ascending,  
There laughs my home. Sad stranger, where is thine?

Ask where the Earth's departed have their dwelling,  
Ask of the clouds, the stars, the trackless air.  
I know it not: yet trust the whisper telling  
My lonely heart, that love unchanged is there.

And what is home? and where but with the loving?  
Happy thou art that so canst gaze on thine!  
My spirit feels but in its weary roving  
That with the dead where'er they be, is mine.

Go to thy home, rejoicing son and brother!  
Bear in fresh gladness to the household scene;  
For me to watch the sister and the mother  
I will believe: but, dark seas roll between.

MOUNTAINEER.



THE  
**METROPOLITAN;**  
OR,  
CATHOLIC MONTHLY MAGAZINE.

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JUNE, 1830.

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SPIRIT OF POPERY.

UNDER this title, an article of some length is to be found in the "Christian Register," for Saturday, the 6th of March. With an effrontery, which little becomes the character which he affects, the writer asserts, as if the whole world were hanging upon his decisions, that "another feature of Popery is SUPERSTITION." The oracle of the north speaks: nations hear!

"Favete linguis."

But this is not the first instance of an oracular imposition. And, though a thousand sycophants may stand ready to applaud, and catch with deferential servility, whatever falls from his lips, still do *we*, who are thoroughly initiated into all the "secrets" of Catholicism, loudly and vehemently exclaim: "Popery" deprecates, condemns, anathematizes superstition. Our religion is that, which Christ, the great benefactor and Redeemer of human kind has established, and which recognises no worship as genuine and holy, but such as is essentially "in spirit and in truth." But, far from regarding as superstitious the external ordinances and ceremonies, she teaches, that they are extremely useful to man in his present state, provided, they tend to the "truth," and are animated by the "spirit."

But what does the writer deem "superstitious" in our Church? Let him, before he accuse us of the crime, favour us with the definition of the term "superstition." We contend that *he* is immersed in superstition: can he prove that he is not? He can deny it, we know: it is no difficult matter to deny any thing—but

were he to undertake to reason on the subject, we dare assert, that he would not proceed far into the gloomy labyrinth, ere his torch would be extinguished, and the guiding thread be broken: and he find himself in "irremeable error."

"Ut quondam fertur Cretâ Labyrinthus in altâ  
Parietibus textum cæcis iter, ancipitemque  
Mille viis habuisse dolum, quo signa sequendi  
Falleret indepensus et IRREMEABILIS ERROR."

He alleges two principal *causes*, why "Popery induces superstition."

I. The first "arises from erroneous ideas of God's manner of effecting his will." On this subject the writer has the merit of reasoning most unintelligibly: and *consequently* of convincing the ignorant. "If men believed that God effected his will by a vice-gerent on earth, *it follows*, (it does not follow,) that the reverence which nature prompts towards the primary would be bestowed upon the secondary agent." I remarked by way of parenthesis, that no such consequence follows—and I have only to appeal to the common sense of the reader, if such sophistry palmed upon the public with all the pomp of logic, is not an intellectual insult? I ask any plain man, whether, if Christ should think proper to appoint on earth a representative, because the former is adored, the latter should necessarily or *naturally* be adored likewise? And if, in virtue of the high character of the vice-gerent, I should pay him every mark of external respect, (not adoration,) I should be reputed guilty of superstition?

The writer imagines it possible, that a Christian who contemplates in the Creator "power, grandeur, antiquity, intelligence, sanctity," attributes which he possesses of his own nature and essence, could so far lose his reason, as to fancy, he beholds the same in a mere creature. Were a Catholic to suppose for a moment, that the Pope is endowed with the divine prerogatives, and is equal to God, he would not only degenerate into superstition, he would be overwhelmed in idolatry. And should I, in the face of the public, ask the writer, whether he deems Catholics such fools, would he not—blush?

We acknowledge the Pope to be the "vicar of Christ on earth," and this doctrine, if we mistake not, has been fully vindi-

cated in a preceding number, to which we refer the author of "the Spirit of Popery," and the writer in the "Southern Religious Telegraph," (March 27, 1830.) But how frequently must we repeat, that the Catholic Church does not teach as an article of faith, that the Pope is infallible. It is disgusting, provoking, nauseating, to perceive, after all we can say, and write, the repetition of the same calumnies, and the same inconsistencies. We state, to-day, that Catholics are not required to believe the infallibility of the Pope, and to-morrow some polemical scribbler will daringly assert that they are. We have reason to regret with Juvenal, that:

"—— tenet insanabile multos"

Scribendi cacoëthes et ægro in corde senescit."

"The belief that the power of miracles resides in the priest," &c. Sir, we conjure you to study our belief before you attempt to expound it. It is not in the *priest*, it is not in any individual, that the power of working miracles essentially "resides;" we claim for the TRUE CHURCH, the continuation of the power, which was conferred by its founder upon the disciples and apostles: but we do not say, we are far, very far, from making such a concession, that every priest has that power. It may be granted to the poorest and most obscure layman in existence. It never was (and this is a point which every Catholic is bound to acknowledge,) the intention of Christ, that "the power of miracles" should be limited to the priest. For the instruction of the writer, we beg leave to refer him and his partisans to the last chapter of the gospel according to St. Mark, the seventeenth and eighteenth verses, and after perusing it seriously and sincerely, we think that he will be ashamed of this *beautiful* sentence. *If it be granted—it cannot be denied—taking God's word for truth and observing the principles of human nature, it fosters superstition! If it be granted—it cannot be denied!—what language! "qualis ab incepto."*

II. "Another still more efficient cause of superstition is a *servile fear*.—Fear is induced principally by three causes—confession, excommunication, and purgatory." It is taken for unquestionable, by the writer, that the Catholic religion is the parent of *servile fear*. Our pulpits, Sir, re-echo with a denial of this op-

probrious charge. It is the aim and office of the priest to "induce" (you seemed partial to the word, Sir,) a filial fear of God, originating not so much in the dread of punishments as in a proper conception of the majesty, goodness and mercy of HIM who is offended. We preach a more sublime morality, than that which is the offspring of servile fear: we wish to see God loved, and served, for his own sake alone; because, by his nature, and on account of the boundless favours he has lavished upon the human race, he deserves all our love, gratitude, and obedience. Yet we must acknowledge that the number of those who act from these disinterested motives is comparatively small; are you, Sir, of that number?

But still it should not be supposed that *fear* is always the effect of superstition. I believe, Sir, you are accustomed to glory in the name of St. Paul; and St. Paul, who was the light of the Gentiles, and adorned with the most eminent science of spiritual matters, expressly commands us "to work out our salvation with *fear* and trembling." And meek and charitable as he was, he nevertheless delivered up the incestuous Corinthian to Satan, "for the salvation of his soul." Was not this *excommunication* in its most tragic acceptance! and was the "vessel of election" superstitious?

But pray, Sir, how does CONFESSION engender "*servile fear*?" When we acknowledge our sins to the minister of Christ, it is not the confessor of whom we "stand in perpetual fear," it is not the "wrath of the priest" we seek to appease, much less is it from him we seek an *assurance* of salvation. It is God alone whom we desire to propitiate, by complying with an indispensable institution, founded on this commission: whose sins you SHALL FORGIVE, they are forgiven them. If this be superstition blame not the Church, but the founder of the Church!

Sir, your caricature of the humble and fervent Christian, kneeling before the crucifix, and reciting his rosary, may please your sycophants; it excites our scorn and indignation. See the publican standing at the entrance of the temple, and deeming himself unworthy to approach the holy place, bending with contrite heart before his God, striking his breast, and crying for

mercy. Turn this into ridicule if you please—while the spectacle causes the *true* Christian to weep, it may urge *you* to laugh.

“*Res sunt humanæ flebile ludibrium.*”

We before asserted, that you cannot prove that *you* are not immersed in superstition, though you may not be haunted with the fear of excommunication, confession, or purgatory. We lay down this position: he is superstitious who affects an extraordinary and persecuting attachment to a species of worship that is not “in spirit and truth.” Draw your consequence, Sir.

### GENIUS OF UNIVERSAL EMANCIPATION.

“And Judas went and hanged himself with an halter.”—“Go, and do thou, likewise.”

HOLD; a jest, a profanation! Not at all, only a sample of the *exegesis*, which could make suicide a good thing, nay turn the Bible itself *FELO DE SE*. A little piece of garbling can show it in a trice. When you find the book affirming that God is no respecter of persons, but afterwards at full length qualifying its meaning, and showing that grace is offered to all for free acceptance in divers degrees, and if well improved in *any* degree, without respect to persons; take away the qualifying part of the text, and God will be represented as no respecter of books and religions whatever. To be serious; give me any thing you please to prove, and with a little legerdemain I will make Scripture my proof and witness, my plea and verdict for it.

“Will Gaul, or Muscovite prevent it?—no.”

A man has dreamed, that under a wise and impartial God there can be no positive revealed obligatory way of salvation; no particular truth or creed contradistinguished from error of any kind; no special means of grace or remedy for sin ordained by God, and commanded to be used. If, though a doctor, he thinks his *ipse dixit* won't do, Scripture is called in: Scripture is tortured, and twisted, into as many shapes as Proteus could assume; and is made no better than any book, Jewish Vedas, Turkish Alcoran, Chinese Traditions, Thomas Paine, and Frances Wright.

No difference why, rather no occasion for it, since man may

be saved by his own whim, and can imagine and make his own terms and conditions of salvation; choose his way by canal, or rail-road; by shouting, or shaking; by fasting, or drinking; by self-denial, or self-enjoyment; no matter—with Christ, or without him; tracts in hand, or no tract at all; Sabbath resting, or Sabbath posting; a religion all his own, or no religion at all. The Bible says so, or we will have it to say so: and let a man think, do, speak, write, what he pleases—a *yes* rather than a *no*—all will be well enough: and wo to the “violent zealots,” who don’t like it, and think God a respecter of books and religions, who prefers truth to error.

Thanks to “the Genius of Emancipation,” all religions and sects, however contradictory they may have seemed to be, harmonize now and prove equally true; all their followers equally blest with salvation and glory, now and hereafter, any bigot or fanatic to the contrary notwithstanding.—Very good indeed; and does the Scripture say so? to be sure; and could prove anything else, provided it be no article of faith. In this case of universal indifference, have we not Peter, and Cornelius for us? “God is no respecter of persons,” is it not written so: it is; but read on, and you will have precisely *there* the best of heathens, with all his prayers, fastings, and alms about him, actually sending for a messenger of God to come and tell him, “what God has commanded,” and prescribed for his salvation.

Shame on the garbling. I see the Roman officer, after all he has done and is doing, directed by a special revelation, to send for a poor Gallilean, his fellow mortal; and hearing from him, as Paul did, “be baptized, and wash away your sins”—which people of firmer nerves and sounder philosophy would now heartily deride. I see him submitting to that water baptism, which simple good women in this age of light would resolutely spurn, were Peter, in *person* to re-appear and ask, “who can forbid water?” who would dare? But the “Genius of Emancipation,” may call for Christ himself, the Divine author of religion which is now explained into indifference itself, or dispensed with altogether. Well, let us turn from Peter to his Master, and after so many commands and injunctions, enforcing faith in himself, and himself *alone*, or the men sent by himself, with whom, he himself

pledged to be for ever; after the many quotations, shewing the preaching "to all nations," and "to the end of time" in his name, for salvation or ruin, according as that faith and obedience shall be admitted and acquiesced in or not.

Let us see the Bible again, "*felo de se*," in earnest. "They shall come from the East, and from the West, and from the North, and from the South, and sit down in the Kingdom of God." Well quoted; and who can doubt now that what was considered as a call to come to Christ, is rather dispensing with it, and inviting all to go to "the wedding and the feast," every one in his own attire—whether heathenish, mahommedan, or deistical; no matter, how, all good enough—all alike—provided it be perfect entire *indifference* of principles, and worship; whether they have in hand Vedas, Alcoran, or Scripture; all right—with a vengeance on the "violent zealots," who say no, and don't think it all exactly, and scripturally the same, who can doubt but the "Genius of Emancipation" has won the prize.—The Bible made "*felo de se*?" Judas went and hanged himself with an halter."—"Go thou and do likewise."—So did the Bible, with texts selected from its own books, tie the knot and hang itself, to the dismay of booksellers and orthodoxy.

Those who quote or mis-quote thus, may still affect great interest for the book; but what a folly to prefer it to any book else: Plato, Voltaire, or Paine, the whole range of mere naturalists! Should it not rather be laid aside as the worst of all books, as the true stumbling block of GENERAL EMANCIPATION, unless its primary principle of a positive, special revelation of God to man be given up? and so far the "*felo de se*" is verified. Once admitted, that a wise and impartial God can have no particular dispensations of truth and grace, but measures both strictly to all; once admit that God can deal differently with different climes, and seasons, and products of the earth, and comfort of life, and terms of genius, and opportunities of physical or moral improvement among men, from Greenland to Cafraria, or New Holland; that all in nature and in mind, in beasts and in men, can be but the same, what a preposterous notion to keep up a fancy for the Bible. David may kiss it, who was one of those "violent zealots" of Israel, who said that "God had not done to all nations as his

own,"\* and with the other inspired writers styled Israel the ONLY people of God. David may think Sinai better than Ida, the temple better than Eleusis, his oracle of a better cast than the Delphic, his sacrifices better than the crocodile and onion worship; but the GENIUS OF UNIVERSAL EMANCIPATION, comes forth with better things; no such partialities.—From his seat of wisdom his voice went to the farthest bounds of the skies, from his candle-stand to the remotest nebulae, to forbid any thing about truth or error to the disturbance of universal peace—henceforth no truth should be proudly erected into faith, and no error ignominiously humbled into heresy. To be holy and happy, henceforth, we will want no such things as priests, and D. D. DIVINITATIS; Bible or tract societies; Churches, meeting houses, pagodas, or cathedrals; rites or rituals; water-baptism, last-supper; ordinances of any kind. My reason, my private opinions, my light or darkness—as I choose—shall I henceforth appeal to. And why not? even Scripture, sacred Scripture surrenders fairly to the "*Genius*"—and what follows? Surely my wise and impartial God as I understand him now to be, will not measure my glasses by the inch; not he—what heed will he take of what is termed profane language? will he pry into my thoughts, words, and deeds of every kind? did he call me from the dust for this? To keep me trembling, over an hell of woes interminable and immeasurable?—no, no—hard would it be for an atom, lost in astronomical immensity, to have such an holy judge as they speak of, keeping his daily and nightly vigils from above, to take account of every thing: no, no—weak, blind, a prey to temptations he made us, and could he not make us otherwise. A mystery too great if he could, and did not and would reckon strictly; better to turn at once deists or atheists, than hold mysteries in morals or in faith.

So said the "*Genius*," and boasted that he had got the Bible to say "*Amen*." But it spoke otherwise, and said: "*Beware, lest any man impose upon you by philosophy and vain deceits, according to the rudiments of the world, and not according to Christ*." And I saw that it meant that we would not be saved by such wisdom, but by the folly of the cross, and the Bible was not ready for this time so easily to be turned "*felo de se*."

"CORNELIUS."

\* Psalm, 147.



The following address to C. may, perhaps, produce the desired effect. It is, at least, to be hoped, that C. will refrain from the epithets which he has thrown upon us.

TO C.—A WRITER IN THE PHILADELPHIA ALBUM.

Sir,—For some time past, not through the instrumentality of a nephew, but of a particular friend, the PHILADELPHIA ALBUM has regularly fallen into my hands: and after perusing its contents, I generally sent it to my sister. With the exception of some articles, the Album may be considered an interesting and improving paper for ladies. In casting my eyes, however, over your *critique*, in the number for the 10th of April, I was afflicted to perceive certain allusions to the Catholic religion, which, though perhaps not ill-natured, are certainly false. In one place, sir, you do not hesitate to style our church “A MONSTER OF INIQUITY.” Little did I expect that such deeply-rooted prejudice could exist in the great valley of Virginia. After reading the article, I laid the paper on my table, and began to reflect, what it could be that induced you, a Virginian, to conceive so unjust an idea of a church, which numbers among her members in this country some of the purest patriots, wisest legislators, and the most magnanimous characters.

The Album has, I believe, a pretty wide circulation in Maryland. What an outrage would it not be, were your *critique*, dear sir, to fall under the eye of the last of the signers of the magna charta of American independence? For he and his most amiable family are members of the church which you designate as “A MONSTER OF INIQUITY.”

The Catholic religion, I am aware, has not penetrated far into Virginia. It cannot be known in the “great valley.” If, Mr. C. you had an opportunity of informing yourself of the *real*, and *genuine* character of that religion, you would be convinced, that what you have read of it in English history, in books of imagination, and in our modern “religious” (I should say anti-religious) publications, is rather a caricature, than a resemblance. It is a lamentable fact, that the tenets of our church are systematically presented in almost every publication, from the ENCYCLO-

PEDIA AMERICANA down to the smallest tract: geographies, travels, histories, novels, plays, are, most of them, pregnant with abuse and calumnies against the Catholic church. And every crime of which an individual has been guilty in preceding ages, is attributed not to the passions of the man, but to the spirit of his church. Thus all the irregularities of Alexander VI., (and have they not been greatly exaggerated?) are represented as the consequences of the corruption of the pontifical dignity, while, in reality, they were the effects of his *own individual* depravity.

I have, sir, a great respect for the Virginian character, and feel a deep and poignant affliction, when I consider what ignorance pervades it in regard to our religion, while it is irradiated with the light of human science. And it is this peculiar respect that induces me to take the liberty of recommending the study of our doctrines to you, sir. With this view, permit me to recommend to you one or two authors whom you would be gratified to peruse, and from the perusal of whom, you would discover how erroneous were your ideas concerning us. I particularly recommend "Milner's End of Controversy," "Letters to a Prebendary" by the same author; "Discussion Amicale" by the Bishop of Aire, which is translated into English and recently published in this city; and the "answer to Faber's Difficulties of Romanism" by the same Prelate. Perhaps your children would be amused and instructed with a tale, lately published in Baltimore, entitled "Father Rowland;" it will serve as an antidote to that insidious and disingenuous romance—"Father Clement."

I know not what impression this address may make on you, sir; if you deem it presumption on my part, the epithet which you have applied to my religion, will prove to the world that it is not. It is fair, honourable, christian-like in me, to stand prepared to repulse an unjust attack, not upon my property, nor my personal character, but what is of infinitely more value and importance—my religion. I look upon it as an insult, which it were pusillanimous not to resent: For, sir, if the Catholic church be a "MONSTER" of iniquity, it follows that the members of that church are the members of a monster. The public will judge between us.

W. D.

*Arcadia Grove, Maryland.*

## ON SACRED BIOGRAPHY—ESSAY II.

## GOD CREATOR.

HITHERTO, we have contemplated, in the biography of the living God, this eternal, incomprehensible, invisible Being, operating within his own bosom, producing from eternity his adorable persons, and perfectly sufficient to himself, enjoying in unspeakable happiness, that blessed society of Father, Son and Holy Ghost. Let us now view him in the liberal and magnificent effusions of his goodness, going, as it were, out of his eternal repose, and communicating out of himself to other beings that existence, and those perfections, which absolutely belong to him alone, and which others can possess only by participation.

I. <sup>1</sup> I open the sacred volume, and I find at the very entrance these words: "In the beginning God created heaven and earth." But I do not find that God, to create all things, had need, as a common workman, of a matter prepared for him, to work upon. For to operate, having need but of himself and his own power, he has alone effected all his work. He is not a simple maker of forms and figures of a pre-existent matter; he has produced both the matter and the form, that is his whole work. Otherwise his whole work should not be indebted to him for its total existence, and, as to its substance, would be independent of its maker. But this cannot be said of such a worker as God, who is the form of forms, and the act of acts. As he had made the form, he must, of necessity, have made that which is formed; nor can that, which has not of itself the form and mode of its existence, have of itself the existence which renders it capable of being formed.

Wherefore divine revelation proclaims: "In the beginning God created heaven and earth; and the earth was void and empty," shapeless, invisible, confused; "and darkness was upon the face of the deep." Behold! this sovereign Master who "calls the things that are not, as the things that are,"<sup>4</sup> by one single act of his omnipotent will, drew out of nothing heaven and earth; that is to say, this vast, but limited portion of matter, out of which were af-

<sup>1</sup> Bossuet's Elev. <sup>2</sup> Gen. i. 1. <sup>3</sup> Gen. i. 1, 2. <sup>4</sup> Rom. iv. 17.

terwards formed the heavens and the air, as well as the terrestrial globe. The earth, in the centre of the abyss, without ornament, without light, without fecundity, remained concealed and buried, as it were, in the bosom of the waters; until a second order bid it emerge and be separated from them. In the meantime, the spirit of God; that is, according to the literal signification, a wind, an air, the emblem of the Holy Ghost, "moved over the waters."<sup>1</sup> And, according to the Holy Fathers, the Holy Ghost himself formed and moved, by his power, a prolific air or atmosphere over the surface of the waters, which brooding, as it were, on them, imparted to them his divine fecundity; in order to produce all that is great and admirable in this material universe. Behold that matter, in a confused state, without order, without arrangement, without a distinct form. Behold that chaos, the tradition of which has been preserved among mankind, and is found mentioned by the most ancient poets. However, nothing of this is without a beginning; all was created by God: "In the beginning God created heaven and earth." That spirit or air, that tenebrous atmosphere, which moved on the waters, was produced and moved only by the hand of God. In a word, that mass, though rude and shapeless, yet was his creature, by him drawn out of nothing, the beginning and the first rough draught, but still by the same hand of his great work.

Hence we may judge how great has been the ignorance of those sages of the world, who have been decorated with the name of philosophers, to have imagined that the perfect architect and absolute framer of all that exists, has found, under his hand, a matter co-eternal with him, although confused, and expecting its perfection from him. Blind men, who do not see the contradiction of making on one side that matter eternal like God, independent from God; and on the other subjecting to him what he had not made, and ascribing to him the power of imparting to that independent mass, motion, shape, and order; of making on one side that matter so perfect that it has, of itself, existence and the substance of its being, and on the other so imperfect, as to depend on another for its perfection; so that ornament and per-

<sup>1</sup> Gen. i. 1, 2.

fection shall be but its accident, since it was eternally without form; and God shall have made the accident, but not the substance!

O chaos and confusion in the mind of those false sages, much more still than in matter itself! Yet that error and chaos have been in the minds of men, and were dispelled only by these words: "In the beginning God has created heaven and earth;" and by these "God saw all the things that he had made, and they were very good,"<sup>1</sup> because he alone has made all the goodness that is in them; all the goodness, I say, that is not only the perfection and the end, but also the beginning.

II. But where did God find a place, wherein to establish his great work? and what period of time did he assign to the beginning of it? Weak and simple being, that I am; who consider only mortal and imperfect workmen, whose works are subject to time, and who designate, by stated moments, the beginning and the end of their work; who also are in need of being in a certain space to act, and to find a place wherein to fabricate and lay their work! Senseless that I am! I endeavour to imagine the same thing, or something similar, in that omnipotent maker of heaven and earth; not reflecting, that, if he has made all things, therefore he has made both time and place; and that these two things, which every other worker besides him must find ready made, are themselves a part of his work."

Nevertheless, I will still endeavour to imagine, six or seven thousand years ago, and before the world was, an infinite series, as it were, of successive revolutions and moments, one of which was chosen by the Creator, to fix in it the beginning of his work; and I will not comprehend that God, who creates all things, finds nothing done in his work, before himself begins to act, that, thus before the beginning of the world, there was nothing at all but GOD ALONE; and that in NOTHING there is neither succession nor duration, nor any thing that is, or remains, or passes away; because NOTHING is always nothing; and there is nothing out of God but what is made by him.

Elevate, then, O Lord, my thought above every image which my senses, or custom, have found in my mind, and make me un-

<sup>1</sup> Gen. i. 31.

derstand in thy eternal truth, that thou art HE WHO IS, ever the same, without succession or change; and that wherever succession and change is made, it is made by thee. Thou art, consequently, the author of all the motions and circulations of which time is the measure. Thou seest in thy eternal intelligence all the motions and circulations, which it is in thy power to effect, and calling them, as it were by their name, thou hast chosen, according to thy pleasure, those which are to succeed one another. Thus, the first motion, thou hast caused in matter, has been the first day; and the first revolution, thou hast made of the course of the sun has been the first year. The beginning of time has taken place, when, and in what manner, it has pleased thee, as well as the series and successions of it, which thou continuest to unfold from the centre of thy eternity.

Thou hast made place in the same manner as thou hast produced time. As to thyself, O God of glory and majesty! thou hast need of no place; thou wholly abidest in thyself, without any other extent than that of thy knowledge, thou knowest all things; or any other than that of thy power, thou canst do all things; or any other than that of thy being, thou art from eternity. Thou art all that exists necessarily, and all that has not a necessary existence and is not eternally like thee, adds nothing to the perfection and plenitude of being which thou alone possessest. What, could any species of local extent add to thy knowledge, to thy power, to thy greatness? Nothing at all. Thou art in thy works by thy power, which forms and supports them, and thy power is thyself; it is thy substance. Although thou would cease to act externally, thou shouldst be no less what thou art; without any need of extending thyself, or of being in thy creatures, or in any other place or space whatever. For place and space are an extent; and space, extent, proportions, distances, equalities are not a mere nothing; and those, who pretend that thou hast found those distances, extent, proportions, ready made and not made by thyself, fall back into the error of those, who place something out of thee, which is necessarily co-eternal with thee, and is not thy work.

O God! dispel those false notions from the minds of thy servants. Make them understand that, without having need of any place, or making to thyself an abode, thou wast all to thyself; and

that, when it pleased thee, without any necessity, to create the world, thou hast made, together with the world, both time and place; every extent, every succession, every distance; and finally, that from all eternity and before the beginning, there was nothing at all but **THOU ALONE**; yea, thou alone, without need of any thing but thyself. All the rest was not. There was no time nor place, since time and place are something; there was but a mere possibility of the creatures which thou hadst designed to make; and that possibility subsisted only in thy omnipotence.

Thou art then eternally; and, because thou art perfect, thou canst do whatever thou pleasest; all is possible to thee; nor is it radically and originally possible, but because thou canst do it. I adore thee, O Being who canst do all things! I submit to thy power, to have myself eternally no other will than thine, and to reserve to myself no power but that of accomplishing thy sacred will.

III. How efficacious, and how free was the divine command! "God said: be light made, and light was made." The General says; "march!" and the army march on. "Let such revolution be made;" and it is made. A whole army moves at the command of one man, that is, at a small motion of his lips. This is among human things, the most excellent image of the power of God. But, in reality how defective is that image! God has no lips to move; God does not strike the air with the articulation of a tongue to draw some sound from it. To God it suffices to will within himself; and all, that he wills eternally, is accomplished as he willed it and in the appointed time.

Hence he said: "Be light made, and it was made; let there be a firmament"—and a firmament was produced. "Let the waters be gathered"—and they were gathered. "Let there be two great luminaries in the firmament of heaven"—and they were made. Let animals come forth out of the earth, and they came forth;<sup>1</sup> and so of the rest. "He said; and they were made; he commanded, and they were created."<sup>2</sup> "O Lord! thou art great and glorious in thy power. Every creature of thine shall serve thee; because thou hast said, and they have been made; thou

<sup>1</sup> Gen. i. 3, 4, &c.

<sup>2</sup> Psalm, xxxii. 9.

hast sent thy spirit, and they were created; and there is none that resists thy voice."<sup>1</sup> And the shadow does not follow the body with more swiftness, than beings follow the command of the Almighty, calling them out of the abyss of nothing. Yet, with this difference, that bodies cast their shadow by necessity, the sun sends inevitably his beams, waters boil up from their source by the force of nature; every being is subject to an established law and overruling cause. But thou, O supreme law! O cause of causes! Superior to all thy works, absolute master of thy action, thou operatest out of thyself; only according to thy good pleasure. All things are before thy eyes as nothing; thou owest nothing to any one; thou hast need of no one; thou producest by necessity, only what is equal to thee; thou producest the rest through mere goodness, and by a free command, not indeed of that changing and irresolute liberty, which is the property of thy creatures; but by an eternal superiority, which thou exercisest over thy works. For they can make thee neither greater nor happier; and none of them, nor all of them together, have a right to the existence which they receive from thee.

Thus, O my God, I owe every thing to thee. I should owe less to thy goodness, if thou owed me any thing, and if thy liberality was commanded by necessity. I wish to owe thee every thing. I wish to be thine in the most entire and absolute manner; for it is that which is best suited to thy supreme perfection, and absolute dominion. I consecrate to thy free and sovereign empire all the liberty which I have received from thy bounty.

IV. The design of God, in the creation of this universe, and in the description of it which his Holy Spirit has dictated to Moses, is to make himself known at once, as the omnipotent and most free Creator of all things; who, without being bound by any other law than that of his will, has done all, without need and without constraint, through his only and pure goodness. It is for this reason that He, who could by a decree of his will create and ordain all things, with one single stroke of his hands, and at one sketch, delineate, and perfect his work, yet would suspend, with order, the efficacy of his action, and complete in six successive days, what he could have effected in an instant.

<sup>1</sup> Judith, xvi. 16, 17.



But the creation of heaven and earth, and of all that shapeless mass, which we have seen in the first words of Moses, preceded the six days, which began only by the creation of the light. God was pleased to make and show a rough draught of his work, before he showed the perfection of it; and, after having first made, as it were the ground work, he would form its ornament with six different progressions, which he was pleased to call "six days;" and he made those six days one after another, to show that he gives to things their being, their form, and their perfection, as he pleases, and as much as he pleases, with an entire and perfect liberty.

Thus he produced the light, before he formed the great luminaries, in which he designed to gather it; and he made the distinction of days, before he created the stars which he designed to be the perfect rule of their succession; and morning and evening had been distinguished, before the division and distinction of night and day was perfectly fixed; and the trees, and shrubs, and herbs, sprung from the earth, before the sun was made to be the parent of every plant. Thus did God detach effects from their natural causes, to show that naturally all comes from him, and depends on his will. Nor is he content with approving his work in general, after having completed it, saying that it was good and very good; but he distinguishes each work in particular, pronouncing that each is good and beautiful in itself, and that the whole is "very good."<sup>1</sup>

Hence the creation of the universe, as God has effected it, and as he has inspired the narration of it to Moses, the most exalted and the first of his prophets: he gives us the true idea of his power, and teaches us that if God has subjected nature to certain laws, he has bound himself to them only as much as he pleases; reserving to himself the supreme power of separating as many effects, as he thinks fit, from the causes which he has given them in the common order, and of producing those extraordinary works, which we call miracles; according as it will please his eternal wisdom to ordain them.

Y. Amazed at those stupendous works of omnipotence, and penetrated with those sublime truths, let us exercise our faith, gratitude, and love, on all those wonders.

Thou art omnipotent, O God of glory! I adore thy immense and voluntary liberality; I pass over all ages and all the changes and revolutions of nature. I behold thee such as thou wast before all beginning and in the depths of eternity; that is, I behold thee as thou art: for thou art now all that thou ever wast. Nature has changed; but thou, O Lord! art always the same. I, therefore, leave all creatures behind, and contemplate thee, as being alone, before all ages. O what riches, what profusion of gifts thou hast displayed in the creation of the world! How poor the earth was under the waters, and how needy it still remained, after emerging from the abyss; before thou didst bid the plants to spring up with such a diversity of trees and fruits of various kinds and properties; before the production of woods and forests; before the growth of grass and flowers which covered it as a rich carpet; and before it became the habitation of so many animals! How poor was the sea, in the vast amplitude of her bosom, before it became the retreat of so many fishes! And what was more empty and less animated than the air, before it was filled by so many kinds of birds and fowls! But how poor and destitute were the heavens themselves, before thy hand had overspread them with stars, and lighted "the sun to preside over the day, and the moon to preside over the night."<sup>1</sup> How shapeless and difform was the whole mass of the universe, and how poor and frightful was that chaos, while light was wanting to it! And before all this, how poor was the abyss of nothing, since it was a mere nothing! But thou, O Lord, who art all things and upholdest all things by the word of thy power, didst but open thy hand; and didst fill heaven and earth with benediction.<sup>2</sup>

O God! how poor is my soul! It is truly an abyss of nothingness, out of which thou drawest by degrees, all the good which thou vouchsafest to pour upon it. It was but a chaos, before thou didst begin to unravel all its thoughts. When thou beginnest to make the light of thy faith dawn upon it, how imperfect it is as yet, until thou formest it by charity; until thou, who art the true sun of justice, as burning as luminous, kindlest in it the fire of thy love! O God be for ever praised by thy own works! It

<sup>1</sup> Gen. i. 16.<sup>2</sup> Psalm cxliv. 16.

is not enough that thou hast once enlightened me; without thy help, I fall back into any former darkness. For, if the sun itself is always necessary to the air, on which it shines, to keep it illumined; how much more do I need that thou never cease to enlighten me, but continually say: "let light be made."

VI. If the works of God are so wonderful in themselves; the order which he has observed in them is not less worthy of our admiration; and in beholding them, we are moved to exclaim with the prophet: "How great are thy works, O Lord! Thou hast made all things in wisdom."<sup>1</sup> God made the substance of his work; God adorned it; "God put the last hand to it; God rested from all the work which he had made."<sup>2</sup> When he made the substance, and as it were, the ground work, that is, the heavens and the earth, the air and the waters, all together in a confused state; it is not said that he spoke. When he began to adorn the world, and to put order, distinctness and beauty in his work, then it is that he manifested his word. God said: "Be light made and light was made," &c.

The word of God is his wisdom, and wisdom begins to appear with order, diversity, and beauty. The creation of the ground work rather belonged to his power; and by what operation should wisdom commence her work, but by the production of light, which, of all the corporeal substances, is the first that conveys the impression of that divine wisdom. Wisdom is the light of minds; ignorance is compared to darkness. Without the light, all is difformity and confusion. It is light which first embellishes, and singles out the various objects by the brightness which it pours upon them; and with which it paints and gilds them.

Appear, then, O Light! the most beautiful of material creatures, that impartest beauty to all the others; and makest it appear that thy Creator is himself all "light, and in him there is no darkness;"<sup>3</sup> that "light is the garment with which he clothes himself;"<sup>4</sup> that "the light," which "he inhabiteth" is, in itself, "inaccessible;"<sup>5</sup> but that it extends its rays, when he pleases, on intelligent beings, and tempers its beams to accommodate itself to the weakness of created eyes; that it is at the same time beautiful and beautifying,

<sup>1</sup> Ps. ciii. 24. <sup>2</sup> Gen. ii. 1, 2. <sup>3</sup> I. John i. 5. <sup>4</sup> Ps. ciii. 3. <sup>5</sup> 1. Tim. vi. 16.

shining and dazzling, known together and unknown. Shine forth, then, O beautiful light! and make it appear that the light of intelligence precedes and directs all the works of God. I adore thee, eternal light; I open to thy rays my eyes oppressed with blindness; I open and cast them down together, daring neither to turn away my looks from thee, lest I should fall into error and darkness, nor yet direct them too fixedly on thy infinite splendor, lest becoming a rash "teacher of majesty, I should be overwhelmed by glory."<sup>1</sup>

It is by the aid of thy light, that I behold light rising on the world; and that surveying in order thy wonderful works, I see them receiving, gradually, an increase of perfection, until thou givest them the last finishing stroke, a stroke worthy of thee, by creating man, the spectator and admirer of all thy works, and the only one that can reap the benefit of so many wonders. After this, what remained to thee but repose; in order to show that thy work was perfect, and that nothing more was to be added to it.

Blessed be thou, O Lord! in the first day of light, in which the creation of the light appeared, and at the same time the symbol of the day, which it was thy design to sanctify in the new testament, that is, the Lord's day; and on which we see shining together both the corporeal light in this world: "be light made," and the spiritual light in our Saviour's resurrection, and in the descent of the Holy Ghost, who causes that divine light to arise upon a benighted world, by the preaching of the apostles.

Let this, therefore, be our first day! Let that day fill us with joy! Let it be for us a day of gladness and sanctification, in which we shall exclaim with David: "this is the day, which the Lord hath made, let us rejoice and be glad therein."<sup>2</sup> It is the day of the adorable trinity; in it the Father appears by the creation of the light: the Son by his resurrection: the Holy Ghost by his coming down upon the apostles. O holy and happy day! mayest thou be the true day of the Lord by our faithful observance, as thou art by the holiness of thy institution!

Behold what is our first day! but let us not forget the sixth, on

<sup>1</sup> Prov. xxv. 27.

<sup>2</sup> Psalm, cxvii. 24.

which man was created. Shall we not rejoice at the day of our creation? It soon indeed became an unhappy day for us, and was perhaps the day of our fall; at least is it certain that the fall of Adam followed soon after it. But let us admire the mystery of love and mercy! The day on which the first Adam was created, is the same on which the new man, the second Adam died on the cross. Hence it is for the Church a day of fasting and mourning in the subsequent generations; a day followed by the sorrowful repose of Jesus Christ in the sepulchre, yet a day of consolation, by the hope of the approaching resurrection.

Behold, O man, in this sixth day, thy ruin happily repaired by the death of thy Saviour God! Renew on that day the memory of thy creation, and the admirable figures of the formation of the Church, in that of Eve our mother and the mother of all mankind.

O Lord give me grace, in celebrating the memory of the six days of thy work, to arrive at the day of rest, by a perfect acquiescence in thy sacred will; and by his repose, to return to my origin, in rising again with thee and putting on the bright garment of thy light and glory.

J. B. M.

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### SUPREMACY OF THE POPE.

WHAT is the doctrine of the Catholic, on this subject?—I trust, that although we are still accused, even in this liberal republic of concealing our real tenets from the vulgar eye, that portion of the community whose good opinion we value, and whose prejudices we labour to remove, will confide in our candour and sincerity. What motive could we have to wish to delude the public? We are accused of an untameable spirit of “proselytism:” but what means could we have recourse to, for the effectuation of our purpose, except the doctrines to which we endeavour to *proselytize*, be, first of all, plainly, unequivocally, propounded, and afterwards triumphantly vindicated as Holy, Catholic, and Apostolic. What, therefore do we profess regarding the supremacy of the Pope? We profess, that the Pope is the successor of S. Peter: and as S. Peter was made the visible head of the Church; consequently the Pope is the visible head of the Church.

The important question, then, to be decided is, whether **S. Peter** was really made the visible head of the Church. We contend, that we can prove this question first, from Scripture, and secondly, from the writings of the Holy Fathers.

I. Scripture. "And I say to thee:" thus did Christ address **S. Peter**, who had made a solemn profession of the divinity of his master, "thou art Peter, and upon **THIS ROCK** I will build my **CHURCH**."<sup>1</sup>

"Jesus said to Simon Peter: Simon, son of John, lovest thou me more than these? He saith to him: yea, Lord; thou knowest that I love thee. He saith to him: feed my *lambs*. He saith to him again: Simon, son of John, lovest thou me? He saith to him: yea, Lord, thou knowest that I love thee. He saith to him: feed my *lambs*. He saith to him the third time: Simon, son of John, lovest thou me? and he said to him: Lord, thou knowest that I love thee: He said to him feed my *SHEEP*."<sup>2</sup> He who is commissioned to feed the *lambs* and the *sheep*, is commissioned to feed the **WHOLE FLOCK**. And upon this principle it is, that we ground the supremacy of Peter, and consequently of his successors.

Again, we find, that to Peter was entrusted the charge of confirming his brethren. "But I have prayed for thee," said Christ, "that thy faith fail not; and thou, being converted, **CONFIRM THY BRETHREN**."<sup>3</sup> In the Scriptures, when the names of the apostles are mentioned, Peter is placed **FIRST**. "Now the names of the twelve apostles are these: the **FIRST**, Simon, who is called Peter," &c.<sup>4</sup> "And he chose twelve of them, (whom also he named apostles:) Simon, whom he surnamed Peter," &c.<sup>5</sup> "And when they were come in, they went up into an upper room, where abode Peter and John," &c.<sup>6</sup>

Why is Peter invariably placed first, if he enjoyed no prerogative above his fellow-apostles?

Though the supremacy of Peter (and of his successors) be thus clearly established from the Scriptures, it may not, still, be unnecessary to open the volumes of the most ancient writers, and ask *their* sentiments on the subject,

<sup>1</sup> Matth. xvi. 18.    <sup>2</sup> John, xxi. 15, 16, 17.    <sup>3</sup> Luke, xxii. 32.

<sup>4</sup> Matth. x. 2.—Mark, iii. 16.    <sup>5</sup> Luke, vi. 13, 14.    <sup>6</sup> Acts, i. 13.

## IN THE FIRST AGE.

S. Dionysius, the areopagite, (whom S. Paul converted by his admirable discourse in the areopagus,) affirms, that "he and Timothy were both present at the death of the B. Virgin Mary.... and there was also present, both James the brother of our Lord, and Peter, the SUPREME and most ancient HEAD of Divines."<sup>1</sup>

## IN THE SECOND AGE.

"All churches round about," writes S. Irenæus, "ought to resort to the ROMAN Church, by reason of its more powerful principality."<sup>2</sup>

And again: "The ROMAN Church is the greatest and most ancient, founded at Rome, by S. Peter and S. Paul."<sup>3</sup>

## IN THE THIRD AGE.

"When the chief charge of feeding Christ's sheep," writes Origen, "was given to S. Peter, and the Church FOUNDED UPON HIM," &c.<sup>4</sup>

"We hold Peter, the HEAD and ROOT of the Church," says S. Cyprian.<sup>5</sup> In another place he calls "the Church of Rome S. Peter's chair."<sup>6</sup>

## IN THE FOURTH AGE.

S. Basil styles S. Peter "that blessed one, who was preferred before the rest of the apostles."<sup>7</sup>

"Thou art Peter," writes S. Athanasius, "and upon thy foundation, the pillars of the Church, that is the bishops, are fortified."<sup>8</sup>

"He chose Peter," says S. Epiphanius, "to be the CAPTAIN of his disciples."<sup>9</sup>

"Peter the PRINCE," writes S. Cyril, of Jerusalem, "and most excellent of all the apostles."<sup>10</sup>

"The Pastor and HEAD of the Church," says S. Chrysostom, "was once a poor fisherman."<sup>11</sup>

<sup>1</sup> He is cited by S. John Damascen in his Sermon "on the sleep of the B. V. Mary."

<sup>2</sup> Book iii. chap. 3.

<sup>3</sup> Book iii. against Valent. chap. 3.

<sup>4</sup> On the 6th chap. of the epistle to the Romans.

<sup>5</sup> Epistle to Julian.

<sup>6</sup> Epistle iv.

<sup>7</sup> Sermon *de Judicio Dei*.

<sup>8</sup> Epistle to Felix.

<sup>9</sup> Hæres. 51.

<sup>10</sup> Cateches. 2.

<sup>11</sup> Hom. 55. on S. Matthew.

"In this chair sat Peter, the HEAD of all the Apostles," writes *Optatus Milevitanus*.<sup>1</sup>

"He first committed his lambs, and afterwards his sheep to Peter," says Eusebius, "because he made him not only Pastor, but PASTOR OF THE PASTORS."<sup>2</sup>

S. Ambrose: "Andrew first followed our Saviour, yet Andrew received not the primacy, but PETER."<sup>3</sup>

#### IN THE FIFTH AGE.

S. Augustine, speaking of the repentance of S. Peter, uses the following language: "He cures the disease of the whole body, in the very HEAD of the Church."<sup>4</sup> Again, he styles Peter "the HEAD of the Apostles, and the FOUNDATION of the Church."<sup>5</sup> And, in another place, he says: "Peter is acknowledged to have carried the person of the Church in figure, on account of the PRIMACY which he had among the disciples."<sup>6</sup> Again: "Whereas Peter carried the person of the Church in signification, what was given to him alone was given to the Church."<sup>7</sup>

From the Scripture, therefore, and from the testimony of the venerable writers of the five first ages of the Church, it is proved that Peter was the chief among the apostles; that on him, after Christ, the Church was built; that he was the visible Head of the Church. Hence I conclude, that the supremacy of the Pope is established. Because, the Pope is the successor of S. Peter, (which can easily be proved, should any one call it in question,) and, consequently, he enjoys the rank among the bishops of the present day, which Peter held among the apostles.

Let the reader contrast the arguments which I have here adduced, and which I am ready, if necessary, to insist on more at large, with the vague and unchristian declamations, with which the press and the pulpit abound. And, if he does not acknow-

<sup>1</sup> Book ii. against Parmenion.    <sup>2</sup> Sermon on the nativity of S. John.

<sup>3</sup> On the 2d epistle to the Corinthians, chap. xii.

<sup>4</sup> Sermon 12th on the Quatuortense.    <sup>5</sup> Epistle 86.

<sup>6</sup> "Petrus Ecclesie agnoscitur in figura gestasse personam, propter PRIMATUM quem in Discipulis habuit."—Treatise on the Psalm 108.

<sup>7</sup> "Quonium in significatione personam Petrus gestabat Ecclesie, quod illi uni datum est, Ecclesie datum est."—*De diversis*, sermon xvi. chap. 6.



ledge that those arguments are incontrovertible, he will, at least, smile with pity, or with indignation, when he hears the Pope styled the *antichrist*, and the Catholic Church the *Babylon* of the Apocalypse.

Since writing the above I have received the following communication from a learned correspondent:

ST. CYPRIAN ON ST. MATTH. XVI. 18.

That the celebrated verse: "thou art Peter," &c. was understood by the ancient Fathers, in the sense in which Catholics interpret it, at the present day, might be proved by hundreds of quotations both from the Greeks and the Latins. For the present I shall confine myself to eleven from St. Cyprian, bearing in mind, 1. that he was of the third century; 2. that he was a bishop of Africa; 3. that he was engaged in controversy with Popes Cornelius and Stephen. Consequently *his* testimony is unexceptionable.

I. "Peter, on **WHOM** the Church was built by the Lord, speaking as the organ of all, and answering in the name of the Church, says: *Lord, to whom shall we go?*"—(S. John, chap. vi.)<sup>1</sup>

II. "Peter, on **WHOM** the Church was to be built, teaching in the name of the Church," &c.<sup>2</sup>

III. "Baptism is one, and the Holy Ghost one, and the Church one, founded upon **PETER** by our Lord, having its origin and system established in unity."<sup>3</sup>

IV. "Peter, upon **WHOM** our Lord built his Church, did not insolently attribute any thing to himself."<sup>4</sup>

V. "To Peter, upon **WHOM** he built his Church, and in whose person he centred its origin and its unity, our Lord gave, first of

<sup>1</sup> "Petrus super **QUEM** ædificata a Domino fuerat Ecclesia, unus pro omnibus loquens, et Ecclesiæ voce respondens ait: *Domine, ad quem ibimus.*" &c.—Cypr. Epist. 55.

<sup>2</sup> "Loquitur illic Petrus super quem ædificanda fuerat Ecclesia, Ecclesiæ nomine docens," &c.—Epist. 69.

<sup>3</sup> "Quando et baptisma unum sit, et spiritus sanctus unus, et una Ecclesia a Christo Domino super **PETRU**M origine unitatis et ratione fundata."—Epist. 70.

<sup>4</sup> "Nec Petrus—super **QUEM** ædificavit ecclesiam suam, vindicavit aliquid sibi insolenter."—Epist. 71.

all, the power to loose on earth and it should be loosed in Heaven."

VI. "The Catholic Church is the mother, origin, and root—was first, (and it only) founded upon PETER," &c.<sup>2</sup>

VII. "Letters are carried to the chair of Peter and the principal church, where all priestly unity takes its origin," &c.<sup>3</sup>

VIII. "*I say unto thee, thou art Peter,*" &c. &c. and after his resurrection he again says: *Feed my sheep.* Upon HIM ALONE he builds his Church, and to him he commits his sheep to be fed. The supremacy is given to PETER, that the unity of the Church, and the unity of the chair may be shewn."<sup>4</sup>

IX. "Does he, who opposes and resists the Church, who deserts the chair of Peter, upon WHOM the Church is founded, flatter himself that he is in the Church?"<sup>5</sup>

X. "Peter, to whom the Lord entrusted his sheep to be fed and watched; on WHOM he founded and established his church."<sup>6</sup>

XI. "Peter, on WHOM the Lord condescended to found his church."<sup>7</sup>

I would ask a single question of the Protestant, after perusing the passages which have been cited, did St. Cyprian understand

<sup>1</sup> "Petro—super QUEM ædificavit Ecclesiam, et unde unitatis originem instituit et ostendit potestatem illam dedit ut id solveretur in cœlis quod ille solvisset in terris."—Epist. 75.

<sup>2</sup> "Ecclesia Catholica et mater et origo et radix—ipsa prima et una super PETRUM Domini voce fundata," &c.—7. Epist. ad Fortunatum.

<sup>3</sup> "Ad Petri cathedram atque ad Ecclesiam principalem unde unitas sacerdotalis exorta est, &c.—ferri."—Epist. 55.

<sup>4</sup> "*Ego dico tibi quia tu es Petrus,* &c.—et item eidem post resurrectionem suam dicit: *pasce oves meas,* super ILLUM unum ædificat Ecclesiam suam, et illi pascendas mandat oves suas, &c. Primatus PETRO datur, ut una Christi Ecclesia et cathedra una monstretur."—De unitat Eccl.

<sup>5</sup> "Qui Ecclesiæ renititur et resistit, qui cathedram Petri super QUEM fundata est Ecclesia, deserit, in Ecclesiâ se esse confidit?"—De unit. Eccles.

<sup>6</sup> "Petrus cui oves suas Dominus pascendas tuendas que commendat, super QUEM posuit et fundavit Ecclesiam."—De virginitate.

<sup>7</sup> "Petrus super QUEM Ecclesia, Domini dignatione fundata est."—De dono patientiæ.

the text of St. Matthew (xvi. 18,) otherwise than it is now understood by the Catholic world?

Rosenmuller is positive, and Gerard in his "Institutes"<sup>1</sup> no less so, that *Petrus* and *Petra* are the same: the Syriac (the original language in which Christ spoke,) admits of no equivocation—*Cephas*: and in French both the one and the other are *Pierre*.

We are aware that Christ is the DIVINE foundation of the Church; and we attribute to Peter by excellence, what was said by S. Paul of all the apostles: that we *were built on the foundation of the apostles*, &c.<sup>2</sup> and the Redeemer, who was essentially the DIVINE Light, did not hesitate to call his apostles *the light of the world*.<sup>3</sup>

Y. Y.

### SECTARIANISM.

(Continued from page 233.)

"When sects in religion are numerous, they are the cause of Atheism."  
*Bacon.*

In order that the reader may understand the subject, and to prove, that the representation we have made in a former paper is correct, we will subjoin a brief explanation of it, in the words of one of its most eminent defenders.

"God," he says, "has established a pastoral ministry in his church: but, he has confided his divine will as a sacred trust, not to the hands of bishops, or of priests, to be transmitted by them to their successors, but to the hands of the *people*. He has done this, authorising the latter, moreover, at the same time by virtue of his promise, not simply to recommend those individuals to be the pastors of the church, who by their talents or their piety, may appear to be most competent to the sacred task, but positively to make them such: and to confer upon them a real apostolical delegation: to render them by this means, a distinct order of men, set apart from the general body of the faithful: the ambassadors of Christ: the dispensers of his mysteries: the shepherds of his fold: the preachers of his word: in short, men, as certainly 'SENT OF GOD,' as were the first apostles themselves."

<sup>1</sup> Institutes of biblical criticism, 511.

<sup>2</sup> Ephes. ii. 20.

<sup>3</sup> Matth. v. 14.

Such is the nature of this system, as explained by its authors, and most able advocates: by a Baxter, a Cartwright, a Jurieu, a Claude, &c. &c. We shall add another definition, as given by the last named writer: the most eloquent, certainly, if not the most acute, of its supporters.

"God has intrusted his will, as a deposit to the hands of men. He has instituted an ordinary ministry in his Church: this institution contains a promise to authorise those legitimate vocations which the faithful may be pleased to make, of persons selected for this charge: upon this point, there is no dispute: the only question is to know, who, are the depositories of his will: the pastors themselves alone; or the body of the Church. The Catholics maintain the former: we defend the latter opinion."

Having thus stated the general character of the system, which in reality, is but another instance of those extravagancies, into which men run, when once they have abandoned the CENTRE OF UNITY, we will now proceed to examine it.

"It is in the hands of the *people*," it is said, "that God has vested the deputation of the pastoral ministry: so that by their election, or approbation, men become the true pastors of the Christian fold." This principle is very differently explained by some of the Calvinistic sects: and therefore, very differently applied: thus, some of them contend, that the divine prerogative resides in the great body of the people: whilst others maintain, that it resides in certain portions of it: some defend the rights of national Churches: others, on the contrary, defend those of each separate congregation. But these are points which we shall not discuss separately, it being sufficient for all the purposes of the present investigation, to prove, that the delegation of the Christian ministry is not vested in the hands of the people AT ALL; neither in the hands of the body at large, nor yet, in any portion of it.

Where, either in the order of nature or of religion, is the proof of this astonishing prerogative? Or, where, in the whole history of the Church, is there a single testimony which prudently interpreted, can seem to confirm it? If there be any method of accounting satisfactorily for it, it must be by making one or other of the two preceding suppositions: namely, that, if such a

privilege does exist, it must then be the effect, either of NATURE, or of RELIGION: that is, it must be the right of the people, inasmuch as they are *men*: or else, their claim, inasmuch as they are *Christians*: the gift of God, conferred upon human reason: or the gift of grace, imparted by Jesus Christ. One or other of these hypotheses must of course be made: because, it is only thus, that it is possible to pretend to account for the possession of so important an attribute: the vouchers should be not only highly plausible, but particularly clear: stamped with the seal of evidence, or at least such, as men could not well hesitate to admit. The Scriptures, history, precedent, the opinions of the learned and the good, during the bright ages of Christian wisdom, ought to appear to sanction, and confirm it: the CLAIM, if unsupported by some of these authorities, should seem but a VAIN ILLUSION.

Is the alleged prerogative founded upon any of the claims of *reason*, or the privileges of *human nature*? Most certainly not: to pretend to establish it upon these, is an evident inconsistency; inasmuch, as it confounds reason with religion, and implies a complete ignorance of the essential character of the Christian institute. The Christian institute is essentially a *supernatural* order of things; wherefore, the people in their *natural* capacity cannot possibly possess any inherent right to interfere in its dispensations, or to regulate its benefits: it is a system of GRACE: the fruit of grace: and the medium of grace: therefore, it is independent of the will, and power of man: and dependent solely upon the will, the power, the promises, and the enactment of him who is its SACRED FOUNDER. All its divine institutions, established for the sanctification of the faithful; its sacraments, its authority, its rites, &c. are, in conformity with its general character: objects that are placed out of the sphere of human things: so that, the people, as *mere human beings*, can arrogate nothing to themselves; or at least, nothing save what has been conceded to them by the wisdom, and benevolence of Jesus Christ. Wherefore, since the pastoral ministry is precisely of the same divine, and spiritual nature, with all these objects, it manifestly follows, that the public, in their capacity of mere *rational creatures*, have no real claim, either to create, or suppress it: to alter, or transfer

it: or, in short, to interfere in its regulation in any kind of way, except that, which has been conceded to them by the authority of the word of God. Hence, this is so evident, that with the exception of those, whom I have mentioned, it is admitted, even by the defenders of the system: these men nearly all allow, that it is not in virtue of any *natural right*, that the people do enjoy the privilege of choosing their own ministers and of conferring upon them the pastoral delegation: but, in consequence of a title, which is far more noble: "*the dignity of their election into the society of the Christian Church, and of the prerogatives, resulting to them from this glorious benefit.*"

It is therefore, from the prerogatives of christianity, that the people possess the right of imparting the pastoral delegation to their ministers. But, where is the proof of this? where? in what part of the Scripture? for, it is from the Scripture, that as protestants, men should derive their proofs, is this important attestation to be found? is there then, in this holy record, any account of a regulation, by which the Redeemer appoints the people the arbiters of pastoral mission? any act of investiture, communicating to them such authority: is there in the whole series of the sacred pages, any positive promise of such a privilege, or even the mere insinuation of such a promise? here, the evidence ought to be peculiarly clear, because the question is, not respecting a human, but a divine institution: not concerning a natural gift, but a spiritual and gratuitous grace: and concerning an object, over which, neither the man, nor the Christian, can be supposed to possess any authority, or control. For these reasons it is, that the silence of the Scriptures, if they are silent, on the principles of protestantism, should be considered as fatal to the alleged pretext, viz: "THAT THE PEOPLE POSSESS THE RIGHT OF IMPARTING THE PASTORAL DELEGATION TO THEIR MINISTERS."

And are the Scriptures silent in its regard? Yes, they are. There is not to be found in the whole sacred volume, a single authority, granting to the people the power of imparting pastoral delegation to the ministers of religion: there is no where a text that can be reasonably interpreted to sanction the power of such an investiture: no where is the promise, nor yet the insinuation of such a promise, made to the general body of the faithful:

there is no where one syllable, which undistorted by the ingenuity of error, or the illusion of fanaticism, can reasonably seem even so much as to insinuate, that by the laws of the Christian institute, *the people* are commissioned to be the sources of the pastoral power, or the arbiters of the sacred ministry: this silence of the holy volume, respecting an object so peculiarly important, and which if it did exist, would be a complete deviation from the general economy of religion; is another proof, to the eye of prudence, that the alleged claim is completely groundless.

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### CONFIRMATION.

"Then they laid their hands upon them, and they received the HOLY GHOST." Acts, 8, 17.

THE fact recorded in this text, is highly worthy of attention, both inasmuch as it exhibits the wonders, whereby the divine, origin of Christianity was confirmed, and as it offers an early example of the administration of one of the Christian sacraments. Persecution raged against the infant Church of Christ, and menaced her utter destruction, but the wisdom of heaven made the malice of men subservient to her establishment and diffusion. When Stephen, the Deacon, had fallen a victim to the blind zeal of his Jewish brethren, his death, instead of impeding the progress of religion, proved the occasion of her triumph; wherefore her enemies, embittered by disappointment, determined to effect their unhallowed purposes by a general persecution of her disciples. Saul, who had assisted at his martyrdom, unmoved by the fortitude which he had displayed, or the prayer which, as he expired, he sent up to heaven for his persecutors, went forth breathing vengeance, to seize, and imprison the followers of the Redeemer. Others, rivalling him in the frenzy of persecution, so harassed the disciples, that most of them fled from Jerusalem to seek refuge in other towns of Judea, or in those of Samaria.

An observer, judging only according to human views, would have concluded that Christianity was for ever crushed: but "O the depth of the riches, of the wisdom, and of the knowledge of God! how incomprehensible are his judgments, and how unsearchable are his ways!" (Romans, 11, 33.) The disciples in their

retreat, proclaim the glory of their Saviour; and Philip, rivals his martyred colleague, by the zeal wherewith he announces Jesus crucified, to the inhabitants of Samaria. Heaven gives its solemn sanction to the preaching of its herald: the palsied, and the lame, by his interposition, recover the use of their limbs: demons, at his command, flee from the bodies which they infested: other prodigies manifest his divine commission, and Samaria embraces the saving gospel of Christ Jesus. The sacrament of baptism is accordingly administered to the converted multitudes, by the Holy Deacon, and the joyful tidings of this addition to the Church, reach Jerusalem, and fill with consolation the Apostles; who, in the dispersion of the faithful, had remained there, to watch over the interests of religion. They became eager to impart to the new converts, still greater gifts of heaven, by the communication of the Holy Ghost, in the mysterious rite of Confirmation. They knew indeed, that the Divine Spirit had already illustrated the minds of the Samaritans, and animated them to confess, and embrace Jesus, as their God, and Redeemer, since "no man can say, the LORD JESUS, BUT BY THE HOLY GHOST." (1 Cor. xii. 3.) They were likewise aware, that in the baptismal laver, the Spirit had imparted to the ablution a regenerating virtue, since it is "the laver of regeneration and renovation of the HOLY GHOST." (Titus, 3, 5.) But they were also conscious, that the gifts of the same Divine Spirit were to be communicated in greater plenitude by the imposition of hands: and, they felt sensible, how much fortitude the new converts would need, were the persecutions that had desolated Judea extended to Samaria. The result of their deliberations was, that Peter, and John, should immediately visit the infant Church of the Samaritans, in order to supply, what according to the institution of the Saviour, the holy Deacon was unable to perform. The two Apostles undertook with alacrity the journey, and "when they were come, they prayed for them, that they might receive the Holy Ghost. For he was not yet come upon any one of them; but they were only baptized in the name of the Lord Jesus. Then they laid their hands upon them, and they received the Holy Ghost."

Such is the unadorned narrative of the solemn imposition of hands performed by the Apostles on baptized believers, for the



purpose of imparting to them the Holy Ghost. As you have received, or are to receive, a similar imposition of hands from the Bishop, who is one of the successors of the Apostles, I have deemed it important to lay before you so striking an instance of its administration, in the very commencement of the Christian Church; an instance which presents a most splendid proof of its efficacy, and an irrefragable argument of its divine origin. I should content myself with the mere recital of the sacred history, and pass to inculcate the importance of receiving the sacred rite, and expatiate on the dispositions requisite for sharing its admirable effects, had not the spirit of innovation laboured to destroy this work of the Spirit of God. Instead, therefore, of the simple and authoritative enunciation of this divine institution, I am forced to call your attention to the arguments which establish it, not indeed to convince *you*, since you already most firmly believe it, but to enlighten and confirm your faith by the manifestation of the foundations which support it.

The sacred narrative naturally leads us to recognize the Christian sacrament of Confirmation. This, the catechism instructs us, "is a sacrament wherein, by the imposition of the Bishop's hands, we receive the Holy Ghost, in order to make us strong, and perfect Christians, and soldiers of Jesus Christ." The Apostles, were the first Bishops of the Church, and shared the authority which to them, Christ had communicated, with others, "whom the Holy Ghost placed Bishops to rule the Church of God, which he purchased with his blood." (Act. 20, 28.) They only, and not the Deacons, or other inferior clergy, are represented as imposing hands, in order to impart to the baptized believers, the gifts of the Divine Spirit. Philip, the Deacon, had regenerated by baptism the Samaritans, but they were still in the weakness of spiritual infancy; whence to strengthen and perfect them, that they might sustain the dire conflict with the enemies of salvation, the Apostles Peter and John, descended from Jerusalem to impose hands on them, and thus communicate the Holy Ghost. The conformity of our doctrine and practice is evident. Deacons by their office are qualified to baptize: priests most generally administer this sacrament, but the imposition of hands and imparting of the Holy Ghost is properly the exercise of episcopal or apos-

tolical authority.\* We are also in admirable accordance with the faith and practice of the purest and earliest ages of Christianity. "It is now also (said St. Cyprian, Epis. 73, ad Julian, about a century and half after the Apostolic age,) done amongst us, since those who are baptized in the Church, are presented to the prelates of the Church, and obtain the Holy Ghost by our prayer, and the imposition of hands, and are perfected with the seal of the Lord." "Which custom (St. Augustin observes, lib. 15, de Trin. c. 26,) the church even now observes in her prelates."

The solicitude of the Apostles to confer on the Samaritans the fulness of the Holy Ghost, by the mysterious imposition of hands, shews us how important this rite is and how necessary for the perfection of the Christian. The Samaritans in baptism had obtained the remission of their sins, the adoption of the children of God, the grace of sanctification, the title through Christ Jesus to everlasting beatitude. It might have appeared unnecessary to undertake a journey, specially to communicate to them further gifts of heaven. But the Apostles knew, that the frailty of our nature demands powerful succours of divine grace, and that the faith and fortitude of the Neophytes might soon be exposed to the shocks of persecution. They consequently admit no delay in fortifying them with that plenitude of grace which the Saviour had commissioned them to impart, that the power of the Holy Ghost, so conspicuous in themselves, might also be made manifest in the great body of the faithful. The same solicitude was displayed by St. Paul, when, on coming to Ephesus, he found certain disciples who declared that they had been baptized. He immediately interrogated them, whether they had received the Holy Ghost, and having discovered that they had not even received the baptism of the Lord Jesus, wherein with the Father, and the Son, the Divine Spirit is invoked, he ordered them to be baptized, and he himself subsequently performed the sacred imposi-

\* Priests sometimes by an extraordinary delegation of the Holy See, are authorized to confirm. This faculty was given to the Right Reverend John Carroll, the venerable patriarch of the American Church, before his elevation to the See of Baltimore. The Greek priests by long usage tolerated, and finally sanctioned by the Apostolic See, confer Confirmation.

tion of hands: "and when Paul had imposed his hands on them, the Holy Ghost came upon them." (Acts, xix. 6.) It is clear from this fact and the other which I previously adduced, that this imposition of hands to impart the Holy Ghost, was a rite used indiscriminately in regard to all baptized persons, and regarded by the Apostles of great importance for Christian sanctification. That we have not in sacred writ other instances of its administration, cannot be a matter of surprise, when we consider, that no inspired writer undertook to form a register of the various acts of the Apostolic ministry. St. Luke, who records these facts, mentions them rather to put on record the miraculous signs of the presence of the Holy Spirit, which prove at once the efficacy of the rite, and the divinity of the religion of Jesus, than to inform us of the acts as merely sacramental.

The silence of the inspired writers as to the particular occasion wherein Christ commissioned his Apostles to communicate the Holy Ghost by the imposition of hands, cannot induce a shadow of doubt in regard to his having given such commission. Who will for a moment suppose, that the Apostles exceeded the powers wherewith they had been invested by the Saviour? The fact then of their having performed this rite as an act of their ministry, to which the grace of the Holy Ghost was attached, proves that they had been authorised to do so, since to attempt it without a divine warrant, would have been to usurp the prerogative of God, and to subject themselves to the disappointment that must attend the temerity of human impotency. We are called on for texts expressing the divine institution of this sacrament, with as much confidence as if the Saviour had given the Apostles a written commission, or they had any where declared that they had expressed in writing all the powers wherewith they had been entrusted. We need surely no better proof of the commission, than the undoubted fact that they exercised the power, which we could not without blasphemy consider them as usurping. Had any divine writer recorded the heavenly instructions of the Saviour to his Apostles during the forty days that intervened between his Resurrection and Ascension, when he was "appearing to them and speaking of the Kingdom of God." (Acts, i. 3:) we might with some justice be required to shew the Apos-

tolic commission. "Those days (as S. Leo well remarks, *Serm. 1. de Ascens, Domini*,) which flowed by between the Resurrection of our Lord, and his Ascension, did not idly pass away, but in them great sacraments were confirmed, great mysteries were revealed." In the absence therefore of the written record of the institution of this sacrament, we appeal to the facts of its administration, and thence conclude that Christ is its author, since the Apostles are known to have acted universally in the establishment of the Church by his authority, and under the guidance of the Holy Spirit; and the efficacy of the rite, exhibits the power of a God, and the mercy of a Saviour. We repeat now, what was said in the days of St. Jerom: "know you not that this is the custom of the Churches, that hands are afterwards imposed on those that have been baptized, and that the Holy Ghost is thus invoked? Do you demand where it is written? IN THE ACTS OF THE APOSTLES. Yet were the authority of Scripture not at hand, THE CONSENT OF THE WHOLE WORLD in this respect would prevail as a precept." (*Dial, contra Luciferianos.*) This unanimous consent of all christendom was so evident at that time, (about three centuries after the Apostolic age,) that in this dialogue the Heterodox Interlocutor, no less than the Vindicator of Catholic Faith, asserted it as unquestionable. "I do not indeed, (said the Catholic,) deny, that this is the custom of the Churches, that the Bishop hastens to those who have been baptized by priests and Deacons, far away in the lesser cities, to impose hands on them and invoke the Holy Ghost."

(To be continued.)

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A DIALOGUE ON THE SUPREMACY OF THE POPE, BETWEEN A WRITER IN THE SOUTHERN RELIGIOUS TELEGRAPH, AND A CONTRIBUTOR TO THE METROPOLITAN.

S. R. TELEG. "I hope it may not be considered sacrilege, humbly to examine the claim of his holiness, the Pope of Rome, to be the vicar of Christ,—the supreme head of his church upon earth—and the successor of Peter."

METROP. No Sir, there can be no 'sacrilege' in 'humbly' examining this threefold claim; but there would be a great sin of some sort, in doing it *unfairly*, and *illogically*. Let us see how

you will proceed in this *humble* examination. In the meantime allow me to remark that your phrase 'the Pope of Rome,' is a solecism. I apprehend, Sir, that you are not conversant with the subject you intend to treat, and that when you undertook 'to examine the claim of *the Pope of Rome*,' you had forgotten the precept of Horace:

"Sumite materiem vestris, qui scribitis, æquam  
Viribus, et versate diu, quid ferre recusent,  
Quid valeant humeri."

Do not startle at the mention of Horace's name; and think not, with the author of the "Spirit of Popery," that I '*concoct satire into logical argument*.' No;—but, "Ridendo, dicere verum, quid vetat?" What else have you to say about the claim of the '*Pope of Rome*?'

S. R. T. "It is my earnest wish, Sir, that this column of your excellent paper may meet the eye of some intelligent and candid Romanist who will have the goodness fairly to meet and clearly to remove the difficulties I am about to throw in the way of this claim."

M. I would not pretend to say, Sir, that I am 'intelligent;' nor do I like to hear myself called a '*Romanist*.' This antiquated nickname, from the protestant school-latin, *Romanista*, is, at this day, unbecoming and offensive;—particularly so in the country in which we live. I pledge myself, however, to be 'candid,' and 'fair,' and 'clear' in removing any difficulty which you will *candidly*, *fairly*, and *clearly* 'throw in the way' of the claim of '*the Pope of Rome*.' But I beg leave to doubt *your* candour, when you say that it is your 'earnest wish,' that a *Romanist*, would clearly remove your difficulties;—why, Sir, if he do remove them clearly, you too, will have to become a *Romanist*, and admit the legitimacy of the claim.

S. R. T. "It is a high and important claim."

M. Undoubtedly, Sir.

S. R. T. "And should therefore rest upon the most indubitable foundation."

M. And so it does—It rests, *indubitably*, upon the word of God.

S. R. T. "A foundation which should need no quibbling to defend it, and no artifice to support it."

M. I do not exactly understand how any thing can need 'quibbling' (quibbling, I suppose, you mean) or 'artifice'—these are poor helps. And, by what figure of speech do you say: *a foundation supported?* Your mind is full of the 'high and important claim,' which you are about '*humbly* to examine:' that, indeed, can, and shall be, victoriously, supported against any one who would attempt to invalidate it.

S. R. T. "The supremacy of the Pope is argued from his being the successor of Peter."

M. Very well, Sir;—consequently, the supremacy of the Pope cannot be *logically* denied, but by proving that he is not the successor of Peter, that is to say of St. Peter.—Bear this in mind.

S. R. T. Now, Sir, here two difficulties meet us.

M. I am inclined to think, Sir, that these difficulties, whatever they may be, do not come *to meet* you of their own accord; and I should rather suspect that you looked out for them.—But, what are they?

S. R. T. "The one is—that there is no good evidence that Peter ever was at Rome in his life."

M. This, Sir, is not a *difficulty*: it is a false assertion.—Read the essay in the Metropolitan, page p. 9.—Moreover, it is a useless assertion; for, even if there were no good evidence that St. Peter was at Rome, it would be *illogical* to conclude from thence that the Pope is not his successor.—Read the "Protestant's Abridger," p. 16. Yes Sir, read, and study the questions which you attempt to discuss.—Avoid precipitancy:

Citharædus

Ridetur, chordâ qui semper oberrat eadem.

Quodcumque ostendis mihi sic, incredulus odi.

"The mental disease of the present generation," says Dr. Johnson,<sup>1</sup> "is impatience of study, contempt of the great masters of ancient wisdom, and a disposition to rely wholly upon unassisted genius and natural sagacity."—Instead of 'the present generation' put your own name, Sir, and "Mutato nomine, de te fabula narratur."

S. R. T. "It certainly does not appear from scripture."

<sup>1</sup> Rambler, No. 154.

M. I beg your pardon, Sir;—thousands and tens of thousands, who read Scripture during upwards of fourteen hundred years, believed that the city from which St. Peter wrote his 1st Epistle, and which he calls *Babylon*, was the city of *Rome*. Consequently, to them, it ‘certainly appeared from scripture,’ that he was there.

S. R. T. “Indeed, there is nothing in scripture which would lead to such a supposition.”

M. As there is something in Scripture that leads to a *certainly*, there is no use to look for something else that might, possibly, lead to ‘a supposition’—“*Sapiens non opinatur.*”

S. R. T. “It is far from being probable that he would have visited heathen Rome and have said nothing about it, and have given no account of his labors there.”

M. You are truly fond of dealing in *gratuitous assertions, suppositions, and probabilities!* We prove that St. Peter was at Rome, resided in Rome, and died in Rome—Read the “LETTERS or B. C.”—What else do you want, to believe that he ‘visited *heathen Rome?*’ Rome was *heathen Rome*, when St. Peter went to it, and became *Christian Rome*, by ‘his labors there,’ even before St. Paul ever saw it. For this Apostle gives thanks to God in his Epistle to the Romans that “their faith was spoken of in the whole world.”<sup>1</sup>

In a word, Sir, negative arguments have no weight against positive proofs. If we were to argue from the silence of historians, we should deny the most authentic facts related in the new testament. We should conclude, for instance, that ‘it is far from being probable,’ that *Christ was circumcised; that he was presented in the temple; that a star appeared to the Wise men, &c. &c.* Because, St. Matthew ‘says nothing about’ the Circumcision; St. Mark ‘gives no account of’ the Presentation; St. Luke ‘says nothing about, and gives no account of’ the Wise men, &c. &c.

S. R. T. “As the evidence of scripture is negatively against his being there, the burden of proof is upon the shoulders of those who assert the fact.”

M. Here again, you have recourse to a *false assertion*, from

<sup>1</sup> Chap. 1, v. 8.

which, "pro more," you draw *an illogical* inference. Your assertion is false; because we have proved that the evidence of Scripture is not negatively against St. Peter's having been at Rome: your inference is illogical; because the 'burden of proof' is *always* 'upon the shoulders of those who assert a fact,' whatever may be the evidence of scripture,' in relation to that fact.

Moreover, Sir, the 'burden of proof,' or, as it is more properly called, the *onus probandi*, is upon the shoulders of those who assert a fact, until they have given their proofs; but as soon as they have done so, this 'burden' remains no longer 'upon their shoulders;' and another 'burden' is, then, laid upon the shoulders of those who deny, the fact, namely, the 'burden' of answering and refuting the arguments by which the fact has been supported.—This 'burden,' Sir, you still have to get off of your shoulders.

S. R. T. "But admitting he was there."

M! You are very generous, Sir; yet,

Quicquid id est, timeo Danaos, et dona ferentes.

What will you urge next?

S. R. T. "Still there is no good evidence of his ever having been Bishop of Rome."

M. It is true that the bare fact, that St. Peter was at Rome, would not be 'good evidence of his ever having been Bishop of Rome.'

As he had received from Christ<sup>1</sup> the special charge of "confirming his brethren," together with the promise that "his faith would not fail:" and of "feeding the lambs and the sheep" of the Christian fold, he might have visited the capital of the pagan world to exercise these extraordinary powers in any capacity you please. Yet, Sir, I trust you will grant that the fact which you admit is no evidence *against* his 'having been Bishop of Rome.' As to the proofs that he was Bishop of Rome, they have long since been exhibited to the world by the host of Catholic Divines, and of late, by the authors whose works I have recommended you to read.

S. R. T. "Here then, Sir, you will perceive are two points to be *proved*."

<sup>1</sup> Luke, xxii. 32—John, xxi. 15, 16, 17.



M. Which are they?

S. R. T. "It is not enough that it be shown he was there."

M. Not enough for what, Sir, if you please? You have blended so many things together that I begin to lose sight of the main point. Do you mean that 'it is not enough' to establish the 'supremacy of the Pope?'—His 'high and important claim' to be 'the vicar of Christ, the supreme head of his Church on earth, and the successor of Peter?'

But I interrupt you: pardon me, and proceed.

S. R. T. "But it must be incontestably *proved* that he was *Bishop of Rome.*"

M. Now I understand you; to establish the supremacy of the Pope, 'it must be incontestably *proved* that Peter was *Bishop of Rome.*' If so, the supremacy is established upon an 'indubitable foundation;' for it has often been 'incontestably *proved* that Peter was Bishop of Rome. However, recollect that, generally speaking, the supremacy of the Pope does not *necessarily* depend upon St. Peter's having been Bishop of Rome. You have yourself acknowledged, that it was 'argued from his being the successor of Peter,' and I told you to bear this in mind. I see a great confusion of ideas in your *humble examination*, and am more and more confirmed in my apprehension that you are not thoroughly acquainted with your subject. For,

"Cui lecta protenter erit res,

Nec facundia deseret hunc, nec *lucidus ordo.*"

S. R. T. "Let Romanists *prove* this fact, if it be one."

M. '*Romanists*' again!—Well, they have *proved* it long ago. Read Bellarmin;—he certainly was a *Romanist*.

S. R. T. "The only shadow of proof is that from Eusebius, who states that he presided at Rome twenty-five years."

M. I do not know, Sir, in what part of his works Eusebius 'states that Peter *presided* at Rome twenty-five years.' Yet, even this mangled passage, would not be a '*shadow of proof*,' but '*good evidence*,' in the case. You are determined to find '*negative evidence*' every where; and as shadows are *negative things*, you metamorphose the evidence of Eusebius into a '*shadow of proof*.' The text to which you allude, reads as follows: "Peter the Apostle, the *first Pontiff* of the Christians, having already

founded the Church of Antioch, goes to Rome; preaches the Gospel there, and continues five and twenty years *Bishop* of the same city."<sup>1</sup>

Finally, Sir, by *saying* that this text is 'the *only* shadow of proof' we have, you *only* betray your ignorance, and expose yourself to ridicule.

"Ne, quodcumque volet, poscat sibi fabula credi."

S. R. T. "But Eusebius professedly gives the whole of his statement on the authority of Irenæus who flourished in the second century."

M. Does he?—and of what 'statement,' Sir?

S. R. T. "See Euseb. Hist. Eccl. lib. iii, c. 2, 4. l. v. c. 5. 6."

M. I often have *seen*, read, and quoted these chapters; but I never found in them the 'statement,' which you allege.

'Lib. iii, c. 2. 4,' Eusebius writes, or, if you choose, 'states,' I cannot tell on whose authority (*you* say that '*the whole* of his statement is on the authority of Irenæus'), that "*After* the martyrdom of Paul and Peter, Linus was the first who obtained the Episcopacy of the Roman Church (c. 2.), And (c. 4.), lest you might imagine that Paul and Peter were both Bishops of Rome, he plainly 'states,' that "*Linus was the first who, after Peter, obtained the Episcopacy of the Roman Church.*"

'Lib. v, c. 5. 6,' St. Irenæus is indeed 'professedly' cited; but St. Peter's name does not occur, even once, in either of these chapters.

S. R. T. "It is ultimately from Irenæus that we learn any thing from the early history of the Roman See."

M. You, again, lie under a mistake. St. Ignatius, a disciple of the Apostles, begins his Epistle to the Romans, thus: "Ignatius to the Holy Church, which *presides* in the country of the Romans."—Read Milner's works.

S. R. T. "And he [Irenæus] gives no such statement that Peter was ever Bishop of Rome."

M. You forgot to underline the word 'Bishop;' for the whole strength of your argument depends upon it. However, Sir, if Irenæus 'gives no *such statement that* Peter was ever Bishop of Rome'—his 'evidence,' to use your own words, 'is *negatively*

<sup>1</sup> Chron. A. D. 41.

against *this fact*, if it be one.' Tell me then, Sir, how it happens that Eusebius, 'who gives *the whole* of his statement on the authority of Irenæus, states,' not simply 'that Peter *presided* at Rome' (as *you* say), but that he was "*Bishop of Rome twenty-five years?*"—If Irenæus 'gives *no such statement* that Peter was ever Bishop of Rome,' it is because every body knew it. "In the second and third centuries," says a learned Protestant Divine, quoted by Dr. Clarke, "none denied the Bishop of Rome, what they called the Chair of Peter."

S. R. T. "Or that he [Peter] handed down his divine prerogative, (whatever that might be) to his successors in that diocese."

M. The divine prerogative of St. Peter *went* down, "jure divino," to his successors; or, in other words, Christ, not '*he*,' handed it down to them. You seem to be equally ignorant of the mode of transmission of this 'divine prerogative, (whatever that might be),' as of its nature.

S. R. T. "See Fab. Diff. Rom. p. 258."

M. And you, Sir, read Dr. Trevern's answer, p. 258—and you will find the objections of a man whom you follow, "*Non passibus æquis*," completely refuted.

S. R. T. "On the contrary, he [Irenæus] tells us that the two Apostles, Peter and Paul, jointly founded the Church at Rome—and when thus founded they *jointly* delivered the Episcopate of it to Linus. (See Iren. adv. Hær. lib. iii, c. § 2.)"

M. Stop, Sir; for if you go on blundering at that rate, I shall have too much to say when you have done. Give me time to set you right as you proceed. 'Irenæus' does not tell us that Peter and Paul '*JOINTLY*' founded the Church at Rome—nor that, when '*thus*' founded, they '*JOINTLY*' delivered the 'Episcopate of it' to Linus. He merely relates that these Apostles '*founded*' the Church, and delivered the Episcopate to Linus, without '*telling us*' in *what manner* they did it. There can be no doubt, however, that they must have done it in *the manner* prescribed by the constitution of the Church, framed by Jesus Christ. And, then, in virtue of this constitution, the divine prerogative of St. Peter passed from him (not from St. Paul, who had it not to give) to his successor Linus.

Moreover, Sir, were I even to admit your quotation to be the

text of Irenæus, book 3d. chap. 3d. (for c. § 2. is not to be found), this text would not be *contrary* to 'Peter's having ever been Bishop of Rome, or handed down his divine prerogative to his successors,' of which, you say, Irenæus gives no statement.

S. R. T. "Here we find Paul having as much to do in the matter as Peter."

M. Here we find no such a thing.

"O miseras hominum mentes! o pectora cæca!"

No, Sir—not even by means of your falsified quotation and illogical inference from it.

R. T.

(To be continued.)

The following correspondence having awakened much of the public attention, may, perhaps, be agreeable to the readers of the "Metropolitan" at a distance from the theatre on which it was carried on. We insert it the more willingly, as we have been particularly requested to do so by individuals whose opinions we value, and whose advice we are disposed to follow.

CORRESPONDENCE ON THE CONVERSION OF THE HON. AND REV. GEORGE SPENCER, SON OF LORD SPENCER, TO THE ROMAN CATHOLIC CHURCH.

(To the Editor of the Baltimore Gazette.

SIR,—In the Gazette of last Saturday evening, I read with considerable surprise the following paragraph:—"From the highest authority we learn, that the Dean of St. Asaph, the fourth son of Lord Spencer, one of the most illustrious noblemen in Great Britian, has recently abjured the Protestant religion, and become a convert to the Roman Catholic Church." Now, Sir, without knowing whence your high authority is derived, I take upon myself to say there is not one word of truth in the whole paragraph. In the first place Lord Spencer has but two sons living. Lord Althorpe, his eldest son, a distinguished member of the House of Commons, and the Hon. Frederick Spencer, a Captain of the R. N. In the next place, the Dean of St. Asaph is the Very Reverend Charles Scott Luxmore, son of the late right Reverend John Luxmore, Bishop of St. Asaph, and who was also Domestic Chaplain to his late Father. A few days since there appeared in your paper a similar paragraph to the

above, and equally unfounded, stating that Lady Isabella Paget,\* the wife of Rear Admiral Sir Charles Paget, Admiral on the Cork station, and her daughters, had publicly embraced the Roman Catholic Faith.—This paragraph, I presume, was copied from a Limerick journal, where it appeared—but I am surprised that the indignant denial of the family, that such an event had taken place, which has also appeared in the foreign journals, should not have met the eye of the editor in this country, in whose paper the paragraph first appeared.

What can be the object in circulating such unfounded reports I am at a loss to discover; but by inserting these remarks you will much oblige

A SUBSCRIBER.

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(To the Editor of the Baltimore Gazette.)

SIR,—Notwithstanding the “surprise” of “A Subscriber,” and though he know not “whence your high authority is derived,” it is a FACT on which the public may rely, that the Hon. and Rev. George Spencer, the FOURTH son of Lord Spencer, and Rector of the Bishop of London,† has embraced the Roman Catholic faith. Lord Spencer has four sons living; 1. Lord Althorpe; 2. Hon. Robert Spencer; 3. Hon. Frederick Spencer, both of the R. N. 4. Hon. and Rev. George Spencer. The “high authority” from which this fact is derived, are, first the English journals, and secondly private letters from an individual personally acquainted with the Spencer family.

The following extract from the London Morning Chronicle will, it is hoped, set the matter at rest:—

CONVERSION OF THE HON. AND REV. GEO. SPENCER.—The *Wexford Evening Post* states that, “in consequence of many persons affecting to discredit the truth of this Clergyman’s conversion to the Roman Catholic religion, a gentleman of this country wrote to the Rev. Mr. Caestyck, Leicester, and a letter containing the particulars received in answer has been kindly sent to us.”—The same journal publishes the letter, of which the following are extracts:

\* No such person. Lady Elizabeth Araminta, second daughter of Henry Monk, Esq., is the wife of Rear Admiral Sir Charles Paget.

† In the first notice it was stated, through mistake, that he was Dean of St. Asaph. This, however, is a matter of secondary moment.

"The Hon. and Rev. G. Spencer, son of Lord Spencer and brother to Lord Althorpe, was a Fellow of Trinity College, Cambridge, Rector of Brington, in Northamptonshire, and Chaplain to the Bishop of London, a gentleman of good abilities, and universally esteemed for his affability and benevolence. About twelve months before the death of the late Rev. Mr. Vaughan, (who was a rigid Calvinist, and Vicar of St. Martin's in Leicester,) the Hon. and Rev. Gentleman expressed to the Rev. Mr. Vaughan some doubts or dissatisfaction respecting the ceremonies used by the Church of England, at the same time observing, that he could not find sufficient authority for them in Scripture to satisfy his mind; to which the Rev. Mr. Vaughan frankly replied, "ceremonies are not to be defended by Scripture, but the discipline of the Church, which, by tradition, is the expositor of the Scriptures; and, indeed, if you do not admit tradition, the Scriptures will be of very little use to you." The Honourable and Reverend Gentleman, satisfied with the necessity of a living and infallible expositor, to determine the true sense of Scripture, sought on all sides with earnestness to discover which was this expositor; but ignorant of the Catholic Church, except the character given by its enemies, he did not think of examining her claims to that office; but happening, at the house of a friend, to meet with a young gentleman, a convert to the Catholic Church, about twenty years of age, and nephew to the Protestant Bishop of Litchfield, the object of his inquiry became the subject of conversation, and this young gentleman, a minor, and only a few years a Catholic, undertook to defend the infallibility of the Catholic Church against the Bishop of Litchfield, in the presence of the Honourable and Rev. G. Spencer, the Honourable and Reverend H. D. Erskine, (Mr. Vaughan's successor,) and another Minister of the established Church. The time appointed being Monday, the 24th of January, most of that week was spent at the house of the young gentleman's father (who still is a Protestant,) where the controversy was held. The Honourable and Rev. G. Spencer saw the weakness of the Bishop's arguments compared with his young friend, and the Bishop made this acknowledgment, 'You by following your religion, are sure of salvation; but I also hoped to be saved by following mine,'—which

made the Hon. and Rev. G. Spencer observe, 'that in giving a preference to the Catholic, as he is sure of salvation, while you have but an uncertain hope of it;' and after the conversation was over the Bishop tacitly acknowledged the evidence of truth, by calling his nephew aside, and begging of him not to press the Hon. and Rev. G. Spencer to become a Catholic, saying, what will his father say, and his friends say, and what will become of his congregation?' To which the Hon. and Rev. Gentleman, when informed of it, nobly replied, 'that is all flesh and blood, I have nothing to do with it;' and coming to Leicester with the young champion of truth, he accepted an invitation to dine with the Rev. B. Caestryck, when his few remaining objections being removed, and his doubts resolved, he declared his determination to become a Catholic, since that Church was proved to be the one established by Christ, and consequently the only true, spotless, and infallible spouse of Christ. He immediately informed his father, and the Bishops of Peterborough and London of his determination, and resigned his livings in the Church of England. I was present and edified by his profession of the Catholic Faith in Holy Cross Chapel, on January the 21st, and shall long remember the joyful solemnity of his first communion and confirmation, on February the 14th, by the Right Rev. Dr. Walsh, assisted by the Rev. Dr. Weedal, the Rev. Mr. Morgan, of St. Mary's College, Oscort, and the Rev. B. Caestryck, at which time upwards of twenty other converts were also confirmed. Two days after his confirmation, the honourable convert went to visit his father, who, as well as his other relations, received him most kindly. His father has allowed him a very handsome maintenance, though no doubt, nominally much less than the livings he resigned, which are said to be worth 3,000*l.* per annum..... The Hon. Gentleman is now on a visit to the Right Rev. Dr. Walsh, at Wolverthampton; he intends to be a Priest—his father and the Bishop wish him to go to Rome for a course of Divinity. Mr. Spencer has now twenty-seven under instruction, who have all commenced since the 14th ult., and at Hinckley, a small town in the county, ten converts made their first communion on the 21st ult."

(To be continued.)

## ASPIRATION.

As pauses the pilgrim fatigued on his way,  
And looks towards the Sun as it fades,  
While the top of the hills are still bright with the ray  
And the valleys all dark with the shades.

So wearied with life, and deceived by its wiles,  
That are melting away from the sight,  
I turn towards thy beacon, O Sion, that smiles,  
While the earth is enveloped in night.

'Tis the beacon of hope to illumine the route  
Of the way-worn, and straying, to peace;  
And when all the lights of this earth have gone out,  
*Its* heart-cheering light shall not cease.

And as the poor pilgrim, with tears in his eyes,  
Throws a sad, longing look toward the hill,  
On whose bright sunny summit his dear cottage lies,  
But must linger afar from it still.

So through the bright vista of hope, from afar,  
On Sion, my home I descry;  
It looks to my eye, like a new risen star,  
And had I but wings, I should fly.

But alas! at the foot of my blest native hill,  
In sight of the home of my heart,  
I am doomed, for a long night, to linger here still,  
But the morning shall see me depart!

MELVIL.



THE  
**METROPOLITAN;**  
OR,  
CATHOLIC MONTHLY MAGAZINE.

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JULY, 1830.

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GALILEO.

A correspondent in the "Christian Register," the reader may recollect, asserted, that Galileo was condemned by the Church as an heretic, in consequence of his having maintained that the world revolves. This celebrated man appears to be the subject of the compassion of half-taught scholars, who, without taking any pains to acquaint themselves with the truth, yield implicit faith to the vague assertions of prejudiced and injudicious writers. No doubt the great historical, biographical, physiological torch that has lately been kindled in a neighbouring city, will throw a broad light, reflect an increased lustre, upon the name of Galileo. To judge from the specimen we have already seen, and upon which we have hazarded a few remarks, (the reader will perceive that we allude to the "Encyclopædia Americana,") we can hope for nothing like impartiality, liberality, or truth, when the Philosopher of Pisa shall come under its notice. That the public may be enabled to form a correct idea of the fact, we will give a sketch of the life of Galileo, taken principally from the *Dictionnaire Historique* of Feller.<sup>1</sup>

That celebrated man was the natural son of Vincent Galilei, a noble Florentine; and was born at Pisa in the year 1564. After having devoted himself to the study of the natural sciences at Venice, he obtained a chair of Philosophy at Padua, which he filled, during eighteen years, with great success. Cosmas II., grand duke of Tuscany, afterwards removed him to Florence.

<sup>1</sup> See article *Galilée Galilei*.

While at Venice, Galileo had occasion to witness one of the telescopes which had been invented in Holland by James Metius. He was so forcibly struck with the instrument that he made one himself, applied it to the purpose of astronomical observations, and discovered several stars, till then unknown, the crescent of Venus, the four satellites of Jupiter, called the stars of the Medici, &c. From these observations of the celestial bodies, he was led into the system of Copernicus, regarding the revolution of the earth—a system which, at first sight, appeared contrary to the testimony of the Scriptures. In consequence of this apparent repugnance to the inspired writings, the inquisition had, in the year 1611, issued a decree against the opinion of Copernicus, which was, apparently, contrary to the Scriptures. Galileo, whose talents were admired, though his system was opposed, was admonished not to defend it either by word of mouth or by writing. The Cardinal Bellarmine, through whom this admonition was given, presented him a writing, in which it was stated, “that he had neither been punished, nor *even obliged to retract*; but that they required of him to abandon his notion, and not to defend it for the future.” Galileo promised to comply with the requisition; and, in a particular manner, with that condition which forbade him to maintain his system as founded in the book of Genesis, and consequently as an article of faith. In 1620, he was *permitted, by a formal decree, to teach his system as an astronomical hypothesis*. But, in 1632, having published a series of Dialogues to establish the motion of the earth as an incontestable dogma, he was cited anew by the inquisition. They reminded him of his promise; he defended himself with a bad grace, and was condemned, on the twenty-first of June, 1633, to be imprisoned, and to recite the seven penitential psalms for three years.<sup>1</sup>

Galileo demanded pardon, and abjured his attachment to a plausible hypothesis, which he regarded as the source of eternal

<sup>1</sup> It is manifest, that Galileo was condemned, not on account of any philosophical hypothesis, but because he defended his system as a matter incontestably established in the Scriptures. The reader should bear this in mind.

fame. But the moment the ceremony was over—"and still it moves," he exclaimed, as he struck his foot upon the earth.<sup>1</sup>

He was sent by the Inquisitorial Cardinals into Tuscany, where he lived in peace on a farm which he owned in the territory of Arcetri. Mr. Mallet du Pan, a Protestant, published, in 1784, a dissertation, in which he refutes the calumnies which modern scribblers delight in repeating against the Inquisition: and proves that the blame was altogether on the side of Galileo.

But let us hear the Philosopher himself: "The Pope," he writes in a letter to Father Receneri, his disciple, "deemed me worthy of his esteem.....I was lodged in the delicious palace of Trinità-du-monte.....when I arrived at the sacred office, two officers very politely proposed that I should make an apology.....I was obliged to retract as a good Catholic."...."To punish me," he continues, "they suppressed my dialogues, and set me at liberty after five months' residence at Rome.....At present I am at my villa of Arcetri, where I breathe the pure air of my native country." Galileo was deprived of his sight three years before his death, which happened at Florence in his seventy-eighth year, A. D. 1641. He was interred in the church of the Holy Cross, where a mausoleum has been erected to him, opposite to that of Michael-Angelo.

Such is a brief sketch of the life of the celebrated astronomer, "who," says the writer in the Christian Register, "had the audacity to assert that the world revolved." This grave essayist, whose information appears to have been collected from such productions as the "Encyclopædia Americana," is rather to be pitied, than condemned. No doubt he is fully persuaded, that Galileo taught a theory "contrary to the creed of the church;" no doubt he has thought with indignation and horror of "the gloomy cells and melancholy walls" of the inquisition in which the Philosopher was condemned to linger and repine—and all this for teaching that the world revolves.

I should like to know, by the by, in what manner the correspondent in the Register would have treated Galileo, had he lived when that philosopher first appeared? Methinks I can see the

<sup>1</sup> "E puor si muove!"

interview between them: the former with his telescope and his "dialogues," the latter with his Bible.

"You affirm," I fancy to hear the correspondent exclaim, "**that the world revolves.**—Now, sir, independently of the fact **that such a system contradicts the senses—**" "**Contradicts the senses!**" the Philosopher would have returned, "**do you not know that this is a point concerning which the senses cannot bear testimony?**"

"But, sir, it is repugnant to the theories of the most ancient and enlightened Philosophy."

"That Philosophy had not the advantage of a telescope like this—"

"Nevertheless, it is certain that your theory is false"—(opening the Bible with an air of triumph.)

"My theory is rational and founded upon the firmest principles of astronomy and physiology—"

"But it contradicts the Bible"—(striking the sacred book with great emphasis.)

"What part of the Bible does it contradict?"

"The book of Joshua, chapter x. where we read: **THE SUN STOOD STILL**"—now if the sun stood still, it must necessarily have moved before—consequently the earth must be stationary—and therefore your theory is contrary to the Bible—and of course the Fathers of the Inquisition acted consistently and conscientiously in condemning you—I only wonder why, instead of sending you to the "delicious palace of Trinitá-du-monte," they did not tie you to the stake."

I can imagine to see the Philosopher smile:—and striking his foot against the earth, I hear him exclaim, after all the biblical ranting of the correspondent, *e puor si muove!*

To be serious; place the book of Joshua in the hands of an ignorant cottager who just knows how to read, and who every evening saw the sun go down behind his native mountains; tell him, as the men of the Bible societies do, that this book is plain, intelligible, and the word of God—point out to him the passage stating that "the sun stood still," and he would, most unquestionably, look upon the Philosopher who should teach him that it did *not* stand still, as guilty of an heresy, and deserving not

merely of the censures, but of the severest punishments, of the inquisition.

This is another instance of the necessity of comments on the Sacred Scriptures. Who could deny that the passage in question is liable to be misapprehended by nine out of ten of the readers of the Bible? And if it be manifest, that they would be led into an obsolete physiological error on this subject, who can hesitate to admit that the same readers are too frequently led into errors of a much more important nature—errors in point of religion?—No—the more we examine the question, the more thoroughly shall we be convinced of the necessity of some tribunal independently of the mere Bible. We must hearken to the voice of the past, to the hoary authority of antiquity—we must recur to tradition, “without which,” the Reverend Mr. Vaughan observed to the illustrious convert, the Hon. and Rev. George Spencer, “the Scriptures would be of very little use to you.” For, as Tully once remarked of the Philosophers of old, that there was no opinion so absurd but was defended by some or other of them; in like manner may it now be justly said, that there is no system so wild, so irreligious, so impious, but is traced to the Bible as to its source.

These remarks flowed of themselves from the notice of Galileo's life: let me advise the writer in the “Christian Register” to inform himself better on these subjects ere he attempts to treat of them. For he must not forget that he is before the gaze of the public, who, if he be not on his guard, will amuse themselves at his expense.

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#### ON MIRACLES.—ESSAY IV.

“Le mépris des miracles, affecté par certains censeurs, vient de la crainte d'être regardés comme des hommes trop crédules par la troupe des faux savans.”—BOSSUET.

It is said, that God works but few miracles at present: and this, in general, is true. But what can be concluded from this circumstance? Does it follow that miracles have ceased? or rather is it not a fact, that there are men who rather than believe a miracle, would discredit the testimony of their senses? who

would affirm, with Rousseau, that were they to see a dead man rise from the grave, rather than admit the miracle, they would believe that they had lost their eye sight.

True, God works but few miracles—therefore, the miracles which are proved to have been wrought are false! This logic may do for an *esprit fort*; it will never suit a philosopher. When, then, you are told of a miracle, instead of making it the subject of your wit, examine the authority on which it is established, and the circumstances with which it is accompanied, and then decide; otherwise suspend your opinion. It is surprising to me, that men of judgment will admit but two classes of facts, namely true and false. Is there not a middle class, namely, those that are doubtful? It is true, that a fact must be intrinsically true or false; but relatively to us it may be neither one nor the other, because it may happen, that our information cannot positively discover whether it is true or false. Therefore, suspend your judgment. You may be reputed ignorant—but be convinced that it is better to *be* a philosopher without appearing such, than to *appear* to be a philosopher without actually being one. Superficial knowledge is not sufficient to direct a man how to separate what is true from what is false, and how to give to each thing its proper weight and importance.

I should never end, were I to undertake to answer all that is alleged by men of superficial information against miracles. The most specious difficulty that they make is this: during the lapse of past ages, many extraordinary occurrences were called miraculous, which are now proved by Physiologists, Chemists, and Astronomers to have been merely natural phenomena. Moreover, the strange bias towards the marvellous of persons given to devotion is well known; and it is well ascertained that much of what they regarded as miraculous, was nothing more than the visionary excitement of enthusiastic minds.

I reply, first, that a miraculous event is not one necessarily beyond the power of nature, as regards the substance of it, but it is sufficient that it be such as regards the manner and order of its existence. This is a remark of St. Thomas. On this account it is, that theologians distinguish three kinds of miracles:<sup>1</sup>

<sup>1</sup> See Bendedict xiv. *de Beatific*, book 4.

miracles *contrary* to nature; *above* nature; *out of* nature. These are subdivided into three other classes, namely; miracles as to the *substance*, as to the *manner*, and as to the *order*.

Is there any thing more natural than death? and yet, who would presume to say, that the sudden deaths of Ananias and Saphira were not chastisements of a miraculous description, on account of the manner in which they occurred; that is to say, at the mere reproach and first intimation of the prediction made to them by St. Peter, in punishment of their having "told a lie" to the Holy Ghost.

It is within the power of nature to cure a sick man who seems near his end. But to do so, instantaneously, and perfectly, and, at the same time, to restore all his primitive vigour, by merely touching him, or commanding him to rise, would unquestionably be a miracle. If natural philosophers declaim against it, on the ground that the cure is not *above nature*, let them effect a similar one, by the aid of their new lights.

It is not incompatible with nature, that, by an extraordinary convulsion, a mountain might be detached from the superficies of the earth, and rolled to a great distance from its ancient foundations. But were this to be done by the command of a person; were he to say, "mountain pass hence," and the mountain were immediately to obey, would not this be a miracle?

Secondly, a miraculous event may sometimes appear a natural effect, if it be but partially considered; but ceases to appear such, when it is considered in the whole, and the *totality* of the parts which compose it. The burning of several cities and the adjacent villages might, absolutely speaking, be the effect of a natural meteor, or of bituminous exhalations which kindle as they rise, and then fall back upon the earth in a shower of fire. But, nevertheless, the burning of Pentapolis was a *miraculous* chastisement. The prediction of the two strangers, the preservation of Lot and the village of Segor, the change of Lot's wife into a pillar of salt, and all the other circumstances, shew that this occurrence was not a natural and contingent effect, but a chastisement, inflicted by the Almighty on a guilty and infamous people.

Thirdly, an earthquake, an inundation, a pest, a sterility, considered in themselves, may be, and often are, the ordinary effects of the laws of nature. And will it, however, be said, that the author of nature's laws cannot prevent them, interrupt them, moderate them, even though there should be a natural disposition to these changes? How shall we know that this change is not a natural effect but a divine disposition? I answer, that if it cannot be known with evidence, and moral certainty, it may be presumed with great probability, if these calamities should suddenly cease through the prayers of a saint, or at the command, in the name of God, of a holy person.

It might naturally happen, as I before remarked, that a disease may be suddenly removed. Does it therefore, follow, that this particular cure was not miraculous? Take into consideration all its circumstances; view the patient before the cure, lingering, languishing, expiring: examine the means to which recourse is had; contemplate the sudden recovery; see the effects, &c., and after a serious and dispassionate investigation, ask yourself the question, does not this bear the mark of a supernatural interference? *might* it not, at least, be miraculous?

To deny that it might, is to deny an extraordinary providence of God; to weaken the confidence in his power, which Christianity enforces; to question the intercession of the Saints; and do away the salutary fear of temporal chastisements.

In concluding this subject, I cannot but indulge one important reflection. To treat with contempt the miracles related in the annals of ecclesiastical history, is to cast a shade over one of the brightest marks of the true church. For Jesus Christ has promised to her at *all* times, the gift of miracles. "And these signs shall follow them who believe; in my name, they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they shall drink any deadly thing it shall not hurt them: they shall lay their hands upon the sick, and they shall recover." Let it not, then, be said, that miracles have ceased; as long as there are "believers," so long shall the signs continue, "that follow them who believe."

Y. Y.

Mark xvi. 17, 18.



## CONFIRMATION.

(Continued from page 260.)

SUFFICIENT attention is not generally paid to the force of the proof afforded by the universal practice of the Christian world, in the earliest ages. When questions arise regarding the institutions of the Saviour, an appeal is made exclusively to the Scriptures, as if He, himself, had put all his ordinances on record, or any evidence existed, that any one by his order, or inspiration had done so, or as if the authority of the Scripture could at all be known without reference to the faith and testimony of the early Christians. How much more consistently do we appeal to the universal testimony and practice of the Christian world in the ages immediately succeeding the Apostles, to establish thereby, the divine authority of Scripture, to elucidate its meaning, and to determine those facts or doctrines of religion, concerning which, the Scriptures give us no explicit information. The institutions of Jesus Christ were not mere theories, concealed in a book, accessible only to the learned and studious: they were matters of fact, and of frequent, and almost daily practice. The Apostles proclaimed them, and exhibited them in acts, long before a word was written by the inspired writers of the new testament. Others, assumed by them to a participation in their ministry, exercised the same functions, and thus whilst the Apostles still continued in life, the concordant practice of the various Churches throughout the world, afforded the most irrefragable evidence of the real nature of the Christian sacraments.

The second age being intimately connected with the first, preserved its testimony and imitated its practice, and thus presented equal evidence of the divine institutions. The third and fourth ages as religiously guarded the sacred deposit, and offered the same proofs in their unanimous consent and universal practice. No one in the days of Cyprian, Jerome, or Augustine, dared question the fact, that throughout the universe, the Bishops imposed hands on those that had been baptized, with a view to communicate to them the gifts of the Holy Ghost. Wherefore, if St. Luke had not recorded the performance of this rite by the Apostles, THE CONSENT OF THE WHOLE WORLD would still establish

its Apostolical, or, more properly, Divine origin. The vestiges of this universal consent of antiquity still appear in the Oriental and African sects, that, at various times, from the fifth century, separated themselves from the Universal Church, preserving, however, even unto this day, the Sacrament of Confirmation, whatever abuses or neglect prevail among them as to its administration, or reception. The Photians, or Greek Schismatics, the Armenians, Ethiopians, and Egyptians still retain it.

In despite of this scriptural and traditionary evidence, it is pretended that the imposition of hands to communicate the Holy Ghost, whereof the Acts make mention, was not a sacramental rite, but an extraordinary act, whereby the Apostles imparted miraculous gifts. The external indications then given of the presence of the Divine Spirit, in the hearts of those, who had received the sacred rite, are alleged as proofs, that the power was miraculous, and cannot be claimed by our Bishops, who never impart the gift of tongues by the sacramental action. But, it is surely extravagant to suppose, that the gift of miracles was a power to be at option communicated from man to man, or to be conferred indiscriminately on the multitude of baptized believers. To imagine the Apostles solicitous to invest with miraculous powers the converted Samaritans, amongst whom so many miracles had already attended the preaching of Philip, and to conceive them as undertaking the journey with the express view of communicating such powers, is to indulge the caprice of fancy at the expense of common sense, and Divine Scripture. They went to impart the Holy Ghost, that is, by the imposition of hands, to communicate the Spirit of Sanctification, and to diffuse in the hearts of the believers the plenitude of divine charity by means of the Holy Ghost, who is given us. (Rom. v. 5.)

When, therefore, Simon the Magician, "saw that by the imposition of the hands of the Apostles, the Holy Ghost was given," (Acts, viii. 17,) he rightly inferred the presence of that Divine Spirit from the miraculous gifts wherewith the faithful appeared invested; but these gifts were the signs of the Sacramental Grace, and not the direct object of the Sacramental action. In like manner, "when Paul had imposed his hands on them, the Holy Ghost came upon them, and they spoke tongues and prophesied." (Acts,

xix. 6.) But these gifts were at option communicated, or withheld by the Spirit, who directly, and universally, was given to sanctify and strengthen the souls of the faithful. "The manifestation of the Spirit is given to every man unto profit. To one, indeed, by the Spirit, is given the word of wisdom, and to another, the word of knowledge, according to the same Spirit: to another, faith in the same Spirit: to another, the grace of healing, in one Spirit: to another, the working of miracles: to another, prophecy: to another, the discerning of spirits: to another, divers kinds of tongues: to another, interpretation of speeches. But all these things one and the same Spirit worketh, dividing to every one according as he will." (1 Cor. xii. 7.) These gifts, so various, and so extraordinary, were frequent in the commencement of "the Church," though not universal; and were independent of the Sacramental action, though they occasionally attended its performance. St. Luke records two particular instances, wherein God displayed the efficacy of the sacred rite by these miraculous operations. These, which Divine Wisdom designed as vouchers of its universal virtue, are strangely misapplied, to deny the permanence and efficacy of the rite itself when unaccompanied by similar demonstrations. "In the first times," (says St. Augustine, Tract. vi. in Joan.) "the Holy Ghost fell on the believers, and they spoke with tongues. These were signs suitable to the time: for it was proper that the Holy Ghost should be thus signified in all languages, since the Gospel of God was to run throughout the whole world in all languages. This was signified, and it has passed away. Is it now expected, that those on whom hands are imposed that they may receive the Holy Ghost, should speak with tongues? or when we imposed hands on these infants, did each of you attend to see, whether they spoke with tongues? And when he saw that they did not speak with tongues, was any one so perverse in heart as to say, they have not received the Holy Ghost; for if they had received him, they would speak with tongues, as was formerly the case? If, then, there is not now miraculous evidence of the presence of the Holy Ghost, whence does each one know that he has received the Holy Ghost? Let him interrogate himself. If he loves his brother, the Spirit of God abides in him."

Those who deny our Bishops the power of communicating the Holy Ghost by the imposition of hands, because miraculous evidence of its efficacy is no longer exhibited, should equally deny, and themselves renounce the power of preaching the Gospel, since the miracles which marked the preaching of its first heralds no longer accompany it. But the rational and sincere Christian will easily admit, and recognize the distinction that exists between ministerial actions, which are permanently attached to the sacred office, and miraculous operations, that are extraordinary and transient. Such powers as were communicated by Christ to the Apostles for the instruction and sanctification of mankind, appertained to their ministry, and descended to those who inherited it, because Christ willed the salvation of mankind through all ages: but miracles were not essential appendages of their ministry, nor duties of their office. They were the seals wherewith Heaven stamped the Mission which it had imparted, and demonstrated to an unbelieving world, that the Saviour whom the Apostles proclaimed was God, and that the acts, which in his name they performed, were endowed with divine virtue. They were not confined to the Apostles, or their co-operators in the ministry; nor were they performed at option; nor did they constantly attend the exercise of the sacred functions; but they were occasionally exhibited by Heaven, through the instrumentality of the Apostles, or of the inferior members of the Church, to confound infidelity, and gain for truth some splendid triumph. We have no proof that, even in the time of the Apostles, they always, or in any other but the two occasions specified in the Acts, accompanied the imposition of hands, though we cannot doubt that hands were imposed on all the faithful indiscriminately, since the Apostles at Jerusalem, and St. Paul at Ephesus, speak of it as a rite which all baptized persons should receive.

We need not then be surprised, that in these latter ages, after the divine authority of Religion has been repeatedly evidenced by its triumphs over every opposition, miraculous effects do not ensue from the reception of this Sacrament. "For" (as St. Augustine well remarks lib. 3, de Bapt. contra Donat. c. 16) "temporal and sensible miracles do not now attest, that the Holy Ghost is given by the imposition of hands, as he was formerly given to con-

firm incipient faith, and extend the rising Church. For who now expects, that those on whom hands are imposed that they may receive the Holy Ghost, should suddenly begin to speak with tongues? But Divine Charity is understood to be invisibly and secretly inspired into their hearts by the bond of peace; so that they can say; *the Charity of God is poured out into our hearts, by the Holy Ghost, who is given to us.*"

How admirable, are the institutions of the Saviour! How excellently adapted to our infirmity, and our necessities! In Baptism we are sanctified by his grace, and made partakers of his Redemption, but with the express condition that we "*draw near with a true heart in fulness of faith,*" and "*hold fast the confession of our hope without wavering.*" (Heb. x. 22, 23.) Though the mysteries of religion be impervious to reason, we must unhesitatingly retain the firm belief of them all without exception, maintaining *the steadfastness of our faith which is in Christ, being rooted and built up in him and confirmed in the faith.* (Col. ii. 5, 7.) "Now he hath reconciled in the body of his flesh through death, to present you holy, and unspotted, and blameless before him: if so ye continue in the faith, grounded and settled and immoveable from the hope of the Gospel which you have heard." (Col. i. 22, 23.) We are further bound to honor God by the open avowal of our belief in the truths of our divine religion: "With the heart we believe unto justice; but with the mouth Confession is made unto Salvation." (Rom. x. 10.) Though the unbeliever scoff at our doctrines, and scorn our religious observances; though the oppressor punish the profession of our faith with penalties, forfeiture, imprisonment, exile, death; yet in despite of Sophistry, Bigotry and Persecution, we must, at every risk, and with every sacrifice, maintain the glorious confession of the name and truths of Jesus: "He that shall be ashamed of me, and of my words, (says the Saviour, Luke ix. 26,) of him the Son of Man shall be ashamed, when he shall come in his majesty, and that of his Father, and that of the Holy Angels." The tender youth, the delicate virgin, the silver-locked sage, must stand intrepid before the profane altar, and rather endure the rack, the heated iron-bed, the ferocious beasts, and every most excruciating form of death, than purchase life by denying his Redeemer.

Millions were thus to be exposed to trials apparently beyond all human endurance: millions were in after ages to suffer a less violent, but not less dangerous persecution, in the unjust privation of their civil rights, and the ceaseless spoliation of their property; all the disciples of the Saviour were to be exposed to the frown, and sneer, and insidious assaults of vice and impiety, since "all that will live godly in Christ Jesus, shall suffer persecution." (2. Tim. iii. 12.) Such, my brethren, were the duties and the dangers of those, who enter the Church by Baptism. How terrific for human weakness! but oh! the mercy of the Saviour! He leaves the Apostles, and their successors in the ministry, invested with authority to communicate by the imposition of hands, to *all* the faithful the graces, and gifts of the Holy Spirit. The wonders that marked his descent into the Cenacle of Sion, are exhibited occasionally in the humble disciples, and the interior operations of his grace, are constantly renewed. Their minds are enlightened to hold with persevering faith the divine doctrines; their tongues are loosed to proclaim them; their hearts are inflamed with the love of suffering for the name of Jesus; and lo! the untutored child, the modest female, and millions of every rank, and age, and sex, vindicate triumphantly the faith before the pagan tribunals, and eagerly embrace death, to seal their glorious confession. Sainted Martyrs! whose eloquence confounded your astonished persecutors," it is not you that speak, but the Spirit of your Father "that speaketh in you." (Mat. x. 19.) It is not by your own strength that you, Laurence, smile, whilst roasting on the grid-iron; that you, Ignatius, rush to embrace the lions; that you Cecelia, Agnes, Catharine, and all ye female heroines of Religion, brave all the rage and malice of fiends, and fiend-inspired mortals!

(To be continued.)

### BIOGRAPHY OF ANGELS.

DESTINED, as we are, to be associated to angels, and being, on that account, the objects of their tender solicitude and continual care; both gratitude and our interest require, that we should diligently inform ourselves of all that faith teaches us, concerning

those exalted beings. Let us then, for a while, lose sight of the earth, says St. Bernard. Let us elevate our thoughts above this visible world. Let us enter in spirit into the vast abode of the kingdom of heaven. Be ye opened, O eternal gates! that we may enjoy the spectacle of the heavenly city, and behold, with the eyes of faith, those sublime intelligences who, from the first Creation of the universe, inhabit the city of God; until the happy day come, that cloudless and endless day, in which we shall openly contemplate their beauty, their excellence, their admirable perfections. Let us, in the meantime, endeavour to form some idea of them, as far as the weakness of our understanding, assisted by the light of faith, can permit us to do.

The Creation, eminent endowments, and innumerable multitude of those heavenly spirits; the fall of a portion of them, and their enmity to mankind; the perseverance of the good angels; their love and good offices to men, are objects that deserve our particular attention, and cannot fail making the most salutary impression on our hearts.

#### I. THE CREATION, ENDOWMENTS, AND NUMBER OF ANGELS.

'God, who is a pure spirit, chose to create likewise pure spirits, who, like him, should live on intelligence and love, who would know and love him, as he knows and loves himself, who, like him, find their happiness in the knowledge and love of that first being, as he is happy in the knowledge and love of himself, and who thereby bear, imprinted on their own substance, a divine character, by which they are made to his image and likeness.

Those perfect creatures are drawn out of nothing, as all the others; and, consequently, perfect as they may be, they are by their nature peccable. He alone is by his nature impeccable, who is self-existent and perfect by his essence. But as he alone is absolutely perfect, every thing, besides him, is defective: "in his very angels he found wickedness."<sup>2</sup> Yet he is by no means the author of their wickedness. Nothing can come from so good and so powerful a hand, but what is very good. All the spirits were pure in their origin, all the intelligent natures were holy in their

<sup>1</sup> Bos. Elev.

<sup>2</sup> Job. iv. 18.

creation. "In them, says St. Augustine, God had, at the same time formed nature and infused grace. We must believe that the holy angels never were without a good will, that is, without the love of God."<sup>1</sup>

He has drawn, out of his treasures, spirits of numberless kinds. Out of those infinite treasures came forth all the angels; out of the same treasures were produced rational souls; with this difference, that angels are not united to a body, wherefore they are called pure spirits; whereas rational souls are created to animate bodies; and, although, in themselves, they are pure, incorporeal spirits, yet they have a tendency to be united to bodies, and to animate them. By this union, they compose a whole, which is mixed of corporeal and spiritual, and which is the whole man. They are, indeed, separated from their bodies for a time, and that separation is called "death;" but they are to be united again in the resurrection. Angels, it is true, may move bodies; they may show themselves under an human form and use human organs, as it appears by many instances of the holy Scripture; but they have not been created to be associated to bodies; nor was there any natural connexion between them, and the bodies which they occasionally assumed for a time.

O God! be for ever praised in the diversity of thy works! Thou, who art a spirit, hast created spirits; and in making what is more perfect, thou hast not denied being to what is imperfect. Thou art, therefore, equally the creator both of spirits and bodies; and, as thou hast made spirits without bodies, and bodies united to no spirits; it was also thy will to make spirits united to bodies; and this thou hast effected in the creation of the human race.

Who doubts but that it is in thy power to separate and unite whatsoever thou pleassest? Who doubts but thou canst make spirits without bodies? Is there need of a body to understand, to love, and to be happy? And thou, who art a spirit so infinitely pure, art thou not immaterial and incorporeal? Are not intelligence and love spiritual and immaterial operations, that can be exercised without a body? Who then can question, but thou canst produce such intelligences? And thou hast revealed to us that such,

<sup>1</sup> De civ. Dei. L. 12, c. 9.



in fact, have been created by thee; thou hast revealed to us that their number is exceedingly great. What numberless multitudes of Princes a thousand times brighter than the Sun and all the stars compose the immortal court of the great Monarch of heaven! One of the Prophets, enlightened by divine light, and, as it were, transported into the midst of angels, saw "thousands of thousands, who ministered unto him, and ten thousand times a hundred thousands, who stood before him;"<sup>1</sup> without any other occupation than to adore and admire his grandeurs. We must not conclude from those expressions, that the Prophet undertook to number them. That prodigious multiplication, which he makes of them by the highest numbers, only shows that they are innumerable; and that the human mind is lost in that immense multitude. It costs God nothing to multiply the most excellent beings; and the most beautiful, are those which he delights in lavishing with unbounded profusion. "In the presence of thy angels will I sing to thee, O Lord! United in spirit and truth with that bright multitude, I will adore thee in thy holy temple, and I will give praise to thy name."<sup>2</sup>

God has not only revealed that he has created an innumerable multitude of angels, but also taught us by his holy Scripture, which never can tell any thing false or useless, that he has distributed them into nine choirs. From that unerring source, says St. Gregory the great, we know that there are "angels, archangels, virtues, powers, principalities, dominations, thrones, cherubims, and seraphim."<sup>3</sup> Who will undertake to explain those august names? Too happy, that I am enabled even to recite them with the holy Scripture. And although I dare not venture on a contemplation of their high perfections; yet I will take the confidence of edifying myself and my readers with the description given by the holy Fathers of the Church of those angelic orders. "And why have the names of those heavenly spirits been manifested to us, says St. Bernard; if we cannot, without danger to our

<sup>1</sup> Dan. vii. 10.      <sup>2</sup> Ps. cxxxvii. 2.

<sup>3</sup> Homil. 34, in evang. *Novem Angelorum Ordines dicimus quia, videlicet, testante sacro eloquio, scimus angelos, archangelos, virtutes, potestates, principatus, dominationes, thronos, cherubim atque seraphim.*

faith, express our sentiments on the happy beings whose name they are."<sup>1</sup> Seraphim, cherubim, thrones, dominations, principalities, powers, virtues, archangels, angels;—what do these names signify? O glorious spirits, permit that a weak mortal should presume, on the footsteps of those eminent and enlightened Doctors of the Church, to penetrate into your three hierarchies, and nine beautiful orders; and to attempt, from what those holy men had learned from primitive tradition, a description of your glorious prerogatives and sublime functions.

The first order of the first hierarchy, is that of the SERAPHIM; spirits of fire, as their name signifies, because being the nearest to God, who is all charity, they are wholly inflamed with the ardors of his love, incessantly occupied in him, without a single reflection on themselves or any created thing, but plunging, as it were, and losing themselves in the immense abyss of the divinity, by a glorious transformation.

The second order is that of the CHERUBIM, spirits of light, all radiant with the splendors of the supreme truth, who illumines them with a transcendent and ineffable brightness, and communicates to them such a plenitude of divine light and knowledge, as reflects its abundant rays on the other hierarchies. Hence they are represented by the Prophet Ezekiel, under a sensible figure, as being "all about full of eyes."<sup>2</sup>

The third order is that of the THRONES, thus called because it is on them that the Majesty of the sovereign king reposes and dwells, with unspeakable glory, serenity and peace. But God, adds St. Bernard, would not be sitting on those thrones, unless they were themselves sitting; by which is signified the sovereign tranquillity, the calm repose, the incomprehensible peace which they enjoy in their sweet union with God.<sup>3</sup> It is also from the midst of the thrones, that this supreme Ruler issues his orders, his counsels, his judgments, which are from thence conveyed to the DOMINATIONS.

In the second hierarchy, the DOMINATIONS hold the first rank. That glorious title expresses the amiable empire, which these

<sup>1</sup> L. S. de consid. c. 4. n. 7. Ad quid cælestium nomina innotuerunt si ne opinari quidem, salva fide, aliquid lisset de rebus, quarum nomina sunt?

<sup>2</sup> Ezck. x, 12.

<sup>3</sup> L. 5. de consid. c. 4 n. 8.

spirits exercise, with unspeakable sweetness, over all the inferior orders; above which we must "view them, says St. Bernard,<sup>1</sup> as so far elevated, that those orders seem, with relation to them, to be but ministering spirits, and that to them, as to the Lords, belong, the government of the principalities, the support of the powers, the operations of the virtues, the revelations of the archangels, the provident care of the angels."

In the second rank are the VIRTUES, endowed with invincible force to execute the commands of the Almighty, intimated to them by the DOMINATIONS. St. Gregory esteems that it is through their ministry that God operates most of his miracles; and St. Bernard ascribes to them the signs and prodigies, which appear in the elements for the warning of mortals; adding that they are, perhaps, alluded to in the gospel, when after saying: "There shall be signs in the sun and in the moon, and in the stars," we read in the next verse, "for the virtues of heaven shall be moved;" "to wit, those spirits, by whom the signs are produced."

The POWERS occupy the second rank. The special authority which those venerable spirits have received from God over "the powers of darkness," and to repress the malignity "of the prince of the power of this air," characterizes this majestic order.

In the highest place of the third hierarchy we acknowledge the PRINCIPALITIES whose peculiar prerogative consists in watching over the kingdoms and empires of the earth; to guide by their wisdom the rulers who preside over them; to limit, change, transfer, elevate, depress, or even destroy them, according as divine goodness or justice will ordain.

Next come the ARCHANGELS, who are the depositories of the secrets and mysteries of the divinity, which they have the charge of announcing and revealing to mortals. Hence these sublime intelligences are sent only on errands of the greatest importance. Among them we distinguish that great archangel Gabriel, the illustrious Messenger of the mystery of our redemption, deputed first to Daniel, to discover to him the time and circumstances of the coming of the Messiah; afterwards to Zachary, to declare to him the miraculous birth, and eminent sanctity of the fore-runner of the Saviour of mankind; and, soon after, to the glorious Virgin

<sup>1</sup> L. 5 de consid c 4 n. 8.

Mary, to announce to her the choice, made of her by the Almighty, to be the mother of his son, the incarnation of that eternal son in her virginal womb, his birth, his divinity, and everlasting reign.

Finally, we admire the ANGELS, who, although so highly elevated above us by the nobility of their nature, and the glory of their state, yet do not disdain to accompany and assist us with so great a zeal, until our last breath; they compose the last order of the third hierarchy.

J. B. M.

(To be continued.)

### SILK.

(Continued from page 168.)

NICTRIX, of Rouen, in the fourth century, enumerates silk among the votive offerings, suspended in the vestibules of the Monastery, by the aspirant to religious perfection: "Here," says he, are no flounces, no trimmings, no glaring Tyrian dyes: here are no studied and affected gaits to imitate the ocean's undulating wave in gracefully flowing folds of rustling silk. "Nullius hic indumentum Tyrium vomit ardorem, nec crepitantis serici undæ ambulantibus arte crispantur."

But, let us return to the *history* of silk: so far the remotest regions of the East, had to supply the costly magnificence, or the pious ornaments of the West, with this article; until about the year 550, when two monks brought the eggs of the worm to the Emperor Justinian, under whose encouragement silk became a cheaper commodity. Even Greece, (be not startled) if not *all* of that land of warrior, sage, and bard, at least, "a mighty fragment of that little whole," Peloponnessus, had to change its name to "Morea:" when its mulberries now supplied the looms of Corinth, Thebes, and Athens. "Mollia nec sali noverrunt stamina seres." The Church yielded to the general impulse: perhaps she *gave*, but certainly, she *augmented* it, by her canons in every council; and in the synods of her Bishops, it was ordained, that the sacred vestments should be made of silk: but they reserved to linen, the honor of touching the sacred host, as it had been used at the burial of Christ. This reason we find

alleged for the practice, by the Latins, when reproached by the Greek schismatics, for using linen next to the most sacred of all material objects; the chalice, and the consecrated host, in and under which, the son of God himself reposes: thus, to devote the most precious objects to the service of the altar, and the use of the priests, in their religious functions, was uniformly acknowledged to be a right, and passed into an ecclesiastical precept every where faithfully, and magnificently practised.

Spain, and Portugal, next to Greece, distinguished themselves by the culture of silk. Almeida, Lisbon, and other cities, vied with each other, and with the eastern nations, in the elegance and number of their silk manufactures. Italy followed, and came to have her share, in this valuable article of commerce, by the interposition of that providence, which over-rules the passions of men, and from their excesses, derives blessings to the nations.

In 1130, after the sack of Corinth, a thousand Thebans, reputed by Roger of Sicily, embarked with a captive train of weavers, and artificers, of both sexes, a trophy as glorious, to their master, as it certainly was disgraceful to the Greek Emperor. The Norman King was not insensible of the value of the present; and, in the restitution of the prisoners, he excepted "*only*, the manufacturers of Thebes, and Corinth:" "*who labour*," says the Byzantine historian, "*under a barbarous lord, like the old Eretrians, in the service of Darius.*"

A stately edifice was erected in Palermo, for the use of this industrious colony; the commerce of Italy experienced a revival: Lucca acquired by it fame; and what was still more, solid wealth; and gratefully, took a ball of silk for her armorial bearings, with the motto: "*Dei munus diligenter curandum pro vitâ multorum.*" This stirred the envy, or it excited the generous spirit of a worthy rivalry, in her sister republics. Florence, Bologna, Venice, Milan, Piedmont, the Alps themselves, were inefficient barriers to the daring insects. France, gave them another Royal protector, in the person of Francis I. and, the mite enriched them with its grateful offering: but England, proved by its angry surges, and cold northern clime, hostile to the advances of the little busy wanderer: yet, commerce supplied the defect of naturalization, and dispensed Elizabeth from the necessity of gazing, and won-

dering, and crying, "lo! behold!" at a present of silk stockings: hence too, was James the "divine," saved the more awkward predicament of borrowing a pair of the same, from the Count of Mar, when in Scotland he had to receive the ambassadors of Elizabeth; now, themselves, duly adorned with hose of the new material.

In tracing the history of this interesting branch of commerce, in relation to the ecclesiastical uses which have been made of it: not the least striking peculiarities are to be discovered in its durability, and solidity of texture: of which, so many remarkable, and almost incredible instances have been produced, in most of the large Churches of Europe. The cathedral Church of Paris, "Notre Dame," possessed twenty chasubles, used for many ages past, on the more solemn festivals: some are recorded, and described, as yet existing in times approaching to the French revolution; which, after all, did not permit them, any more than the aged Patriarch, who inherited them, to die a natural death: one of these, presented to the cathedral, in eight hundred and eighty, or ninety, was yet, from its admirable embroidery and riches, used after a thousand years, on the chief solemnities: (Hist. of Paris, p. 17.) the special description of some of these, is given in full; for instance, that of the chasuble of M. Franilour, Bishop of Senlis, of still anterior times, which even as a specimen of the state of the arts would be referred to with interest, by readers acquainted with their present and ancient technicalities. Thus, could so humble a creature as the silk-worm, aided by the care, and industry of the friendly protector "man," vie in duration, with monuments of the most solid materials, the obelisk, and the bronzen pillar: and spin itself into an immortality but half attained by them. "Quanta est edendi gloria fili!"

But, these pages are not destined to such lasting transmission: were they of the silk of the same cocoons, that so elegantly habit man, or of that, which from all antiquity, furnished the materials to Chinese industry; other worms will have claimed them for their food, as they have done the works of the most illustrious writers upon silk, from the oldest dissertations on that subject, to the truly interesting, and original production of M. M. D'homergue, and Duponiceau. One of them I will, ere I close, be per-

mitted to name; it is, the celebrated Vida, Bishop of Cremona: he, in his youth, made a very ingenious poem on the silk-worm; and, when Francis the first, desired to render the cultivation of silk, general throughout his kingdom, he had the poem re-printed, as if to secure it the patronage of his genius.

Facts, and anecdotes, would crowd to try the patience of your readers; we forbear, and in pursuance of our original design, conclude by directing the attention of the literary, the laudably curious, and the good, to the great share that the Church, has had, in the growth, improvement, and perfection, of the precious article, on which these lines are bestowed. The vast quantities used for Church purposes, for the vestments of the various orders of the Clergy, and, for the decoration of the altars, would almost defy the power of calculation: when we estimate the number of Churches, and the hundreds of thousands of Catholics, spread over the world in ancient, and in present times; the eye of avarice may lower, the tongue of envy may exclaim, why this wasteful profusion! But, the fact is acceptable to the friend of religion, to the merchant, and the philanthropist, who rejoices at every institution erected, every means devised, every art employed, to raise the character of nations, to render the people at large prosperous, and, give to the individual mechanic, the resources of competency, comfort and independence.

Silk, may be the growth of almost every clime, it will flourish under every form of government. Italy, or America, Monarchies, or Republics! Whatever is devoted to public use, and especially to religious use, is the property, as well as the true source of the enjoyment of the people. From their humble dwelling the poor themselves, and none than they, more welcome there, proceed to Church: it is their palace: they view its decorations with an holy and ennobling pride: it is their own offering, their work, their wealth: they there see, their priests, their fathers, their friends in life, and in death: they glory in the inspiring sense of the greatness, and majesty of God, which this display of splendor affords to all, who envy not the cost expended in the service of the Almighty giver of every good gift.

These last lines I write with pleasure: every where will the sentiments they express, be responded by the unison of feelings, of

that immense UNITY: in Ireland, or France: Spain, or Italy: Canada, or these United States: by pastor, and by flock: by priest, and people. This pious and patriotic feeling shall thus, we hope, be every where cherished: every where effectually expressed: and while the sanctity of the priest in the holy and sublime act of sacrifice: and, the divinely inspired eloquence of the pulpit-orator, both educated in our own seminaries, combine with the people's fervent orisons to render grateful, and well deserved tribute to the Deity: may music's angelic concert, and wine, and silk, and incense, and the rich produce of the mines, unite their various offerings, and send them from the east, and the west, the north, and the south, to the GRAND ALTAR; and thence still more extensively propitiate, the mercies of our peculiar benefactor, over all the land from which the oblations rise.

J. P.

CORRESPONDENCE ON THE CONVERSION OF THE HON. AND REV.  
GEORGE SPENCER, SON OF LORD SPENCER, TO THE ROMAN  
CATHOLIC CHURCH.

(Continued from page 271.)

(To the Editor of the Baltimore Gazette.)

SIR,—I regret that circumstances beyond my control should have prevented my replying earlier to your unknown correspondent, who in answer to a part of my last communication, assures the public, that they “may rely upon as a *fact*,” what, to say the least, appears to my mind very doubtful; although indeed coming from “high authority,” predicated it seems, “first, upon the authority of the English Journals, and secondly, private letters from an individual acquainted with the Spencer family. To support this incontrovertible “*fact*,” your unknown correspondent presents the public with a long extract from the London Morning Chronicle, copied by that journal from the Wexford Evening Post, hoping that this will “set the matter at rest.” My present object is to shew that like many similar communications, this notable epistle so much relied on, will most probably, prove an entire fabrication—that part of it is *positively* untrue—and that upon the very face of it there are statements which no reflecting mind can possibly reconcile with common sense. That public journals are frequently led into error by unfounded statements being sent



to them, no one who reads a newspaper can doubt. The English journals, and copying from these, the American, lately announced the conversion of Lady Paget and her daughters to the Catholic Faith. All the circumstances usually thought requisite to impose upon the public—such as the time when it happened—where it took place, and even the name of the Rev. Gentleman, who received the profession, with the additional “fact” of a large concourse of spectators to view this interesting ceremony, were given to render the account plausible, and “set the matter at rest.” Yet a few days after, the same journals are constrained to announce the whole story a fabrication—and this boasted conversion to the Catholic Faith, proves but a pious fraud, an ideal phantom, which vanishes like vapour before the sun. In the Gazette a few weeks since, I read the following, among the obituary notices:—“In Cincinnati, Ohio, the Rev. Father Hill, Vicar General of the Bishop of Cincinnati, a Catholic clergyman of the order of St Dominic, and it is believed, brother of Lord Hill, and nephew of the celebrated Rowland Hill.”—Now, Sir, upon the “highest authority,” it is asserted that the deceased clergyman mentioned in this notice, had not the slightest pretension to the relationship claimed for him. The Rev. Richard Hill is the only brother of Lord Hill’s family in Holy Orders. He graduated at the Cambridge University in 1797, and holds church preferment in England.

I should not only have considered these two false statements undeserving of any notice or contradiction—but also the more recent announcement of the conversion of the Hon. George Spencer, fourth son of Lord Spencer, had not his name been coupled with that of the Dean of St. Asaph, though this “mistake” indeed is considered by your correspondent “AS A MATTER OF SECONDARY MOMENT.” Now if your correspondent really consider this a matter of secondary moment, let me ask him by what unaccountable “mistake” it occurred, that in the first paragraph the Dean of St. Asaph was appended to the name of the Rev. George Spencer? Surely the appendant distinction of Chaplain to the Bishop of London, Rector of Brington, &c. are very unlike the Dean of St. Asaph.—It is the more unaccountable how the “mistake” happened when your correspondent appears to have

had this notable Catholic Epistle before him, in which no mention whatever is made of the Dean of St. Asaph—and it cannot be supposed private letters from “high authority,” could lead your correspondent into such a mistake. Permit me to inquire further—would the same notoriety have been given to the transaction if the subject of the change had been an *honest merchant, farmer, or mechanic*? And must we plain Republicans “be edified by the profession of the Catholic Faith of the Rev. George Spencer, in the Holy Cross Chapel,” because of his array of Right Honorable Titles? And is every son of a Nobleman of Great Britain, entitled in virtue of his mere rank and descent, though he may be as errant a blockhead as ever sat on a cobbler’s bench, to give a currency to his religious notions and caprices among us?—certainly not. But I think the object of the mistakes will be readily understood. The “fact” of the person converted to the Catholic Faith being the son of an Earl, or even a Duke, or a Marquis, your correspondent well knew with the American public, would not enhance its importance; but if told that the person on whom the change of opinion had been wrought, was a dignitary in the Protestant Church—that he was Dean of St. Asaph—a station conferred only on men of high literary attainments and of eminence as Divines, it might, perhaps, a little astound them, and some weak brethren might be led to believe, upon the ground of such an event having taken place, that the Catholic Church was “the only true, spotless, and infallible spouse of Christ.” In that which is the only important circumstance in the story, it is unfortunate there should have been any mistake—but high authority, notwithstanding, the Dean of St. Asaph is still permitted to enjoy his Deanery, “and to hope for salvation through the Protestant Church.”

A few remarks will be necessary on the letter published by your unknown correspondent. And first I assert upon the “highest authority,” that the Hon. Rev. George Spencer never *was* and from the statutes never *could* be, a Fellow of Trinity College, Cambridge; the assertion then in the third line of this Epistle (to whom written we are not told) must either be a wilful misrepresentation of the writer, to enhance the Hon. Gentleman’s claims to literary distinctions, or he displays most unpardonable

ignorance of matters, about which he might very easily have informed himself. Next we find attributed to a Protestant Clergyman, who by the 6th article of the Church of which he was a member, was bound to profess his belief that "the holy Scripture containeth all things necessary to salvation," this irreconcilable and inconsistent declaration—"if you do not admit traditions, the Scriptures will be of very little use to you." 'Tis strange, 'tis passing strange that such a sentiment could have been attributed to one whom Mr. Gæstyrck represents to be "a rigid Calvinist and Vicar of St. Martins, Leicester." It would be quite in keeping with the Theological system of gentlemen who treat themselves occasionally with an "auto da fè" of copies of the word of God. From the Reverend Catholic Gentleman, not fifty miles from Baltimore, who upon a recent occasion commenced a conversation with a Protestant Lady on the subject of her faith, by putting her Bible in the fire, and afterwards vindicated the measure with the assertion that it was a "viper," we should not be surprised to hear, "that the Scriptures will be of very little use without the traditions of the Church of Rome." From the mouth of the Reverend Mr. Vaughan it is utterly absurd to suppose that it could ever have proceeded. And now we must speak of this "*minor*," who next figures in this celebrated letter—this "young champion of truth," who by the wonderful charms of his eloquence and the irresistible force of his arguments, though only "about twenty years of age," is able to convince and convert one Hon. and Rev. Gentleman, who had attained his thirtieth year, to confound and expose the weakness of a Bishop's arguments, and "cause him tacitly to acknowledge the evidence of truth." Can any man, possessing common understanding, be found in this community who would believe that the Hon. Henry Ryder, brother of the Earl of Harrowby and Bishop of Litchfield, would permit such a controversy to be carried on in his presence, even by his own nephew, as is here supposed, much less that he would make such declarations as in this letter are attributed to him? Impossible! and so preposterous is the supposition that I think nothing more is required to destroy the credibility of the whole statement. I pass over the account of domestic arrangements as matters of no importance to the public, whether true or false; but that which is the

more interesting to them is the account of the numerous conversions said to have taken place to the Roman Catholic Faith.—And with a hope of consoling my Protestant brethren under so dark and threatening an aspect of the times as the present, when it is said, that the fourth son of Lord Spencer has become a convert to the Catholic Faith, I will shew what is doing on the contrary, by the force of truth, as it was furnished to us at the grand era of the Reformation. Let the following "*fact* upon which the public may rely" be taken as some equivalent for our loss; that in less than six months in Ireland alone, independent of many in England, ONE THOUSAND Catholics have embraced the Protestant faith. "The high authority from which this fact is derived, are, first in English and Irish Journals, and secondly private letters from distinguished individuals." A few extracts from both of which sources I subjoin. "In giving you some account of the late interesting events in this neighbourhood (Cavan;) namely, the renunciation of the errors of Popery during the last few weeks, of no less than NINETY persons in Cavan Church, besides two in Ballyhaise Church, it is important to remark that the origin of their conversion was, so far as I can learn, the mere reading of the word of God, under the teaching of the Holy Spirit; but without any advantage from human assistance, having no opportunity of either hearing the word preached, or of referring to commentaries."

"I am happy to have it in my power to convey to you news much more interesting and encouraging than any which I have hitherto communicated. Forty-four persons publicly recanted the errors of Popery yesterday, in Cavan Church, in the presence of a very large congregation. The Bishop of Kilmore was present.—Surely, it is a most encouraging circumstance, for those who are employed in the only sure method of improving the condition of Ireland, that in the short space of eight weeks, ONE HUNDRED AND THIRTY-SIX Roman Catholics should publicly renounce the errors of the Church of which they had been members. It is very remarkable, that though every exertion has been made by their Roman Catholic neighbours and the priest to bring back the converts to their former religion, in no one instance have they succeeded; and the converts have regularly attended divine

service in the Churches in their respective parishes." "In my last I communicated to you the gratifying intelligence that forty-four persons read their recantation the 26th ult. Yesterday, sixty-one persons publicly conformed to Protestantism in Cavan Church. The church was crowded to excess, and a most powerful and impressive sermon, suited to the occasion, and from the very apposite text, "Teaching for doctrines the traditions of men," was preached by the Rev. George Spaight, Curate of Cavan. Thus in the space of nine weeks, in the county of Cavan, ONE HUNDRED AND NINETY-FIVE individuals, many of them heads of families, have renounced the errors of Popery, and have publicly joined that Church which allows to all its members unrestricted liberty of conscience, the right of private judgment, and access to that sacred volume, which the Roman Catholics of Ireland are now beginning to view, and to demand, as their only guide and light. Popery has received a blow in this country, from which it will never recover. *The great work of the reformation is advancing*, and not all the powers of man will be able to check it."

The London Christian Remembrancer, for March, on the authority of highly respectable individuals, states the fact "that a spirit of inquiry has gone forth into various parts of Ireland, and that scarcely a post arrives but it brings intelligence from the North, and from the South, from the East, and from the West, of Roman Catholics who have come over to the established Church." Lord Farnham stated his belief that the conversions which have taken place in the course of a few months amount to about *seven hundred and fifty*. A society has been formed in Ireland for the protection of the converts from the severe persecutions to which they are subjected.—Ed.

The Dublin Examiner again states, that "the conversions from Popery are still continuing." A long list is given of the number of conformists in various Churches. The following is an abstract of the numbers that have left the Church of Rome, from February, 11th, to March 18th, inclusive—February 11th, 49—8th, 66—25th, 66—March 4th, 36—11th, 36—18th, 67.—Total 310.—Great numbers who presented themselves as conformists have been rejected as deficient in motives or character—"Within six short months," say the Editors of the Examiner, "ABOVE A THOU-

SAND PERSONS have deserted the creed of their prejudices, their patriotism, their hopes, and their fears,—we are overpowered by the conviction, that nothing human has, or could have effected such a work; that its author is the eternal one, who “can give birth to nations in a day.”

I make no doubt that the statement published in the London Morning Chronicle relative to Mr. Spencer's conversion has long e'er this been thoroughly sifted and exposed on the other side of the Atlantic, and that very soon the particulars will reach this country; but at any rate, having it in my power to obtain from the “highest authority” a full and true statement of the boasted affair, I will as early as possible give the result of my inquiries to the public.

A SUBSCRIBER.

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(To the Editor of the Baltimore Gazette.)

SIR,—As you have again thrown open your columns to the remarks of “A Subscriber” on a subject which I thought had been “set at rest,” you cannot deny me the privilege of returning a free and unreserved reply.

It is astonishing that the writer should evince such a degree of sensitiveness with regard to the conversion of the Rev. G. Spencer, if he be persuaded, and if he can openly assert, (as he did in his first communication) “that there is not one word of truth in the notice.” I verily believe, Sir, that he is too well convinced that it is a “fact,” and lest the example of so distinguished a personage might extend its influence to the highest classes of society even in this republic, he strains every nerve to obviate that mischievous result, by attempting to controvert the truth of a “fact,” to which all England has been witness. But, Sir, his attempt is lame indeed: for, he has evinced an inconsistency which, when the public reflects upon it, will really place him in a somewhat ridiculous attitude.

I entreat you, Sir, to mark his track from the beginning; and you will find him starting with a positive, unequivocal, denial of the “fact.” “*I take upon myself to say there is not one word of truth in it.*” Then you will perceive him suddenly halting in his career, and exclaiming: “*It appears to my mind very doubtful!*” Again, with the confidence of one who had made

the genealogy of the British nobility a subject of profound study, he dared aver that Lord Spencer had but *two* sons. But when he discovers, that there are among us, persons intimately acquainted with the family of the Spencers, and when he reads the names of *four* sons, he says not a word, but seeks to cover his shame with silence. What authority, I ask, Sir, can such a writer possess with a reasoning and intellectual people? Does he imagine that the American public are blind to such subterfuges, to be imposed upon by such vulgar artifices?

Sir, I acted with candid and ingenuous views, when I handed you the first statement of the conversion of the Hon. and Rev. Chaplain. It was a mere matter of fact, an item of pleasing information to your Catholic readers, without a single comment that might reflect, in any manner, upon the convictions or religion of your Protestant patrons. An invidious retort was made by "A Subscriber," without much decorum, and with no little illiberality; he as much as accused me of wishing to practise a downright imposition on the credulity of the public—I gave the authority on which my first statement was founded—he was not satisfied: he must doubt the veracity of the letter of Mr. Caestryck, which was published in the *Wexford Evening Post*, "in consequence of many persons affecting to discredit the truth" of the conversion; he must quibble, he must pretend that the circumstances are *improbable*;—impossible that such a controversy could have been held in the presence of a Protestant Bishop! he must indulge in speculations, conjectures, opinions. He must talk of Father Hill and Lady Paget; he must harp upon the "mistake" by which the Rev. Convert was styled the Dean of St. Asaph: he must alarm the reader with the funeral pyre, on which, he says, the Bible was immolated to the zeal of a Rev. Gentleman; and hopes, with the lurid flames of the burning Scriptures, to throw a light over the chaos of his doubts and inconsistencies. He must finally marshal into the field his *THOUSANDS* from the county of Cavan, and attempt to effect by stratagem what he could not do by valour. Now, Sir, I appeal to the good sense and justice of our citizens. I ask; what has all this to do with the subject in question? To what species of argument does the "Subscriber" recur, in order to convince them? Hear his reasoning:—The Hon. and Rev. George

Spencer is not the Dean of St. Asaph—*therefore* the Hon. and Rev. George Spencer did not become a Catholic. Again, the Rev. Father Hill, lately deceased in Cincinnati, was not the nephew to Rowland Hill, *therefore* the Hon. and Rev. George Spencer did not become a Catholic. "One thousand Catholics have embraced the Protestant faith"—*therefore* the Honorable and Rev. George Spencer did not become a Catholic. Finally the "Subscriber," promises that he will obtain a full and true statement of this boasted affair"—*therefore* the Hon. and Rev. George Spencer did not become a Catholic—"Risum teneatis amici."

The "Subscriber" reverts with a tone of triumph to the mistake which I made, when I styled the Hon. Convert the Dean of St. Asaph; and would fain impeach me of a fraud or ignorance.—The public will acquit me of both, when I inform you, Sir, how this mistake escaped.

The first intelligence which I received of this important affair was communicated by word of mouth by a distinguished individual, who had been informed of it in a letter from England. The particulars were contained in that letter, and the individual in relating them, happened, without reflection, to state that he was the Dean of St. Asaph. I immediately called on you, Sir, and having stated the "high authority" on which the intelligence reposed, requested you to notice it in your paper: and although I was aware that it had appeared in the English Journals, I had not as yet seen the communication in the *Wexford Evening Post*, and I still contend, that, as the fact is substantially true, the circumstance of the Hon. Convert not being the Dean of St. Asaph, is of secondary moment. I am not mistaken in the illustrious person; I was mistaken only in his title.

Your Subscriber asks whether "plain Republicans can be edified by the profession of the Catholic faith of the Rev. George Spencer, in the Holy Cross Chapel, because of his array of Right Honourable titles?" I believe there are countless "plain republicans" who will be edified at such a signal triumph of truth in a family of known devotion to the established Church, and in the person of an highly accomplished and illustrious minister of that Church. What is a subject of scandal to the "Subscriber," is,



Sir, a matter of edification to some of the first characters in the Union. And while he amuses the public with the host of Cavan converts, who have abjured the "errors" of Popery, we can with no common gratification add the name of Spencer to the four Protestant Clergymen who, not many years ago, abjured the errors of Protestantism, and embraced the truth of the Catholic religion—to several eminent personages, who in this city, have recently done the same—and to the nephew of the celebrated Mosheim, the historian of the Protestant Church, who is now actually engaged in writing the motives which induced him to forsake the "errors," of the Reformation.

As to his astonishment why the conversion of a Nobleman and a Clergyman should be a greater subject of exultation, than that of an *honest* "merchant," "farmer," or "mechanic," permit me, Sir, to ask him, whether more noise would not be made about the Duke of Norfolk, were he to abjure the "errors," of Popery, than about the THOUSANDS of the men of Cavan, who, *it is said*, have embraced the Protestant religion—especially if his conversion should happen to be as miraculous as that of the NINETY PERSONS, who "without hearing the word preached, or without referring to commentaries" became of a sudden so mysteriously illuminated by the "mere preaching of the word of God," that, as it were, by a talismanic impulse, they became Protestants? I should be curious to know, *en passant*, in what portion of the Bible the thirty-nine articles are contained! The first converts to Christianity could not boast of such an extraordinary mode of conversion. I believe it was by preaching, that the "THOUSANDS" in Jerusalem abjured the errors of Judaism—and the world must have been deplorably dark, before the new Testament was written—at least the 6th article of the Church of England could not then have been admitted "the holy Scripture containeth all things necessary to salvation"—the holy Scripture was not completed, as we now have it, until about the year 90—during the time which preceded that era, the doctrines of Christianity were promulgated by "tradition"—not by reading.

Sir, your "Subscriber" skirmishes through nearly two of your columns in the most desultory manner. He appears to measure his force by the length of his invective. And what truly excites

the pity of every reflecting man, the farther he proceeds, the more he works himself into a passion—until, after exhausting the magazine of his sophistry, and squandering away words that are *preterea nihil*, he concludes by promising that he will obtain “from the highest authority,” a full and true statement of the affair, and as early as possible give the result of his inquiries to the public.” I am glad to see, that, after all he has said, he, at least, doubts of the fact, and while he puts himself to the trouble of making his inquiry concerning Mr. Spencer, I promise that I will make it *my* business to “inquire” into the particulars of the THOUSANDS who have abjured the “errors” of Popery—and it will, no doubt, be discovered that the THOUSANDS will dwindle away into less than hundreds; and of these the greater number will be found to have been “DEFICIENT IN CHARACTER!”

The “Subscriber” is not satisfied with vague contradictions, and verbose conjectures: he is not even content with his side-long, and ill-natured allusions against the tenets of the Catholic Church: he not only introduces, in emphatic extracts, the “ERRORS” of “POPERY,” and contrasts them with “*the great work of the Reformation,*” but descends to the last logic of feeble disputants—personality. A Rev. gentleman must be forced upon the stage, applying a torch to the “word of God” and most tragically setting it in a blaze! Sir, I scorn such modes of *arguing*. But, since I must, however, contrary to my inclinations, follow the eccentric course of the writer, it will not, I trust, be derogatory from the decorum of self-defence to recall to the “Subscriber’s” memory the philippic delivered, not twenty years ago, in St. Paul’s Church, by an itinerant minister, against the Catholic Clergy, and the Catholic religion. How did we conduct ourselves on that occasion? Did we resent the insult? When many of the most respectable members of that Church exclaimed, with indignation against the temerity and ignorance of the man, did we not observe a profound silence? I am sorry, Sir, to revive the recollection of a circumstance which has grieved the bosoms of not a few good Protestants—among whom I have the honour to number some of my best and oldest friends. But, if the wound bleed afresh, the “Subscriber” must answer for the result.

I cannot close my strictures, Mr. Editor, without venturing a few observations, which, perhaps, I shall never again have it in my power to make through the medium of a public journal. The press and pulpit, in many parts of this Union, are constantly groaning under the groundless misrepresentations of Catholic principles. There are several papers, professedly hostile to us, which are daily, weekly, and monthly, pouring out a stream of abuse against the Clergy. The most malignant, and indecorous of these publications is that edited in New-York under the quaint appellation of the "Protestant:" a publication which deserves to hold the first place after "Blanco White"—and of which, it surely would be no sacrilege to "amuse one's-self, with an *auto de fe*."—If you believe the testimony of these papers, the Catholic adores the Crucifix, the Virgin Mary, and the Saints; can procure absolution for money; can commit any sin with impunity and instantly obtain pardon by confessing, no matter how obdurate he may be: all of which doctrines we reject with indignation. According to them, the Pope is the Apocalyptic beast; the Church of Rome is a sink of corruption; the Priests are a set of impostors; and the Laity a deluded, blinded, fanatical race. Such are the calumnies circulated by our RELIGIOUS journals; and are they not too frequently believed by our "religious" readers?

And now, Sir, I will take my farewell of the "Subscriber;" but in parting, he will permit me to recommend to him more of caution and prudence for the future: nor should he forget an old adage: "*plus potest negare stultus quam probare sapiens*."

(To be continued.)

## ADDRESS OF THE RIGHT REV. F. P. KENRICK.

FRANCIS PATRICK, by the grace of God, and appointment of the Apostolic See, Bishop elect of Arath, and Coadjutor of the Bishop of Philadelphia, to the Clergy and Laity of the Diocese of Philadelphia.

*Grace to you and peace from God our Father, and from the Lord Jesus Christ.*

By the inscrutable counsels of Providence, venerable brethren of the clergy, and beloved brethren of the laity, at the earnest desire and solicitation of the Right Reverend Henry Conwell, Bishop of Philadelphia, and at the simultaneous, though unconcerted, solicitation of the most Rev. Archbishop of Baltimore, in the name of the prelates assembled in the Baltimore provincial council in last October, we have been appointed by the authority of the Holy See, Bishop of Arath, and coadjutor of the said Bishop of Philadelphia. Had we only considered our own infirmity, we should doubtless have shrunk from a dignity which an Ambrose, a Chrysostom, and a Gregory regarded as far elevated above their merit or capacity, and which the fathers of the Holy Council of Trent justly declare to be formidable even to angels. Our own habits and inclinations concurred in persuading us to continue to cultivate sacred science, and to discharge the humbler duties of the priesthood, in a diocese, wherein nearly nine years of our life have glided away in happy tranquillity, and to which, we were rivetted by the strongest ties of affection for its apostolic prelate, and his zealous coadjutor; its laborious and virtuous clergy; its flourishing religious institutions; its pious laity, nay, for its inhabitants universally; who, without distinction of creeds or country, have lavished upon us their esteem and attachment. Other considerations were not worthy to dissuade and deter us from accepting the awful dignity, whereto we were called by the unanimous voice of the prelates of the union, with the solemn approbation of the successor of St. Peter. Nevertheless, the hopelessness of successful resistance, and the evils likely to result from delay, determined our immediate acquiescence; and pressing to our lips the chalice presented by the vicegerent of Christ, we confidently declared our readiness to participate in his labors and sorrows. Annihilating ourselves in the presence

of that infinite majesty who enthroned in the highest heavens, looks down on the low things in heaven, and in earth, to raise up the needy from the earth, to place him with princes, with the princes of his people, we adored his judgments which are incomprehensible, and his ways which are unsearchable. For the successful discharge of duties so far superior to our strength, we rely on Him, whose power is perfected in infirmity, and who hath chosen the foolish things of the world, that He may confound the strong; and the mean things of the world, and the things that are contemptible, and things that are not, that He might destroy the things that are, that no flesh should glory in his sight.

Among you, venerable brethren of the clergy, there are several whose age, virtues, and services in the cause of religion qualify them far better than us, for the high functions of bishop, whom the Holy Ghost hath placed to feed with sound doctrine, and govern with paternal authority the church of God, purchased with the blood of the Saviour; but since it has pleased Him, in his impenetrable councils, to elevate us to this responsible station, the same zeal which has prompted you to undertake so much for the maintenance and diffusion of the true faith, and for the sanctification and salvation of souls, will doubtless determine you to acquiesce in the measures now adopted for these great purposes. It is indeed highly consoling to us to consider, that by your talents and erudition the truths of our holy religion have been triumphantly vindicated from the pulpit and the press, and by your virtues the sanctity of the priesthood has been sustained, when assailed by the tongue of slander, or when its brilliancy was partially obscured by the frailty, or perversity of some, who proved unworthy of the sacred character. What fruits may we not expect from your combined exertions to propagate the faith, establish ecclesiastical discipline, and lead forward in the path of virtue and salvation, the souls committed to your charge! Brethren, what is our hope, or joy, or crown of glory? Are not you? United with you in sincere affection, we hope, by the aid of your counsels and labors, to discharge the important duties of station, to the glory of God, and the salvation of mankind. We feel no other interests than those of religion; no other am-

bition than that of promoting the true faith, and worship of our creator; no other solicitude than for our own salvation, and that of our fellow creatures. The charity of Christ presseth us, judging this, that if one died for all, then all were dead. And Christ died for all, that they also who live, may not now live to themselves, but to him who died for them and rose again. In the entire devotion of ourselves to the labors of our ministry, without any regard to considerations merely personal and interested, we hope, venerable brethren, to rival, and if possible, excel you; and we flatter ourselves, that you will not easily suffer yourselves to be surpassed by our example. Feed, ye therefore, the flock of God which is among you; taking care thereof, not by constraint, but willingly according to God; neither for the sake of filthy lucre, but voluntarily: neither as domineering over the portion entrusted to your charge, but being made a pattern of the flock from the heart. We charge you before God, and Jesus Christ, who shall judge the living and the dead, by his coming and his kingdom. Preach the word, be instant in season, out of season, reprove, entreat, rebuke with all patience and doctrine. For the time has come when men do not bear sound doctrine, but according to their own desires, they heap to themselves teachers, having itching ears; and turn away indeed their hearing from the truth, and are turned to fables. But be you vigilant; labour in all things; do the work of evangelists; fulfil your ministry. If you preach the gospel, it is no glory to you: for a necessity lieth upon you: for wo is unto you if you preach not the gospel. You are made watchmen to the house of Israel: when therefore God says to the wicked: O wicked man, thou shalt surely die; if you do not speak to warn the wicked man from his way, that wicked man shall die in his iniquities: but God will require his blood at your hands. Let your preaching be not in loftiness of speech, or in the persuasive words of human wisdom, but in showing of the spirit and power, lest the cross of Christ should be made void. Contend not in words: for it is to no profit, but to the subversion of the hearers. Carefully study to present yourselves approved unto God, workmen that need not be ashamed, rightly handling the word of truth. Avoid foolish and unlearned questions; knowing that they beget strifes. But the servant of the

Lord must not wrangle, but be gentle towards all men, fit to teach, patient, with modesty admonishing those who resist the truth: if at any time God give them repentance to know the truth, and they recover themselves from the snares of the devil, by whom they are held captives at his will. Brethren, how necessary is the constant and dignified annunciation of the divine truths of our religion! If, according to the law of the church, as declared in the Holy Council of Trent, the pastors of souls are every where, strictly bound to instruct their flock on Sundays and festivals, how peculiarly great is our obligation, in order to dissipate the errors that are prevalent, and lead to the unity of faith, the thousands of our fellow-citizens, that are tossed to and fro by every wind of doctrine, in the wickedness of men, in craftiness, by which they lie in wait to deceive! How divine is the office wherewith we are honored, being constituted the ambassadors of God to men, and the guides of mankind in the way of eternal salvation! We have to subdue the pride of the human intellect, and captivate it in obedience to Christ: We have to cry aloud incessantly against the disorders of the world, and terrify the sinner by denouncing against him the everlasting woes, wherewith sin is punished by infinite justice. By our ministry, the reign of our adored Redeemer is to be established in the minds and hearts of mankind. How beautiful upon the mountains are the feet of him that bringeth good tidings, and that preacheth peace, of him that sheweth forth good, that preacheth salvation, that saith to Sion: Thy God shall reign!

Venerable brethren, you are a chosen generation, a royal priesthood. Every priest taken from among men, is appointed for men in the things that appertain to God, that he may offer up gifts and sacrifices for sins: who can have compassion on them who are ignorant, and err, because he himself also is encompassed with infirmity, and, therefore, he ought, as for the people, so also for himself to offer for sins. The clean oblation, which from the rising to the setting of the sun, is offered to the Almighty by the Christian priesthood, demands of us the most immaculate life, and the highest perfection compatible with this state of infirmity. Consider what hands should minister at the sacred altar! what tongues should pronounce the mysterious words!

Jesus Christ, whom we represent in the functions of our ministry, must be our model in our whole conduct, so that his sanctity be exhibited in the virtues which adorn us, as his power is displayed in the authority which from him we derive. It was fitting that we should have such an high priest, holy, innocent, undefiled, separated from sinners, and made higher than the heavens, that we who exercise the acts of his priesthood might ever aspire after the perfection of his sanctity. Let us then cherish the sublime virtues which we admire in the Redeemer, giving no offence to any one, that our ministry be not blamed: But in all things, let us exhibit ourselves as the ministers of God, in much patience, in tribulation, in necessities, in distresses—in labours, in watchings, in fastings, in chastity, in knowledge, in long suffering, in sweetness, in the Holy Ghost, in charity unfeigned, in the word of truth, in the power of God; by the armour of justice on the right hand, and on the left: through honor and dishonor, through infamy and good name; as seducers, and yet speaking truth; as unknown, and yet known; as dying, and behold we live; as chastised, and not killed; as sorrowful, yet always rejoicing; as needy and enriching many; as having nothing and possessing all things. Piety with sufficiency is great gain. For we brought nothing into this world, and certainly we can carry nothing out. But having food, and wherewith to be covered, with these let us be content. For they who would become rich, fall into temptation, and into the snare of the devil, and into many unprofitable and hurtful desires, which drown men in destruction and perdition. For covetousness is the root of all evils; which some desiring have erred from the faith, and have entangled themselves in many sorrows. But you, O men of God, fly these things: and pursue justice, piety, faith, charity, patience, meekness. Fight the good fight of faith; lay hold on eternal life, whereunto you are called. Let not the spiritual works of mercy so engross your attention, as to cause a neglect of the exercises of charity towards the suffering members of Jesus Christ. Religion, pure and unspotted with God and the Father is this, to visit the fatherless and widows in their tribulation, and to keep one's self undefiled from this world. He that hath the substance of this world, and shall see his brother in



need, and shall shut up his bowels from him, how doth the charity of God abide in him? The poor must be the objects of your predilection, and you must be particularly aware in the administration of the sacraments and the other exercises of your ministry, lest any distinction be observed calculated to wound their feelings. Brethren, have not the faith of our Lord Jesus Christ of glory with respect to persons. For if there come into your assembly a man having a golden ring in fine apparel, and there come in also a poor man in mean attire, and you cast your eyes on him that is clothed with the fine apparel, and say to him—sit thou here in a good place; and say to the poor man—stand thou here, or under my footstool; do you not judge within yourselves; and are become judges of unjust thoughts? Harken, my dearest brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which God hath promised to them that love him? Continue, then, cheerfully to exercise the divine functions of your ministry in behalf of your poorer brethren, and always regard it as better to go into the house of mourning, than into the house of feasting. To all indeed of every condition, we are debtors; to the rich and to the poor, to the wise and to the unwise; and in favor of all, we must consequently discharge the duties of our sacred office. These should principally, if not exclusively, engross your solicitude. Labour then, as good soldiers of Christ Jesus. No man being a soldier of God, entangleth himself with worldly business, that he may please him to whom he hath engaged himself. We are freed from the solicitudes of the married state, that we may be only solicitous about the things that belong to the Lord, how we may please God. Let us then be so entirely devoted to the high functions of our calling, that men may look upon us as the ministers of Christ, and the dispensers of the mysteries of God. Here now it is required among the dispensers, that a man be found faithful. Be careful, therefore, lest by the inconsiderate use of the powers which have descended to you from the apostles, you oppose the merciful designs of the Saviour who imparted them, and concur in, or connive, at the profanation of the sacraments by the obstinate delinquent. Give not that which is holy to dogs; neither cast ye your pearls before swine. Impose

not your hands lightly upon any man in the sacred tribunal of penance, neither be partakers of other men's sins. Recall to the minds of the faithful, the sanctity of the marriage contract, and use all diligence that they prepare themselves by contrition of heart, confession, and communion for the sacramental grace, that Jesus may be present at their nuptials, and give them his divine benediction. This is a great sacrament; but we speak in Christ, and in the church. Be ye yourselves without crime as the stewards of God; not proud, not subject to anger, not given to wine, no strikers, not greedy of filthy lucre; but given to hospitality, gentle, sober, holy, continent, embracing that faithful word which is according to doctrine, that you may be able to exhort in sound doctrine, and to convince the gainsayers. Let us not become desirous of vain glory, provoking one another, envying one another. For who distinguisheth you? And what have you that you have not received? And if you have received, why do you glory, as if you had not received it? Be examples of the faithful, in word, in conversation, in charity, in faith, in chastity. Attend to reading, to exhortation, and to doctrine. For the lips of the priests shall keep knowledge; and they shall seek the law at his mouth, because he is the angel of the Lord of hosts. Put ye on, as the elect of God, holy and beloved, the bowels of mercy, benignity, humility, modesty, patience. But above all things, have charity, which is the bond of perfection, and let the peace of Christ rejoice in your hearts, wherein you are called in one body, and be ye thankful. If you speak with the tongues of men and of angels, and have not charity, you are become as sounding brass, or a tinkling cymbal. And if you should have prophecy, and should know all mysteries, and all knowledge; and if you should have all faith, so that you could remove mountains, and have not charity, you are nothing. And if you should distribute all your goods to feed the poor, and if you should deliver your body to be burned, and have not charity, it profiteth you nothing. Charity is patient, is kind; charity envieth not, dealeth not perversely, is not puffed up, is not ambitious, seeketh not her own, is not provoked to anger, thinketh not evil, rejoiceth not in iniquity, but rejoiceth with the truth; beareth all things, believeth all things, endureth all things. In this shall men know that you

are the disciples and ministers of Christ, if you love one another, and have but one heart and one soul. Keep the charge of the Lord your God, to walk in his ways, and observe his ceremonies, and his precepts, and judgments, and testimonies. Reverence his sanctuary. Watch ye and pray, that ye enter not into temptation. The spirit indeed is willing, but the flesh weak. We charge you before God and Christ Jesus, and the elect angels, that you observe these things, without prejudice, doing nothing by declining to either side. Keep yourselves chaste. Neglect not the grace which is in you, which was given you by the imposition of the hands of the priesthood. Meditate on these things: be wholly in these things, that your proficiency may be manifest to all. Attend to yourselves and to doctrine: be earnest in them; for in doing this, you shall both save yourselves and them that hear you; and when the Prince of Pastors shall appear, you shall receive a never fading crown of glory.

We have thus addressed you, venerable brethren of the clergy, though we are assured of you, that you also are full of love, replenished with all knowledge. But we have written to you, brethren, more boldly in some sort, as putting you in mind: because of the grace which is given us from God. You are doubtless familiar with the divine instructions which we have collected and placed before you, because from your infancy you have known the holy scriptures, which can instruct you unto salvation, through the faith which is in Christ Jesus. All scripture, divinely inspired, is profitable to teach, to reprove, to correct, to instruct in justice, that the man of God may be perfect, furnished under every good work. We cannot too earnestly inculcate upon you the devout meditation on these divine writings, whence being instructed in the kingdom of heaven, you will, like to a master of a house, bring forth from this treasure new things and old, for the instruction of the flock committed to your care. We have deemed it more becoming us to adopt in addressing you the language of the sacred penmen, by whom the duties of the priesthood are so admirably and forcibly expressed, than to use the privilege of our office and authority, in prescribing rules of conduct to those whom, in many respects, we acknowledge to be our superiors.

We now turn our discourse to a small but precious portion of the flock, to whose care we are called. We are consoled to find that a branch establishment of the Sisters of Charity, and another of the Spiritual Daughters of St. Clare, exist in the diocese, diffusing around them the fragrance of their virtues. To virgins then (we say with the great Cyprian) our words are now addressed, since in proportion to the exalted nature of the glory after which they aspire, they need greater care and solicitude.—They are the flowers that decorate the garden of the Church: the ornament of spiritual grace, the joyful offspring, the perfect and incorrupt work, that deserves praise and honour, the image of God corresponding to the sanctity of the Lord, the more illustrious portion of the flock of Christ. Through them our mother the Church exults, and in proportion, as virginity adds to their number, the joy of the mother is increased. To these we speak, these we exhort with spiritual affection, rather than with power: not that we the last, and least, and fully conscious of our lowliness, claim for ourselves any liberty of censure, but that through our solicitude being more cautious, we fear more in their regard the wiles and assaults of Satan. Do bear with us: for we are jealous of you with the jealousy of God.—For we have espoused you to one husband, that we present you as chaste virgins to Christ. But we fear lest as the serpent seduced Eve by his subtilty, so your minds should be corrupted, and fall from the simplicity which is in Christ. Continue then, chaste spouses of Jesus Christ, solicitously to cherish that divine affection which induced you originally to forego the allurements of a deceitful world, and consecrate your hearts to his glory. Suffer not the least blemish to sully that angelic virtue, which will entitle you in the heavenly Jerusalem to follow the Lamb whithersoever he goeth, and sing the sweet canticle, which none but chaste tongues can utter. Having chosen the better part, you must only be solicitous to please your divine spouse by the exercise of these virtues which will endear you to his heart. By meditation and prayer, and the devout reception of the sacraments, you must study to preserve the oil of divine charity in your lamps, lest you be excluded from the nuptials of the Lamb. You must also invite and entice little children to come unto you, and teach them

the fear of the Lord. To you is assigned the enviable task of instilling into their tender minds the principles of virtue, and animating them by your example to its practice. To you are left the children of the poor: you shall be mothers to the orphan. The charity which you exercise in their regard will give tenfold force to your instructions, and will prove to an unbelieving world the beneficent and divine spirit of our holy religion.

To you, beloved brethren of the laity, we finally address ourselves: our mouth is opened to you, our heart is enlarged—God is our witness, how we long after you all in the bowels of Jesus Christ.—We are ready to come to you: and we will not be burdensome to you. For we seek not the things that are yours, but you. For neither ought the children to lay up for the parents, but the parents for the children. And we most gladly will spend and be spent ourselves for your souls; even if loving you more we were loved less. Yea, and if we were made a victim upon the sacrifice and of your faith, we rejoice. We shall become little ones in the midst of you, as if a nurse should cherish her children, so desirous of you we would gladly impart to you not only the Gospel of God, but also our own soul; because you are become most dear to us. If there be, therefore, any consolation in Christ, if any comfort of charity, if any fellowship of the spirit, if any bowels of commiseration: Fulfil ye our joy, that you be of one mind, having the same charity, being of one accord, agreeing in sentiment. We beseech you that you walk worthy of the vocation in which you are called, with all humility and mildness, with patience, supporting one another in charity, careful to keep the unity of spirit in the bond of peace. One body and one spirit, as you are called in one hope of your vocation. One Lord, one faith, one baptism. One God and Father of all, who is above all, and through all, and in us all. Let no man glory in men. Let nothing be done through strife, nor by vain glory: but in humility, let each esteem others better than themselves. Each one not considering the things that are his own, but these that are other men's, lest perhaps contentions, envyings, animosities, dissensions, detractions, whisperings, swellings, seditions be among you; lest God humble us among you. We beseech you, brethren, by the name of our Lord Jesus Christ, that you all

speake the same thing, and that there be no schisms among you: but that you be perfect in the same mind, and in the same judgment. And be ye kind to one another, merciful, forgiving one another, even as God hath forgiven you in Christ. Follow peace with all men, and holiness, without which no man shall see God: looking diligently, lest any man be wanting to the grace of God; lest any root of bitterness springing up do hinder, and by it may be defiled. But if any man seem to be contentious, we have no such custom, nor hath the Church of God. Wherefore laying aside all malice, and all guile, and dissimulations, and envies, and all detractions, as new born infants desire the rational milk without guile; that thereby you may grow unto salvation: if yet you have tasted that the Lord is sweet.

Dearly beloved, we beseech you as strangers and pilgrims, to refrain yourselves from carnal desires, which war against the soul, having your conversation good, that whereas they speak against you as evil doers, considering you by your good works, they may glorify God, in the day of visitation: For so is the will of God, that by doing well, you may silence the ignorance of foolish men: as free, and not as making liberty a cloak of malice, but as servants of God. Be sober, and watch: because your adversary the devil, as a roaring lion, goeth about seeking whom he may devour: whom resist ye, strong in faith. But let it be that faith which worketh by charity. What shall it profit, brethren, if a man say he hath faith, but hath not works? Shall faith be able to save him. Thou believest that there is one God. Thou doest well; the devils also believe, and tremble. But as the body without the spirit is dead, so also faith without works is dead. You, therefore, giving all diligence, join with your faith, virtue; and with virtue, knowledge: and with knowledge, abstinence: and with abstinence, patience: and with patience, piety: and with piety, brotherly love; and with brotherly love, charity. For if these things be with you, and abound, they will make you to be neither empty, nor unfruitful in the knowledge of our Lord Jesus Christ. For he that hath not these things with him, is blind, and groping, forgetting his being purged from his old sins. Wherefore, brethren, labour the more, that by good works you may make sure your vocation and election: for doing these things,

you shall not sin at any time. For so an entrance shall be ministered to you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

Brethren we are ambassadors for Christ, God as it were exhorting by us. For Christ we beseech you, be ye reconciled to God. Be not without fear about sin forgiven; and add not sin upon sin: and say not: The mercy of the Lord is great; he will have mercy on the multitude of my sins. For mercy and wrath quickly come from him: and his wrath looketh upon sinners. Delay not to be converted to the Lord, and defer it not from day to day. For his wrath shall come on a sudden, and in the time of vengeance he will destroy you. Because he called, and you refused; he stretched out his hand in mercy, and you regarded it not: you despised all his counsel, and neglected his reprehensions; he also will laugh at your destruction. Then shall you call upon him, and he will not hear: you shall seek him, and you shall not find him, and you shall die in your sins. But, my dearly beloved, we trust better things of you, and nearer to salvation; though we thus speak. We beseech you, therefore, brethren, by the mercy of God, that you present your bodies a living sacrifice, holy, pleasing to God, your reasonable service. And be not conformed to this world; but be reformed in the newness of your mind; that you may prove what is the good, and the acceptable and the perfect will of God. Love not the world, nor those things which are in the world. If any man love the world, the charity of the Father is not in him; for all that is in the world, is the 'concupiscence of the flesh, and the concupiscence of the eyes, and the pride of life: which is not of the Father, but is of the world. And the world passeth away and the concupiscence thereof. But he that doeth the will of God abideth for ever. This is the will of God your sanctification. We say through the grace that is given us, to all that are among you, not to be more wise, than it behoveth to be wise; but to be wise unto sobriety, and according as God hath divided unto every one the measure of faith. For as in one body we have many members, but all the members have not the same office: So we being many, are one body in Christ, and each one, members one of another. Be not high-minded, but condescend to the hum-

ble. Be not wise in your own conceits. And we beseech you brethren, to know them that labour among you, and are over you in the Lord and admonish you, that you esteem them more abundantly in charity for their work: have peace with them. Let the priests who rule well be esteemed worthy of double honour: especially they who labour in the word and doctrine. Obey your pastors, and be subject to them. For they watch as being to render an account of your souls, that they may do this with joy, and not with grief: for this is not expedient for you. Now the God of peace, who brought again from the dead the great pastor of the sheep, our Lord Jesus Christ, in the blood of the everlasting testament, make you perfect in every good work, that you may do his will; working in you that which is well pleasing in his sight, through Jesus Christ; to whom is glory for ever and ever. Amen.

Brethren, pray for us that the word of God may run, and be glorified, and that we may be delivered from troublesome and evil men: for all men have not faith. And we have confidence concerning you in the Lord that the things which we command, you both do, and will do. For the rest, brethren, rejoice; be perfect; take exhortation, be of one mind, have peace, and the God of peace and love will be with you. And may the Lord multiply you, and make you abound in charity towards one another, and towards all men: as we do also towards you. And the peace of God, which surpasseth all understanding, keep your hearts and minds in Christ Jesus.

The grace of our Lord Jesus Christ, and the charity of God, and the communication of the Holy Ghost be with you all. Amen.

Given at Bardstown, this 19th day of May, 1830.

†FRANCIS PATRICK,

*Bishop elect of Arath and Coadjutor of Philadelphia.*

GEORGE A. M ELDER,

*Secretary Pro tem.*



THE  
**METROPOLITAN;**  
OR,  
**CATHOLIC MONTHLY MAGAZINE.**

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AUGUST, 1830.

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**OPINION OF CELEBRATED PERSONAGES RESPECTING  
LIGUORI.**

IN the number for February, the reader will remember, I made some remarks on the works of B. Liguori, with the promise again to call his attention to the subject. I propose doing so in the following paper.

I. The Cardinal Rezzonico, his contemporary, was accustomed to say: "I pray to God to abridge my days, and prolong those of this venerable man, whose life is so precious and useful to the Church." He gloried in putting under his direction not only the affairs of his conscience, but likewise the interests of his Diocese.

The Cardinal Spinelli, regarded him as an apostle, and gave the following testimonial of him to the congregation of the Index: "*Testamur R. D. Alphonsum de Liguori S. Theologiæ professorem in apostolicis missionibus indefessum tum propter singularem pretatem, tum etiam propter doctrinam et sacrarum præsertim litterarum peritiam,*" &c. &c.

Cardinal Pacca, then archbishop of Beneventum, considered him a *savant* and a saint, and went to Nocera, with the express intention of becoming personally acquainted with him, and asking his advice.

Cardinal Morozzo, afterwards archbishop of Novarra, who assisted at the beatification of Liguori, expressed his sentiments in the following terms: "we implore the assistance of him, who, by his sanctity and learning, has merited a place among the pastors who have distinguished themselves by their great virtues.... We speak of the illustrious Liguori, to whom the Holy See, has late-

ly decreed the honours of the altar. The precious works he has left, are replete with sanctity, and we desire that they should always be before the clergy," &c.

II. Colombino, archbishop of Beneventum, Mastrilly, archbishop of Acereraz, and Matera, Nicolai, archbishop of Conza, admired his sanctity, and learning. Gaeta, archbishop of Bari, Ganini, archbishop of San Severino, Puoti, archbishop of Amalfi, Pignatelli, archbishop of Capua, respected him as a saint, and a *savant*. Rossi, archbishop of Salerno, in a letter to Benedict XIV., calls him a man adorned with extraordinary science, probity, and prudence. Terresi, archbishop of Morreale in Sicily, writes of him in the following strain: "He has been one of the most distinguished heroes of our age for science and sanctity: a teacher of *sound doctrine*. His conduct has been regulated by the spirit of prayer, industry, zeal, science and piety." These archbishops were all metropolitans of the kingdom of Naples, and of the two Sicilies.

III. Giacobini, bishop of Veroli, one of the most learned men of his time, was wont to say, that the "moral" of Liguori was beyond all censure; and that all his decisions are based on the most solid principles. Coppola, bishop of Cassano, expressed himself thus: "*nihil in eo offendi quod bonis moribus christianæque pietati adversetur, nihil rigidum in eo reperi quod pia mater ecclesia abhorret: nihil laxum quod animarum jacturam permittit, sed totum quod in eo est, christianam sapit doctrinam.*"

Pozzuoli, bishop of S. Agatha, went to Arienzo, to consult Liguori; and expressed his surprise at the profundity of his science, his poverty, and his humility. Kallifati, bishop of Oria, in his commentary on the life of Julius Seloaggi, makes the following eulogy of Liguori: "*Alphonsus Liguorius novæ congregationis institutor, prudens et pius, doctusque Episcopus, plurimis sacrâ eruditione redundantibus, atque animarum saluti apprime utilis, editis operibus, merito et contra votum suum in litterarum republicâ, et in Dei Ecclesiâ celeberrimus.*"—(*Antiq. Chris. To. 6. § 34.*)

Basta, bishop of Melfi, well known for his talents and learning, was accustomed to say: "Liguori crushes Jansenism with his "moral." Lupoli, bishop of Cerreto, declared, that he would not

dare to govern his Diocess, had he not open on his table the moral works of Liguori, and the epitomes of Benedict, XIV. Minutoli, the light of the congregation of the oratory, and afterwards bishop of Mileto, cherished a special veneration for the person, and learning, of Liguori. "During the number of years in which I was Confessor at Naples," he said, "I used no 'moral,' except that of Liguori. It is my wish, that all Confessors in my Diocess make use of it: it is my guide in the government of my Diocess. He who follows it, cannot be mistaken: it is the work of an holy Bishop, full of the spirit of God, and zeal for the salvation of souls."

To these testimonies, I will add two or three more of the highest authority. Benedict XIV., having been consulted by Jorio, on an intricate case of "morals," replied: "you have Liguori, consult *him*."

Clement, XIII. conferred with him during several hours, on matters of importance: and, in reply to the dedication of the work entitled *the Truth of the Faith*, thus addressed him: "*Librum tuum adversus errores, qui nunc temporis omnem propemodum infecerunt Europam, libentissimè accepimus, tum quod tuus est cujus probè novimus ex pluribus aliis scriptis tuis et ingenium et doctrinam....tum quod confidimus utilissimum futurum.*"

Pius VI. on receiving the dedication of his work on *Divine Providence*, which was sent with another, replied: (Nov. 9. 1775,) "*Perlibenter accepimus duo opuscula in quibus præclarum pietatis tuæ studium cum sacrâ doctrinâ conjunctum elucet.*"—(To. 1. p. 14, 190.)

I shall not here give a catalogue of the works of this extraordinary man; that may be done hereafter. I shall, however, make a few concluding observations, which are worthy the attention of every reader. Divine Providence has always raised up great men to defend the true faith, whenever it was attacked by an heresiarch. Thus Arius was opposed by S. Athanasius; Pelagius, by S. Augustine; Nestorius, by S. Cyril; Eutyches, by Leo; the Albigenses, by S. Dominic, and S. Francis; Luther and Calvin, by S. Ignatius. But all these heresiarchs, while they declared against the Church in some particulars, professed to remain attached to her in others.

It was left to the eighteenth century to produce a man, who declared war even against the Gospel, Revelation, and every Christian dogma—Voltaire. In opposition to this prodigy of impiety, and talent, Providence gave to the Church—Liguori. Both were born about the same time. Voltaire, in 1694, Liguori, in 1696. Of the former, it was predicted by Pere le Jay, a Jesuit, and his teacher, that he would become “the standard bearer of infidelity.” Of the latter, it was foretold by Father de Hieronymo, likewise a Jesuit, “that he would prove of immense utility to the cause of religion.” Voltaire formed a combination against religion. Liguori, founded a congregation for the dissemination of truth. Voltaire was gifted with rare talents, and published a great number of books dictated by the most criminal passions. Liguori, possessed a sublime mind, an upright heart, an active charity for his fellow beings, and composed many works calculated to enlighten, direct, and console, the members of religion, and, at the same time, fraught with powerful arguments against the principles of infidelity.

In a word, this extraordinary man was extremely rigid in his own regard, but mild and compassionating towards others. He certainly had in view the following passage from St. Chrysostom, which deserves to be imprinted on the mind of every spiritual director: “*Tales sunt etiam nunc sacerdotes qui omnem justitiam populo mandant, et ipsi nec modicè servant....qui dicunt et non faciunt....sicut enim qui fascem in humeros adolescentis quem non potest bajulare posueris, necesse habet ut aut fascem rejiciat aut sub pondere confringatur; sic et homini cui grave pondus penitentis imponis, necesse est ut aut penitentiam tuam rejiciat aut suscipiens, dum ferre non potest, scandalizatus amplius peccet....nonne melius est propter misericordiam rationem reddere, quam propter crudelitatem?....Si Deus benignus est, utquid sacerdos ejus austerus? vis apparere sanctus? circa vitam tuam esto austerus, circa alienam benignus.*”—(Hom. 43, in Matt. c. 23, 4.)

Y. Y.

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#### VENERABLE BEDE.

THIS celebrated man was born in Northumbria about the year 677. Of his parents, we have no account; except, that they provided, at an early period, for his education, by placing him

under the care of the Benet Biscop, abbot of Jarrow, one of the most learned men of his age.

In his nineteenth year, Bede was ordained Deacon, (691) by Bishop John, of Hagulstad, now Hexam, surnamed Beverly. From this time, he continued his studies, till the age of thirty, when he was ordained priest by the same prelate. By king Elfrid he is styled *mass priest*, his employment being daily to sing in the Church; the intervals between his duty and the offices and employments of the monastery, he spent, like the rest of his brethren, in manual labour, and application to study. His talents soon rendered him conspicuous: and his acquirements were admired not only in the monastery, but also by Acca, the Bishop, at whose solicitation he began to devote himself to writing. Besides his comment on the Scriptures, he treated of history, astrology, orthography, and rhetoric. He wrote two books on the *art of poetry*, which are extant; a book of *hymns*, and another of *epigrams*.

Thus did this venerable monk employ all the time he could spare from the calls of duty, in improving the hearts and understandings of men, and particularly of those pupils immediately under his charge; of these, several distinguished themselves in the world: to Huethbert, who afterwards became abbot of Weremouth, he wrote his book *De Ratione Temporum*, and his interpretation of the apocalypse. To Cuthbert, the successor of Huethbert he addressed his treatise *De arte Metricâ*. To Constantine, he wrote *De divisione numerorum*, and to Nothelmus, afterwards archbishop of Canterbury, thirty books *Questionum in libros Regum*.

It was at the request of Ceolulph, king of the Northumbrians, who afterwards embraced the monastic life at Lindisfarne, that Bede undertook his "ecclesiastical history." In the compilation of which, he made use of the Epistles of St Gregory, Florus, the martyrology, &c. for ecclesiastical matters; Geldas and Marcellinus for civil; Pliny and Orosius for natural and geographical.

From the character of his writings, Bede has shewn himself to be a man of sound but unaffected piety; great probity of manners; singular modesty, and humility; and indefatigable industry.

He expired on ascension day, in the year 735, the sixty second of his age, according to Mabillon; and was buried in the south porch of the Church of Jarrow. On his tomb the following epitaph is said to have been written:

"Presbyter hic Beda requiescit carne sepultus,  
Dona Christi animam in cœlis gaudere per ævum,  
Dignè illi sophiæ inebriari fonte cui jam  
Suspiravit ovans intento semper amore."

Which has been quaintly rendered into English by the translator of his "ecclesiastical history," thus:

Of Bede the mortal part here buried lies,  
But his immortal's blest amidst the skies:  
He well deserved to drink of wisdom's spring,  
Who glowed with praises of his heavenly king.

But the epitaph which is generally admitted as authentic, was this one line:

"Hæc sunt in fossâ Bedæ venerabilis ossa."  
"Here lie the bones of venerable Bede."

### THE CATHOLIC.

A Catholic considers his religion as a matter of principle, and of fact: he can tamper with neither: consistently with fundamental truth and reality, he does not view religion as an affair of guess: but, impressed with an humble sense of his total incapacity to canvass the DIVINE MIND, he remains satisfied with what is ascertained to be of *truth* and *command* for man: leaving to his God, to "justify" "His ways, when he will be judged:" with S. Paul he exclaims: "Oh the depth of the riches, of the wisdom, of the knowledge of God, how incomprehensible are his judgments, and how unsearchable are his ways!"

A Catholic is sensible that this life is a state of probation and mystery: he patiently awaits the manifestation of the supreme designs, and repeats with ecstasy, the words of his Saviour; "I praise thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise, and prudent, and hast revealed them to little ones." And again, "unless you be converted, and become as little children, you shall not enter the kingdom of

heaven." A Catholic, with St. Paul, says, "when I was a child I spoke like a child, I understood as a child, I thought as a child, but when I became a man, I put away the things of a child; we now see through a glass in a dark manner: but then face to face: now; I know in part, but then, I shall know, even as I am known: and now, there remain FAITH, HOPE, and CHARITY, these three."

These are the principles which enable a Christian, to withstand the tenets of false philosophy: whilst they remind the Catholic, of the prophetic warning of St. Paul. "Beware, lest any man impose on you by philosophy, and vain deceit, according to the tradition of men, according to the elements of the world, and not according to Christ."

A Catholic holds it as a principle, not to be controverted by "SOBER DEISTS," that God, can reveal what he pleases, and to whom he pleases: and, with S. Augustine he believes, that we must admit the right, and obey the command, and are not at liberty to reject either: to deists of a less sober cast, many a theme of folly, and wild declamation, is left open by the secret permission of God: to which, the atheist will also add his blasphemies: but, what is all this, to a Catholic? except the unfeigned sorrow he feels, for his deluded brethren: who, he fears, are more or less so, through *their own fault*.

A Catholic believes that revelation has actually taken place: that a divine religion has been given to man: that the word of God has been preserved, and duly interpreted in the Church established by the Almighty himself; he believes, that the Scriptures are divinely inspired; and that it would be a species of insanity to hold, that they are devoid of meaning, or of influence: which would render the coming of Christ unavailable to man: that, the same word of God, reveals to man his superior order in the creation; his wonderful destiny; his positive duty; his union with Christ; his obedience to his religion, and his Church; and the use of his institutions: the Catholic embraces the *whole*, with a firm mind: and is astonished that others can draw such false conclusions, from "premises" so beautiful, and affecting.

A Catholic is persuaded, that there is one, true, positive, obligatory, revealed, and divine religion: and many, very many, false sects: he is supported in his belief, by an innumerable host of

generations, past and present: composed of enlightened minds, and elevated understandings. Believing thus, the Catholic has no fear to belong to a false religion, although he may be styled, a "violent zealot:" a "fanatic:" "a mass-man:" "one immersed in superstition:" "marked with the sign of the beast:" "belonging to Anti-christ:" in a word, "engulphed in "IDOLATRY." For those, who hold such opinions of their fellow men, his pity and his prayers, are offered by the

"CATHOLIC."

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### "INTERROGATORIES."

WOULD it not be well, if the following heads were to be taken into consideration by the candid inquirer after truth?

I. What means this text: "whose sins ye shall forgive, they are forgiven them, whose sins ye shall retain, they are retained." The renowned Protestant champion Chillingworth, treating of this passage in his seventh sermon on the religion of Protestants (pp. 408, 409,) says: "Therefore, in obedience to his (God's) gracious will, and as I am warranted and *enjoined* by my holy mother the Church of England, I beseech you that by your practice and use, you will not suffer that commission, which Christ hath given to his ministers to be a mere form of words without any sense under them. When you find yourselves charged and oppressed, &c. have recourse to your spiritual physician, and freely disclose the nature and malignancy of your disease, &c. and come not to him only with such a mind as you would go to a learned man, as one that can speak comfortable things to you, but as to one, *that hath* authority delegated to him from God himself to ABSOLVE and acquit you of your sins." The same doctrine is contained in the Confession of Ausburg, (Art. xi. xii. xiii.) in the *order of communion* composed by Cranmer, and published by Edward, VI. and in the book of *common prayer*. Are not Protestants then bound by the tenets of the Church of England to *confess*?

II. What means this text: "this is my body, this is my blood?" Does it mean this is *really* my body or merely the *figure* of my body? Bishop Bramhall, a great Protestant divine writes (in his answer to Militaire, p. 74,) no genuine son of the Church of England, did ever deny a *true, real, presence*. Bishop Cosini,



another eminent Protestant divine says: "It is a monstrous error to deny that Christ is to be *adored* in the eucharist." (History of transub.) The profound Hooker, says: "I wish men would give themselves more to meditate with silence on what we have in the sacrament and less dispute the manner *how*." (Eccles. polit. B. v. 67.) The real presence was believed by the protestant Bishops Andrews, Bilson, Morton, Laud, Montague, Sheldon, Gunning, Forbes, Cosin, &c. &c. It was therefore an article of faith in the Church of England: is it so now?

III. Is it allowable and profitable to pray for the dead? The following protestant Bishops believed that the dead should be prayed for: Andrews, Usher, Montague, Taylor, Forbes, Sheldon, Barrow, of St. Asaph's, and Blandford. The celebrated Doctor Johnson, prayed daily for the soul of his wife. If those illustrious protestants prayed for the dead, is it folly or at least useless to do so?

IV. Is it allowable to pray to the saints? It is admitted to be lawful by the Protestant archbishop Sheldon, the Bishops Blandford, Gunning, Montague, &c. "It is no impiety to say as the Catholics do," writes Bishop Montague, "*Holy Mary pray for me, Holy Peter pray for me*." The candid Prebendary of Westminster, warns his brethren "not to lead people by the nose to believe they can prove Catholics to be idolators, when they cannot."

These four points are worthy the consideration of any sincere Christian.

U. U.

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A DIALOGUE ON THE SUPREMACY OF THE POPE, BETWEEN A WRITER IN THE SOUTHERN RELIGIOUS TELEGRAPH, AND A CONTRIBUTOR TO THE METROPOLITAN.

(Continued from p. 268.)

S. R. TELEG. "The other difficulty is, Sir, that even admitting Peter was Bishop of Rome,—it does not follow that he was superior to other Bps."

METROP. This, Sir, is very true; but it is not a difficulty. Because St. Peter was *Bishop* of Rome, 'it does not follow' that he was 'superior to other Bps.,' but this does follow, or, as

you have already said, this is 'argued from his being the *successor* of Peter.'

S. R. T. "—This is yet to be *proved*."

M. It has, long since, been *proved* that St. Peter was superior to the other Apostles; the Apostles were Bishops; therefore it is *not* 'yet to be proved that Peter was superior to other Bips.' Read the works to which I have referred you.

S. R. T. "Romanists in endeavoring to substantiate the Pope's claim to supremacy—generally waste all their time and strength in labouring to prove the supremacy of Peter—keep as far off the other difficulty as possible, and artfully endeavor to direct all the attention of their readers to this last mentioned point."

M. '*Romanists in endeavoring—waste their time in laboring—and artfully endeavor, &c.*' What a style!

"Semper ego auditor tantum! Nunquamne reponam,  
Vexatus, toties?"

But perhaps it was best to clothe strange and false assertions, in uncouth and erroneous language. In poetry, we are told,

"The sound should seem an echo to the sense;"

and the same rule is undoubtedly applicable to prose.

S. R. T. "But, Sir, I call upon the abettors of this claim to establish the fact that Peter was Bishop of Rome."

M. But, Sir, you call upon them too late: 1st. because, 'the fact that Peter was Bishop of Rome,' has been 'established' repeatedly: 2dly. because, you just now granted it,—'*admitting* Peter was Bishop of Rome,' you said, 'it does not follow that he was superior to other Bps.'

S. R. T. "They assert the fact."

M. And they have a right to assert it; for *it is* a fact.

S. R. T. "—And the very idea of the Pope's supremacy is an idle tale unless it be a fact."

M. Notwithstanding your dash, this clause stands strangely unconnected with the preceding part of your sentence. And independently of that incoherence, what does it mean?—an '*idea*' can neither be a '*tale*,' nor a '*fact*.'

S. R. T. "I will not be satisfied, therefore, with mere probability and plausible conjecture."

M. Very well, Sir; nor would I.

S. R. T. "I demand (what I have a right to demand, since, as a Protestant, I am anathematized for not believing it,) *historical demonstration*."

M. '*Historical*,' and more than '*historical demonstration*' of the Pope's supremacy, you will find in the authors whom I have already named to you. Yet, Sir, by 'demanding *historical demonstration of the idea of the Pope's Supremacy*,' you show that you are perfectly ignorant of the kind of proofs by which this 'High and important claim,' should be established. You said, in the beginning, that 'it should rest upon the most indubitable foundation,' and I told you that it rested upon the *word of God*.

Perhaps you will accuse me of 'quibbling;' but I must add a word more on the '*right*' you claim to make this singular '*demand*,' and the reason you assign for making it. Were it true, Sir, that you are 'anethamatized' for not believing 'the idea' of the Pope's supremacy to be 'a fact,' this would not give you 'a right' to demand *historical demonstration*. When the Apostles, assembled in Council at Jerusalem, commanded "them, who from among the Gentiles were converted to God,"<sup>1</sup> "to abstain from things sacrificed to idols," &c.<sup>2</sup> they gave no '*historical demonstration*:' they simply wrote, that so "It had seemed good to the Holy Ghost and to them."<sup>3</sup>

The same principle always directed the decisions of subsequent Councils: they spoke—"Their sound went forth into all the earth—their words unto the ends of the whole world,"<sup>4</sup> and the whole world, except "a people that believeth not, and contradicteth,"<sup>5</sup> acquiesced in their decisions. The Universal Church, represented at Trent by her first pastors, 'anathematized' your forefathers for renewing many errors, which she had already proscribed in her former Councils, and for *protesting* against many truths, which, ever since the beginning of Christianity, had been held in all ages, every where, and by all, as belonging to Catholic Faith. Among those Catholic truths, the supremacy of the suc-

<sup>1</sup> Acts, xv. 19

<sup>2</sup> *ibid.* xv. 29.

<sup>3</sup> *ibid.* xv. 28.

<sup>4</sup> Rom. x. 18.

<sup>5</sup> *ibid.* x. 21.

cessors of St. Peter, stands pre-eminent<sup>1</sup>—whoever *protests* against it, does not “Hear the Church,”<sup>2</sup> and is to be regarded as “a Heathen and a Publican”—Whoever “Preaches a Gospel” contrary to it, is to be “accursed,”<sup>3</sup> or, if you choose “*anathematized*.”

S. R. T. “Let us have such evidence as would convince any rational mind.”

M. ‘Such evidence,’ you have ‘a right to demand:’ but you demand it too late; for it has long since been produced. Let ‘any *rational mind*’ peruse it; and it will no longer ‘demand *historical demonstration*.’

S. R. T. “Without the aid of ghostly authority and ecclesiastical menaces.”

M. Why not?—are you afraid of ghosts? You must have lately been reading your prayer book, and the fervent petition, “Save and defend us from our *ghostly* enemies,” causes your perturbed imagination to dread the phantoms of its own creation. ‘Ghostly authority and ecclesiastical menaces’ cannot ‘*aid*,’ that is to say, produce, or create ‘evidence; but they cause it not to be disregarded: and if this evidence be the groundwork of a law, they are the sanction of that law. Thus, the precept of *loving our Lord Jesus Christ*, is founded upon the strongest scriptural evidence, and St. Paul proclaims it with ‘the aid of ghostly authority and ecclesiastical menaces,’ the most appalling: “if any man,” he writes, “love not our Lord Jesus Christ,—*let him be anathema*.”<sup>4</sup>

S. R. T. “But, Sir, let us examine the pretended supremacy of Peter.”

M. What, Sir! are you going to ‘*waste* all your time and strength in laboring to *disprove* the supremacy of Peter—and keep as far off the other difficulty as possible, and artfully endeavor to direct all the attention of your readers to this last mentioned point?”

<sup>1</sup> Conc. Nicæn. Can. 6—Constantinop. Can. 2—Ephes. Act. i. 2. 34—Chalced. Act. ii. 3. 4. &c. 16—Lateran.—Constant. &c.—Florent.

<sup>2</sup> Matth. xviii. 17.    <sup>3</sup> Galat. i. 8. 9.    <sup>4</sup> 1 Cor. xvi. 22.

S. R. T. "And here we would observe that Peter never claimed supremacy for himself."

M. Whether St. Peter '*claimed* supremacy for himself,' or not, this makes no difference. The question is to know whether he received it from Christ.

S. R. T. "In his Epistles he styles himself merely an *apostle*."

M. This, indeed, is a very modest title! particularly with a small initial; but, Sir, the 'Pope of Rome' whose *claim* you promised *humbly* to examine, is still more modest—he styles himself "The Servant of the Servants of the Lord."

S. R. T. "Not a *Pope*, an *archbishop*, &c. In one place he calls himself an *Elder*; "I exhort you," says he, "who am also an elder."

M. What has all this to do with the '*pretended* supremacy,' which you said you would examine?—It is a mere logomachy.

S. R. T. "Peter's supremacy cannot be argued from those words of Christ, "whatsoever thou shalt bind on earth, shall be bound in heaven."

M. May be not from 'those words,' as they stand here disjointed. But well might it be 'argued' from the whole passage, whence you wisely wrest them, without referring to it.

S. R. T. "For in John xx, 21, he says the same to all the apostles."

M. Here, at last, you refer to something, but unfortunately your reference is altogether erroneous. You mistake the chapter, the verse, and the Evangelist. You should have said, in Matthew, xviii. 18. But even there, you would not find that Christ 'said to all the apostles *the same*' that he had said to Peter.

S. R. T. "Paul acknowledges no supremacy in Peter—for he calls himself not a whit behind the chiefest apostle."

M. Who was that '*chiefest apostle*?' was it *Peter*?—No, Sir; St. Paul institutes no comparison between St. Peter and himself. He speaks of all the Apostles, in general, not of any one Apostle in particular. He uses the plural number, not the singular, and that in two places,<sup>1</sup>—verify your quotation, and you will blush at your objection.

<sup>1</sup> See 2. Cor. xi. 5, xii. 11.

S. R. T. "In his *Epistle to the Galatians*—he devotes nearly two whole chapters to the sole purpose of showing that he was equal with Peter in the dignity of apostleship."

M. This vague and sweeping *assertion*, I pronounce to be false; and I shall give you my proofs, when you bring yours.

S. R. T. "—and when he went to Peter, he professed no subjection."

M. That you do not know;—your Bible tells you that he "went up to Jerusalem to *see* Peter, and *abode* with him fifteen days."<sup>1</sup> What passed between them, it does not tell.

S. R. T. "And Peter required no submission."

M. Who vouches for the truth of this new affirmation?

S. R. T. "But gave him the right hand of fellowship."

M. This took place fourteen years after Paul had gone to Jerusalem "to see Peter," and "abode fifteen days with him."<sup>2</sup> This '*right hand*,' or rather these "*right hands* of fellowship,"<sup>3</sup> which not only 'Peter,' but "James and John" gave to "Paul and to Barnabas," were given "*as a mark of confidence and friendship*" (says your favourite commentator, A. Clarke), by no means derogatory to the supremacy of St. Peter.

S. R. T. "—And it will be recollected that when Peter acted with some degree of duplicity at Antioch, Paul rebuked him to his face."

M. I do not recollect that St. Peter acted with *duplicity*, nor that St. Paul *rebuked* him. These unbecoming expressions, are not the language of those "Holy men of God who spake as they were moved by the Holy Ghost."<sup>4</sup> Be more cautious, I beg of you, Sir, when you speak of God's special friends; for it is written: "Touch not mine anointed, and do my prophets no harm."<sup>5</sup> St. Paul's account is as follows: "When Peter was come to Antioch, I *withstood* him to the face; because he was *to be blamed*." &c.<sup>6</sup> Now, Sir, what is there in the conduct of these two great Apostles, contrary to the supremacy of St. Peter? Cannot a superior be blameable? and does his inferior refuse to acknow-

<sup>1</sup> Gal. i. 18.

<sup>2</sup> Gal. ii. 1.

<sup>3</sup> Gal. ii. 9.

<sup>4</sup> 2 Pet. i. 21

<sup>5</sup> Ps. cv. 15.

<sup>6</sup> Gal. ii. 11.

ledge<sup>3</sup> his superiority, by *withstanding* him when he is *to be blamed*?

S. R. T. "— And Peter stood corrected by the proof."

M. As this '*proof*' (*reproof*) argues no equality between St. Paul and St. Peter, but merely shows the zeal, and fortitude of the former; so, the compliance of the latter, evinces his wonderful humility. Read St. Jerom, St. Augustin, St. Cyprian, &c.<sup>1</sup>

S. R. T. "The great text on which this supremacy is founded is the one in Matt. xvi, 18.—"Thou art Peter, and upon this rock I will build my church." Let us give the text a critical examination."

M. At last you come to the point.—But do not forget the 13th, 14th, 15th, 16th, 17th, and 19th verses. Take care also, lest your criticism should resemble Horace's picture,

"Cujus, velut ægri somnia, *vana*  
*Fingentur species*, ut nec pes, nec caput uni  
Reddatur *formæ*."

S. R. T. "Peter is sometimes called *Cephas*."

M. Speak more correctly, particularly in the beginning of your 'critical examination.' Say:—St. Peter, or (as you do not relish the word *saint*) simply, Peter, whose name, before his vocation, was "Simon," was called *Cephas* by Jesus Christ, when he was first brought to him by his brother Andrew: "And he brought him to Jesus: And Jesus looking upon him, said: Thou art *Simon* the son of Jona: thou shalt be called *Cephas*, which is, interpreted, Peter."<sup>2</sup>—Then remark, if you think it proper, that the original name *Cephas*, is sometimes retained by the sacred writers.

S. R. T. "Which is a Syrian word."

M. Syriac, you mean, Sir—You should call it, however, a Syro-chaldaic word.

S. R. T. "And sometimes, as in this text, *Petros*."

M. To say that in this text 'Peter' is called *Petros*, is a mere tautology.

<sup>1</sup> St. Jer. *Comment in Gal.*—St. Cyp. *Ep.* 71, to *Quintus*. n. 2.  
St. Aug. *Ep.* 19. c. 2. &c. <sup>2</sup> John i. 42.

S. R. T. "Which is a Greek word?"

M. "*Ubinam gentium sumus?*"—who ever doubted this etymology?

S. R. T. "—Both meaning a *Stone*."

M. And a *Rock* too—Consult your lexicons. In the beautiful edition of Scapula, which, probably, never adorned your private library, we read, "ΠΕΤΡΟΣ, ου, ὁ, *lapis, saxum*."<sup>1</sup> The 'Syrian' word *Cephas*, is translated synonymously, by the learned Thomas H. Horne:—"Κηφας (*Cephas*), a *rock* or *stone*."

S. R. T. "There is a difference between *πέτρος* and *πέτρα*,—they are different words, and of a different gender."

M. Yes, Sir;—another *visible* 'difference' is that there are six letters in *πέτρος*, and only five in *πέτρα*. But, in the name of common sense, what has all this to do with their meaning? Notwithstanding those striking differences, they are synonymous words. Under the Root ΠΕΤΡΟΣ we find *πέτρα*, and we are told that the signification is *the same*—"ΠΕΤΡΟΣ, *saxum*; *πέτρα*, *idem*."<sup>2</sup>

S. R. T. "The former means a *movable stone*."

M. '*Movable*!'—Any stone can be moved, Sir, when a proper force is applied to it; and, of course, all stones are '*movable*,' that is to say, *moveable*.

S. R. T. "—which was a very appropriate name for an apostle who denied his master three times."

M. Excellent!—But the misfortune is, 1st. that *πέτρος* does not necessarily mean a '*movable*' stone, but may designate any kind of stone, and even a rock: 2d. that Christ did not call 'Peter,' *πέτρος*, but *Cephas*:<sup>3</sup> 3d. that this Apostle when he received that 'very appropriate name' (a *movable stone*!), had not, as yet denied his master; and was, immediately after his momentary denial, to be so permanently "*converted*," that "*his faith would not fail*," and that he would "*confirm his brethren*."<sup>4</sup>

S. R. T. "—Who at one time cut off the ear of the high priest's servant, and was ready to fight for his master, and at another time undertook to reprove him to his face, and who acted with duplicity at Antioch, eating with the Gentiles until certain came down from James, when he secretly withdrew."

<sup>1</sup> Lond. 1820. p. 521.    <sup>2</sup> Introd. vol. 2. p. 29.

<sup>3</sup> Scapula.

<sup>4</sup> John xxii. 42.

<sup>5</sup> Luke 22. 32.



M. Is that all?—Well, Sir; the first three charges which you bring against St. Peter to justify the meaning you give here to the word Πίτρος, prove quite the reverse of what you wish to infer from them; for they are evident marks of the zeal, the courage, and firmness of that great Apostle. As for your *misrepresentation* of his conduct at Antioch—I have already told you that he did not act with ‘*duplicity*,’ and I now must add that he did not withdraw ‘*secretly*.’<sup>1</sup>

S. R. T. “The latter word Πίτρα means an *immovable* rock.”

M. So it does, *here*, Sir; and so does πέτρος; for these two words are synonymous, and relate here to the same person,—to St. Peter.

S. R. T. “—This may have referred to Christ himself.”

M. The question is not whether it ‘*may*,’ or rather ‘*might*,’ in a different context, ‘have referred,’ but whether it *does*, here, ‘refer to Christ himself.’ Logic teaches us that, “*ab actu ad posse valet consecutio*,” but not *vice versa*.

S. R. T. “And surely it was an appropriate name for him in whom there is no variableness.”

M. No doubt, the name, *could it* ‘refer to Christ’ in this text, would be ‘appropriate;’ but it cannot, and, consequently, it does not ‘refer’ to him.

“Non homines, non Di, non concessere columnæ.”

S. R. T. “We contend that it was on Him that the church should be built, and that consequently—the gates of hell should not prevail against it.”

M. It is not yours, Sir, to dictate on whom the Church *should* be built; you must learn its construction from the “Divine Architect,” who laid the foundation stones, and is himself “the chief corner stone”<sup>2</sup> of that eternal edifice, against which, as you acknowledge, “*The gates of Hell shall not prevail*.”

S. R. T. “The article τῆ, connected with πέτρα, points out a particular thing as already known.”

M. To speak, and spell correctly, you should say: “The article τῆ, used before πέτρα, expresses that this substantive was already mentioned”<sup>1</sup>—Namely πέτρος, which is emphatically introduced

<sup>1</sup> See Epist. to the Gal. ii. 12.

<sup>2</sup> Eph. ii. 20.

in the preceding clause: Καὶ ὁ εἰς λέγει, ὅτι Σὺ εἶ Πέτρος, "And I say to thee, that *Thou* art *Peter*."

S. R. T. "The verse, therefore, should read thus."

M. What! have you found out a new *Reading* for this text? From what Manuscript?

S. R. T. "I say unto thee, thou art (πέτρος) a Stone."

M. Oh! I beg your pardon, Sir, I misunderstood you. You do not mean to offer a new *Reading*, but a new interpretation. If so, you *should* have said: 'The verse, therefore, should be translated (not, should *read*) thus.' However, let us have your version: 'I say unto thee, thou art (πέτρος) a stone'—Go on.

S. R. T. "(Καὶ) but (ταύτην τὴν Πέτραν) upon this, the rock (pointing to himself) I will build my church."

M. Is this, Sir, the result of the '*critical examination*,' you were '*to give*' to the '*great text*,' on which the supremacy of '*the Pope of Rome*,' whose claim you thought it '*no sacrilege, humbly* to examine?' But all in it, is wrong, barbarous, ridiculous; and, notwithstanding your three parenthetical illustrations, unconnected, and absurd.

"Spectatum admissi risum teneatis amici?"

To translate καί, in this place, by '*but*,' and ταύτην τὴν Πέτραν, instead of ἐπὶ ταύτῃ τῇ πέτρᾳ, by '*upon this, the rock*,' are unjustifiable licenses. Sharp, Middleton, and Clarke; from whose works you seem to have seen a few *quotations*, would not thank you for your trivial and frivolous additions to their comments on this text. As to your pointing out (like comedy writers) the *Dramatis personæ*, within a parenthesis—it is the height of presumption, and exegetical impudence. "The words of Scripture now under consideration," says Dr. O'Gallagher, "are so clear and plain that it is trifling with the understanding of men, and with the solemnity of the word of God, to attempt to distort them from their obvious meaning."<sup>1</sup>

Read, attentively the Greek original, if you are able, or any version you please (except your own), and I trust in the Lord's assistance, and the force of truth, that you will see, and generously confess, that you have been mistaken. "Errare humanum est; sed perseverare in errore, diabolicum."

<sup>1</sup> See Matthiæ's Gram. n. 265.

<sup>2</sup> Brief Reply.

Moreover, Sir, in acknowledging that Christ declared Peter to be a Rock, and that on that Rock he would build his Church, you will speak the language of your Bible, and of the most eminent among your own Divines.

The learned Le Clerc, who was by no means friendly to the supremacy of the Pope, in his annotations on the text in question, writes thus: "Ὁ δὲ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ Πέτρῳ.—*Similem παρανομασίαν observavimus ad Gen. 49. 8. Si vel hoc solum animadvertissent Intt. nunquam negassent PETRUM et PETRAM huc esse unum eundemque virum; nempe, Simonem, in Apostolico Collegio eximium.*"—"We remarked a similar *Paronomasia* in Gen. 49. 8. Had Commentators noticed even this text alone, they never would have denied that *Petros* and *Petra* were, here, one and the same man; namely, Simon, who was so distinguished in the Apostolic College."

In Schleusner's celebrated Lexicon to the New Testament, the same text is translated as follows:<sup>1</sup> "Tibi, veluti fundamento, saxo solido constanti, superstruam Ecclesiam Christianam."—"Upon Thee (Peter), as a foundation, a solid and permanent Rock, I will build the Christian Church."

Horne, in the great work which I have already quoted, expresses himself thus: "Building on Peter is explained away by some commentators, as being contrary to the faith that Christ is the only foundation.—The connection however shows that Peter is here plainly meant. *Thou art Peter*, says Christ; and *upon this rock*, that is, Peter, pointing to him, *I will build my Church*; for thus it connects with the reason which follows for the name, in the same manner as the reason is given for that of Abraham in Gen. xvii. 5, and of Israel, Gen. xxxii. 28."<sup>2</sup>

S. R. T. "For why does Christ call Peter—*πέτρος*."

M. *πέτρος*, if you please, with a final *σίγμα*.

S. R. T. "And yet say that upon this *τῇ Πέτρῳ*—he will build his church?"

M. I doubt very much whether Christ ever called '*Peter—Πέτρος*,' and said that upon '*this τῇ Πέτρῳ*,' &c. But St. Matthew

<sup>1</sup> Vol. 2. Page 391. n. 3. *Glasgow*, 1817.

<sup>2</sup> *Introduct.* vol. ii. p. 561. n. 5.

himself, or his translator, used the synonymous words, Πέτρος and Πέτρα, to express one and the same man: namely, *Cephas*, "which is, *by interpretation* (says *your own Bible*), a stone."<sup>1</sup>

S. R. T. "The article *τη* designates the rock already known as Christ."

M. No, Sir; the article *τη* designates the rock *already mentioned*. I once told you in Latin,

Citharædus

Ridetur, chordâ qui semper oberrat eâdem;"

and now, I will repeat the same in English:

"We laugh at him who constant brings

The same rude discord from the jarring strings."

S. R. T. "—In the old Testament we read of "the rock that begat thee."

M. Where do you read that? and what does it mean? The Prophet Jeremiah speaks of the house of Israel "saying to a stone, thou hast begotten me."<sup>2</sup> Is that the text you allude to?—I imagine not. There is no '*τη Πετρα*' here; but *εἰς λίθον*. Whilst you examine that, let me write down the sublime lines of Homer and Virgil, which your citation brings to my mind:

"Νηλεὺς, οὐκ ἄρα σοι γε πατήρ ἦν ἰκνόσα Πηλεὺς,

Οὐδὲ θεὸς μήτηρ· γλαυκῇ δὲ σ' ἔτικτε βάλασσα,

Πέτραι τ' ἠλίβασαι· ὅτι σοι νόος ἐστὶν ἀνηγής."

"Nec tibi Diva parens, generis nec Dardanus auctor,

Perfide! sed duris genuit te cautibus horrens

Caucasus, Hyrcanæque admorunt ubera tigres."

S. R. T. "—The *rock* of ages"—"the *rock* of my salvation"—"the *rock* of my refuge"—"my *rock* and my redeemer."

M. These four rocks, and '*the rock that begat thee*,' which 'we read of,' make five rocks: are they all '*known as Christ*'?

S. R. T. "And Paul tells us that the Israelites drank of that *spiritual rock*."

M. Was '*that*' rock, any of those which you have enumerated? But, by the by, it was '*movable*,' for it "followed"<sup>3</sup> the Israelites; so that, at all events, we have here a '*Πέτρα*,' which does *not* mean an '*immovable* rock.'

<sup>1</sup> John i. 42

<sup>2</sup> Chap. ii. 27.

<sup>3</sup> Cor. x. 4.

S. R. T. "And that rock was Christ."

M. "There is some difficulty in this verse," says Adam Clarke, —Have you found a new exposition?

S. R. T. "This refers to Moses striking the *rock*, spoken of in Numbers xx, 11."

M. I am very much obliged to you for the information.

S. R. T. "Where in the Septuagint the same word (Πετρα) is used."

M. Exactly—and the same article too, ἡ πετρα, *THE rock*. Whereupon I would ask you whether '*the article ἡ connected with πετρα, designates, here, the rock already known as Christ?*' But, Sir, I have said enough, and more than enough about your *rocks* and your *article* η, to convince you, unless you have what Horace calls,

Tribus Anticyris caput insanabile,

that no proof, no argument, and, of course, no conclusion can be drawn from them, against the obvious and literal construction required by the context of St. Matthew, and the strong collateral evidence derived from several other passages. We may resume this subject, at some future period, in the meantime let me advise you to read our essay p. 245, and Dr. O'Gallagher's "BRIEF REPLY."

R. T.

### BIOGRAPHY OF ANGELS.

(Continued from page 292.)

#### *The perseverance and beatitude of the Angels.*

"THERE was a great battle in heaven: Michael and his Angels fought with the Dragon; and the Dragon fought and his Angels; and they prevailed not; neither was their place found any more in Heaven!"<sup>1</sup> What is that combat, and what are the arms of those spiritual powers? "Our wrestling," says St. Paul, "is not with flesh and blood." We must then imagine, in that combat, neither arms of flesh, nor material weapons, nor bloodshed, as among men. It is a conflict of thoughts and sentiments, of wills and desires. The spirit of pride, "that great dragon—the old serpent who is called the devil and satan,"<sup>2</sup> excited the An-

<sup>1</sup> Apoc. xii. 7, 8.

<sup>2</sup> Apoc. xii. 9.

gels to rebellion and said: "We will be happy in ourselves, and we will do our own will, as God does. We will be independent, like God, and draw our own greatness from ourselves."

But Michael, at the head of the faithful Angels, found himself in a contrary disposition. He opposed a profound and religious humility to the impious pride of Lucifer and his apostate Angels. He exclaimed, according to the signification of his name, **WHO IS LIKE UNTO GOD?** Who can subsist without him? **WHO HAS ANY THING BUT WHAT HE RECEIVED FROM HIM?** What were we a little while ago? and what should we be now, if the same omnipotent hand, that drew us out of nothing, did not preserve in us what his goodness has just bestowed upon us? **WHO IS LIKE UNTO GOD?"**

Who can doubt but that, in this combat, the name of God must conquer? What can ye do, ye weak Spirits? Weak, I say, by your pride; what can you effect against the humble army of the Lord, that rallies at those thundering words: **WHO IS LIKE UNTO GOD?** Ye are hurled from Heaven with the quickness of lightning; and your place which was so vast, remains empty. O! what a havoc your desertion has made in that abode of bliss. What extensive spaces are now left vacant! Fly, unhappy band! **WHO IS LIKE UNTO GOD?** Fly before the victorious bands of his faithful sons; fly before Michael and his Angels.

Let us pause a while; and let us hearken to St. Augustin, discoursing with that profundity of knowledge, which is peculiar to him, on the fidelity of the good angels and the perfidy of the rebellious spirits, in the following terms: "The holy angels considering that God was their sovereign good, that they were great only through him, and possessed all things in him, have remained firm in the riches of his eternity, in the light of his truth, and in the delights of his love: but the others, having turned their looks on themselves, and having taken a complacency in their own perfection, as if they had been the principle of their own power and greatness, abandoned the sovereign good, which is sufficient for all; which is common to all; and which renders all those happy, who remain united to him; in order to attach themselves to their own private advantage: thus are they become proud, deceitful, and envious; possessing the

arrogant elevation of pride, instead of the supreme glory of eternity; the winding artifices of lying, instead of the plain certainty of truth; and the love of partiality and division, instead of the perfect union of charity."

Therefore, we must acknowledge, to the praise of the Creator, that when David has said: "It is good for me to stick to my God, and to put all my hope in the Lord God;" he has pointed out the principle of the happiness, not only of man, but also, and principally, of angels. The crime of Lucifer, which he inspired into his unhappy companions, and which was followed by infinite misery, was founded in that senseless pride, which made every one of them say in his heart: "It is good for me to stick to myself, and to find my joy in my own self;" and on the contrary, the justness of Michael and the happy companions of his fidelity, was found in that profound humility which made every one of them say in his heart: "God is all, and I am nothing. All my good, and all my glory, is to remain inseparably attached to my God."

Behold now heaven purified! the haughty spirits are banished from it for ever: there shall be no revolt any more; there shall be no pride, no dissension. It is a Jerusalem, a city of peace, in which the holy angels, united to God and among themselves, "see eternally the face of the Father;"<sup>1</sup> and, now secure of their felicity, await with submission, the complement of their sublime orders, which is to come from the earth.

O holy and blessed spirits! who has imparted to you that invincible strength against the spirit of pride, who was one of your Princes; and perhaps the first among you, who does not see that you derive it from the awful name of God, which you have placed at your head, in saying with Michael your leader: WHO IS LIKE UNTO GOD? But who has inspired you with that victorious love for the name of God? Who could it be, but God himself, who by that invincible affection has enabled you to persevere in your fidelity, and to sing, in thanksgiving for your conquests the words of one of his Saints: "To thee, O Lord they owe their being; to thee they owe their life; to thee they owe that they live just; to thee they owe that they live happy."

<sup>1</sup> Matt. xviii. 10.

If the question be asked, how the first angel, having been created in the love of God, could afterwards forsake it, by turning his love on himself? St. Augustin answers, that the evil angels, have fallen by their own free will, as the good, have remained firm by the same free will, and consequently, by a merit which the Saint calls "angelical," "*merito angelico*;" that is, by the merit of the good use which, by a free co-operation, they have made of that grace, which was offered to their will; and which has acquired to them a beatitude so full, and so perfect, that they are assured that they shall possess God for ever.

After this the holy Doctor explains still more fully and more clearly, why those blessed spirits can no more fall off from their happy state: "The heavenly spirits" says he, "are so closely united to God by the chaste bond of perfect love, that, although they are not co-eternal with him, since they have been created in time; yet they never receive in themselves, any impression that partakes of the vicissitude of time; but, they ever repose in the happy contemplation of the sovereign, and immutable truth: for, as they love God as much as he commands them to love him; he discovers to them, the treasures of his ineffable beauty, which transport and fill them with such unspeakable joy, that they can no longer turn away from him to themselves."

Yet, those happy beings can by no means glory in any thing as their own; all comes from God: from God they received the free will, by which they chose to remain in the love of God; and from God also, they received the grace which enabled them to make a good use of that free will; so that, the angel should, no more than man, "glory in his sight," but, "he who glorieth, let him glory in the Lord:" Yes, O holy angels! I join with you in confessing to God, that you owe all to him; that you are satisfied to acknowledge, that he is the only source of all your good; and that it is by this very acknowledgment that you have triumphed over your unhappy companions.

Be happy, then, O blessed angels! come to our assistance; may the innumerable armies of our enemies perish, as the army of Sennacherib, by the hand of one of you; which is sufficient to disperse all the powers of hell! May all the first-born of the Egyptians, our corrupt desires and disorderly passions, be slain also in one night by the same protecting hand!



*The Ministry of Angels towards Men. Our duty to them.*

<sup>1</sup> "It was a point of the ancient doctrine, that God governed, not only the spiritual and invisible, but also the material, and visible world, by the ministry of spirits, to each of whom he had been pleased to assign certain functions: he made use of the good to maintain the general order; to watch over empires; to protect men; and to distribute his favors among them. He permitted the evil, to tempt them as in the history of Job: or charge them with the execution of the decrees of his justice, as St. Augustin observes.<sup>2</sup> Every where the holy scripture reminds us of the wonderful ministry of angels; and to whatever epoch we may ascend, we shall not find upon earth a more constant tradition."<sup>3</sup>

"Jesus Christ himself in the gospel teaches us, that little children, the tender objects of maternal Providence, have angels appointed to guard them.<sup>4</sup> So great is the price of our souls in the eyes of God! "The angels," according to St. Paul, "are all ministering spirits, sent to minister for those, who shall receive the inheritance of salvation;"<sup>5</sup> and, to defend us against him, who was "a murderer from the beginning:"<sup>6</sup> and "who goes about as a roaring lion, seeking to devour our souls:"<sup>7</sup> finally, to assist us in the combat, we have to sustain against the powers of darkness."

"Faithful depositaries of primeval tradition; confirmed by the doctrine of Jesus Christ, and his Apostles, the holy Fathers with unanimous voice, teach, that the Providence of the Most High extends to all that exists, and that he makes use of the ministry of angels, for the execution of his designs: they govern and preserve the universe: they preside over all visible things: over the stars; over the earth; and all its productions; over the fire; the wind; and the sea; over rivers, fountains, and living beings: they present to God the prayers of men: associated to his vast administration, they disdain none of the functions entrusted to them by the Almighty. Thus speak St. Justin, Athenagoras, Theodoret, St. Clement of Alexandria, St. Gregory Nazianzen, Origenes, Eusebius of Cesarea, St. Jerome, St. Augustine, St. Hilary, St. Ambrose, St. John Chrysostom, St. Cyril, and St. Thomas."

<sup>1</sup> Dela Meussais T. iii. p. 63.<sup>2</sup> Enarr. in Ps. lxxvii. 29.<sup>3</sup> Matt. xviii. 10. <sup>4</sup> Heb. i. 14.<sup>5</sup> John viii. 44. <sup>6</sup> 1 Peter v. 8.<sup>7</sup> Tertull. de Orat.

Let us now hear the illustrious Bossuet, explaining the same doctrine: "We see, before all other things in this divine book, (the Apocalypse) the ministry of angels: we see them incessantly going from heaven to the earth; and from the earth to heaven: they carry, they interpret, they execute, the orders of God for salvation, and for punishment: this is but the accomplishment of that which is said, the angels are ministering spirits, sent to minister for our salvation. All the ancients, from the first ages have believed, that the angels intervened in all the actions of the church: they have remarked an angel, who was called the *ANGEL OF THE PRAYER*,<sup>1</sup> who presented to God, the supplications of the faithful: the ancients were so fully impressed with the ministry of angels, that Origenes, reckoned even by Protestants, among the most sublime theologians, publicly and in a direct manner, invokes the *ANGEL OF BAPTISM*, and recommends to his prayers an old man, who was about to become a child in Jesus Christ, by virtue of that sacrament."

"We must not hesitate to acknowledge St. Michael as the defender of the Church; as he was of the ancient people of God, upon the testimony of St. John; and conformable to that of Daniel."<sup>2</sup>

"Protestants, who by a gross imagination, always persuade themselves that we take from God, whatever we give to his saints and angels, will have St. Michael to be in the Apocalypse, Jesus Christ himself, the prince of angels, and probably also, in Daniel, the word conceived eternally in the bosom of God: but will they never take the right sense of scripture? Do they not see, that Daniel speaks of 'the prince of the Greeks, of the prince of the Persians?'"<sup>3</sup> that is, incontestably, of the angel who presided, by the order of God, over those nations; and that St. Michael, is called in the same sense, 'the prince of the Synagogue,' or as the archangel Gabriel explains it to Daniel, 'Michael your Prince;' and in another place, expressly; 'Michael, the great Prince, who standeth for the children of thy people.'"<sup>4</sup>

"When I see in the Prophets, in the Apocalypse, and in the

<sup>1</sup> Apoc. xii. 7.

<sup>2</sup> Dan. x. xiii. xxi. & xxii.

<sup>3</sup> Dan. x. 13, 20.

<sup>4</sup> Dan. ib. 21.

<sup>5</sup> Dan. xii. 1.

Gospel itself, the angel of the Persians; the angel of the Greeks; the angel of the Jews; the angel of the little children; who undertake their defence before God, against those who scandalize them; the angel of the waters;<sup>1</sup> the angel of the fire,<sup>2</sup> &c.; and when I see, among those angels, one who places on the altar the heavenly incense of prayer; I discover a mediation of the holy angels."<sup>3</sup>

When we say, that the blessed angels are sent to minister unto the salvation of men, we must not, says St. John Chrysostom, understand this only, of the inferior orders, but even of those, of the most sublime Hierarchies: but if it be asked, whether the angels of the highest choirs descend on earth, to give assistance to mortals, some Doctors seem to hold the negative: but these would find a difficulty in explaining otherwise many testimonies of the divine scripture: the great St. Raphael, one of the seven, who stand before the throne of God, served as a guide to young Tobias: they were Cherubims, who appeared to the Prophet Ezekiel: it was a Seraph, who purified the lips of Isaias. We read likewise in Genesis, that it was to a Cherub, that God intrusted the guard of the earthly Paradise, after the expulsion of Adam: the history of the saints gives testimony to the same truth: it was a Seraph, who appeared as crucified to St. Francis, and, by a supernatural operation, imprinted upon his body the marks of our Saviour's wounds: it was also a Seraph who pierced with a fiery dart the heart of St. Teresa: finally, St. Paul assures us, that all the angels, without exception, are ministering spirits, sent to assist us in the acquisition of the blessed inheritance prepared for us in the mansions of heaven.

And with what love do they not perform that charitable office! They consider us as a precious charge that God has intrusted to their care: for, as the Prophet declares, "he has given his angels charge over thee, that they keep thee in all thy ways."<sup>4</sup> They so faithfully fulfil that divine command, that "in their hands they bear thee up, lest thou dash thy foot against a stone:"<sup>4</sup> they entertain for us a mother's love: the mother who fostered

<sup>1</sup> Apoc. xvi. 5.

<sup>2</sup> Apoc. xiv. 18.

<sup>3</sup> Bossuet preface on the Apoc.

<sup>4</sup> Psalms xc. 11, 12.

us in our infancy, did not sustain our weak frame with more tenderness and solicitude, than those loving and faithful guardians do in all our ways: they bear us in their arms: they take care of our bodies and of our souls: their eyes are always fixed upon us, and they bestow on us all the good offices which holy love can inspire: they cherish us with the love of brothers: they consider us as their brethren: and what is still more wonderful, and more worthy of heaven than of the earth, they interest themselves in our salvation: they labor to reclaim sinners from their iniquities: they rejoice when one of them repents, and much more still, when they can bear a glorious soul in their hands to the kingdom of heaven, and behold her a partaker of their glory.

How dear are we to that great God who attaches as it were, to our existence one of the princes of his court! Since we came into this world, how many favors have not those angels of peace lavished upon us, both in the order of nature and in the order of grace? And what have we not to expect from their goodness, till the end of our lives! Happy the mortals who have a lively sense of their obligations to those benevolent guardians! Happy are those, who endeavour to render themselves worthy of their protection, and of a share in their happiness, by paying to them, after the example of the ancient patriarchs, and of the beloved disciple of Jesus Christ, the tribute of reverence and religious honors, which is so justly due to those living images of the Creator, those most faithful mirrors of his adorable attributes, those eldest sons of the Most High, and, in some measure, so many Gods by participation: respect; admiration; love; transports of zeal and gratitude; tender, generous, and perfect devotedness; all the good sentiments of our souls, are due to the tutelary angels, whom God has committed to guard and watch over us: the authority of the divine scripture, which makes every where an honorable mention of those blessed angels, and relates to us charming instances of their generous affection: the spirit of the church, who invokes them, next to the august Mother of God, in her offices; who has established festivals in their honor: who implores the privilege of uniting her voice to their divine canticles;<sup>1</sup> who intreats them to offer to the living

<sup>1</sup> Preface of the Mass

God the agreeable perfume of her holy sacrifice:—the incomparable sanctity of those pure spirits, by which we ought to measure, as it were, the tribute of glory which is due to them: the wonderful love they bear us, so clearly expressed, and so strongly characterized in the gospel by the exultation which the conversion of a sinner excites in their hearts: their power and their influence, which correspond with their dignity, and equal their charity:—the hope we have to exist for eternity in company so noble and illustrious:—the union we already have with them, as members of the same mystical body, of which the Church triumphant is the noblest part:—in fine, the almost infinite multitude of intercessors, which we shall at once obtain, if we are willing to avail ourselves of their benevolence! Such are the animating motives which must engage us to offer them our sincere homage, and address to them the most assiduous invocations.

But, although they have all a just claim to our tender and respectful sentiments; yet it is but reasonable, to distinguish amidst those immortal beings, those, whose name and glorious mission, God has revealed to us; those from whom we expect more signal favors; and those to whom we owe the most important obligations.

By how many titles ought we not to cherish the great St. MICHAEL, the conqueror of proud Satan and his fierce legions: the Chief of the invincible army of the God of hosts: the Protector of the Universal Church, and of every faithful soul, whom he receives and presents to the tribunal of the Sovereign Judge? To extol and praise MICHAEL, is to give joy to all the orders of the heavenly Hierarchies, who cherish and revere that sublime Archangel. O Holy MICHAEL! may I incessantly repeat with thee, WHO IS LIKE UNTO GOD? and, by that powerful watchword, put to flight all my spiritual enemies!

The more gratitude we entertain for the inestimable benefit of the incarnation, and the more tender love we bear to the Mother of God; the more devotion shall we entertain to the glorious Archangel GABRIEL, who was chosen by the Almighty, to announce that mystery to Mary. O Holy Gabriel, who art called THE STRENGTH OF GOD, thou who hast declared to Mary the

actual coming of Christ, whose future coming thou had foretold to Daniel; inspire us with the holy desire, and obtain for us the grace, to profit by thy holy predictions.

Ought we not also to pay particular honors to that holy Archangel, who, under the form of a companion and a guide, accompanied young Tobias in a long and perilous journey; preserved him from the fangs of the monster; delivered him from the rage of the impure Asmodæus; conducted him and brought him back safe to his aged, and afflicted parent, whom he cured of his blindness, and loaded them with prosperity and benediction: O holy RAPHAEL! whose name is interpreted the THE HEALING OF GOD, heal my soul of a blindness worse than that of old Tobias: bind fast the infernal foes, who continually attack our souls, and deliver us from their tyranny.

Let us also entreat the SEVEN SPIRITS, who always assist before the throne of God, to present to him our vows and humble supplications. Who can procure for us a more favourable access before the God of the Eucharist, than those angels who are destined to reside with him in his sanctuary. O holy Spirits! adorers of the Saint of Saints, in the sacrament of his love, vouchsafe to supply our extreme weakness, by offering to him yourselves the incense of our desires, if we are permitted only to adore and desire him; or by preparing our hearts, to receive him more worthily, if we are permitted to aspire to that happiness; or, in fine, by assisting us to unite the entire sacrifice of ourselves to the adorable Holocaust. Happy those who know how to converse familiarly with those spirits of light! How pure and satisfactory is that commerce! What sweets it pours on solitude! How mildly it disengages the heart from the earth and its vanities! Yet, more happy those, who by leading a spiritual and truly angelical life, render themselves worthy of conversing for all eternity in heaven!

J. B. M.

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#### ENCYCLOPEDIA AMERICANA.

"CHRISTIANITY"—The article, thus designated, presents us with an opportunity to estimate correctly the tendency of a work destined to be a kind of "*repertoire*" of general knowledge; a

work, which should enable us to support conversation in an useful and entertaining manner. A sincere christian will pause after having read it, and propose some simple questions that may enable him to form an opinion of the advantage which he and his family may derive from the perusal of such a work.

Can the author of this article believe in the divinity and truth of the christian religion? Or does he merely consider it as one of those associations that have existed, and do exist in the world, a matter for speculation? the latter appears the more probable: does he consider it as unconnected (in any *divine* manner at least) with the religion of the Jews, a narration of which is given in the first part of the Bible. A christian purposing to give even a compendious view of christianity, would not, for one moment, think of introducing Jesus, without any antecedent character of prophecy, or figure, or relation whatever.

With the writer in the "ENCYCLOPEDIA" Jesus Christ is a mere projector, who fulfils some of the plans of providence by his personal industry and excellence; availing himself of the *circumstances* in which he found the world.

Does Jesus Christ frame and arrange a system of religion and intrust it to the world, with any particular commission and authority? does he enforce obedience to it as a means of salvation, and make any provision for it? the "Encyclopedia" alludes to no such thing. It would seem as though it had been effected, like every political, moral, philosophical, or literary change, by successive, unconnected efforts, some, with pure motives, many more of a very suspicious character. For according to the writer in the "ENCYCLOPEDIA," we find ourselves christians in a very indistinct and confused manner: not one principle regularly inculcated, except perhaps some of the most general opinions of Theism, not one item of worship or ministry, but those arising out of the various human schemes, added at random to the notions of Jesus; which notions, strange as it is, (we must conclude from the whole article) no one will ever know what they may originally have been. Let us ask a plain but painful question: could a deist, a disciple of Fanny Wright avow the article? could an Unitarian acknowledge it in its unqualified "tout ensemble?" for still an Unitarian explicitly professes to be a christian. We

invite the candid reader to peruse the article, and if he be a christian at heart, we cannot doubt that he will lay down the book with the same impressions which we thus commit to paper: let the experiment be but fairly made.

An article on CHRISTIANITY could not be written in a style that might be proper for a dissertation on Druidism, to be read at the academy of inscription of BELLE LETTRES, in a report of Mr. Campollion, on the ancient religion of Egypt, or in the account of some "literati," relative to Brahminism, &c. A christian would certainly pursue another course: and with a sense of the importance of a subject which he desired should be an epitome of divine religion, prepare it for a popular work that is perused by those who are pleased with light reading and are unacquainted with the principles of christianity.

"CHURCH"—This article is devoid of any thing like correct information.

"CHRISM"—In a few lines, is replete with blunders.

"COUNCILS"—The careless rapidity with which these are noticed is obvious to the reader. The least improvement in art, the smallest object in natural history, creates more interest than the most elevated transactions that religion presents to the contemplation of the moralist, the philosopher or the erudite.

The SAINTS are treated with ignominy—Columbanus is represented as a savage character.

What might we not say of CANON LAW, CONCORDAT, &c. &c.?

It has been just matter of complaint that the articles of Biography have not been judiciously selected, and that very insignificant names usurp whole columns, whilst those of exalted personages are altogether omitted.

May we not object to the meagre and perfectly disfigured observations given of all the popes, under the names of CLEMENT, GREGORY, BENEDICT and JOHN? to bring the ghosts of nearly three hundred popes to be stretched on the columns of twelve volumes, in which, something must be said about every thing; can answer no purpose of historical, religious, or general information, and only afford matter for *blunders* and *misrepresentation*.



CORRESPONDENCE ON THE CONVERSION OF THE HON. AND REV.  
GEORGE SPENCER, SON OF LORD SPENCER, TO THE ROMAN  
CATHOLIC CHURCH.

(Continued from page 307.)

(To the Editor of the Baltimore Gazette.)

SIR,—I offer you and your unknown correspondent my congratulations, that the controversy respecting the conversion of a son of Lord Spencer, which to the generality of your readers can possess little or no interest, is so near its termination; and I should not have prolonged it by even adding the following observations, if it were not courteous that I should reply to his remarks in Monday evening's Gazette, which I can assure him I read with most perfect satisfaction.

With the exception of one very *unimportant* circumstance, to be hereafter noticed, your correspondent has either tacitly or avowedly admitted the truth of every position advanced by me, viz: that neither the Dean of St. Asaph, or Lady Paget and her daughters have become converts to the Catholic Faith: that the Rev. Father Hill was not in any way related to Lord Hill's family: that Mr. Spencer never was a Fellow of Trinity College: that it was improbable Mr. Vaughan should ever have used the language, much less entertained the opinions attributed to him in Mr. Gaestryck's letter: that it was equally inconsistent and absurd to believe the Honorable and Right Rev. Bishop of Litchfield would permit such a controversy as the one alluded to in Mr. Gaestryck's letter to be carried on in his presence, or be so much moved by it if he had; and last, though not the least important "fact," that under circumstances detailed in my communication, a Rev. Catholic Gentleman had recently made an "auto da fe" of a copy of the Holy Scriptures. I ask, what further concession could I require? Your correspondent seems not a little out of humour, that I have not in more express terms, acknowledged that my personal recollections had led me into an error, whereby I was induced to believe that Lord Spencer had but *two* instead of *four* sons; but I again repeat that this was very unimportant, especially to us in this country; and that had the announcement of Mr. Spencer's conversion appeared, without the *all-important* appended title of Dean of St. Asaph, it would

have elicited no contradiction whatever on my part, but "*emphora cæpit institui; currente rota cur urceus exit?*"

Your correspondent also attributes to me a mode of reasoning which it must be obvious to every reader of my communication was not employed by me. He must have been sadly confounded and perplexed by my observations if he supposed that I arrived at the conclusion, that the son of Lord Spencer had not become a convert, because I had satisfactorily shown that the Dean of St. Asaph and Lady Paget had not; depend upon it Mr. Editor, your correspondent is too anxious to exhibit me in the wrong, to allow him fairly to appreciate just now, either my motives or arguments.

Your correspondent inquires, "whether more noise would not be made about the Duke of Norfolk were he to abjure the 'errors' of Popery, than about the thousands of the men of Cavan." As to the noise that might probably be made, he may satisfy himself on this point very readily, from the effect of actual events of not *very* remote occurrence; because the late Duke of Norfolk *did* abjure the Catholic Faith, and took his seat in the House of Peers, and I do not recollect to have heard that his doing so produced any particular sensation. The brother of the *PRESENT* Duke of Norfolk it is believed did the same—his son having been a member of Parliament for both Steyning and New Shoreham in the county of Sussex—as regards the son at least, the evidence is conclusive.

Your correspondent calls to my mind the circumstance of a certain "phillipic delivered in St. Paul's Church" by a stranger. I was not present when the phillipic in question was delivered; but I recollect having heard that both the Minister of that Church and the congregation expressed much dissatisfaction; but surely neither the one or the other can be held responsible for the imputed indiscretion of an "itinerant Minister;" no more than it would be reasonable that the body of Roman Catholics in this city, should be held responsible for the frequent, and unqualified reproaches cast upon the principles of various Protestant Associations, from the Pulpits of the Roman Catholic Church.

Your correspondent suggests that I have made "the genealogy of the British nobility a profound study"—let me assure him he

lies under a mistake—but that notwithstanding, I should think it a little singular if I were obliged to seek for my information on such a subject, either from himself or the “distinguished individual.”

As your correspondent proposed to institute inquiries respecting “the thousands of Cavan men,” let me recommend him, while he be thus engaged, to carry also his investigations into England, and more particularly to Lancashire and the neighbourhood of Preston.

I should not, Sir, conclude without tendering my acknowledgments to your unknown correspondent for his polite parting intimation, assuring him at the same time, that I take my leave without one particle of unchristian feeling towards him; and only regret that what I have said has been productive of so much painful sensibility on his part. He will I hope receive with kindly feeling my parting recommendation “ÆQUAM MEMENTO REBUS IN ARDUIS SERVARE MENTEM.”

A SUBSCRIBER.

To the Editor of the Baltimore Gazette.

SIR,—It may appear extraordinary, that, after having taken my farewell of your “Subscriber,” I should again appear on the arena. Let him not imagine that his last, feeble, harmless, effort has provoked me to it: it is principally to supply the notes, which, through the oversight of the printers, were omitted in my last communication. The first was on Father Hill, viz:—“The subscriber appears not to be aware, that this Rev. Gentleman, had formerly been a “*distinguished*” Protestant.” The second was on the “individual” from whom the first intelligence of this glorious conversion was received, viz:—“Were I at liberty to give the name of the individual, the matters *would be set at rest*.”

I am sorry, very sorry, to put your “Subscriber” to the trouble of inquiring into the fact: perhaps his lucubrations may be wafted to old Albion, ere his “inquiries” reach her “sea girt shore:” and how *passing strange* will it not be deemed, that after *positively*, and fearlessly denying the fact, in this country, he should “inquire” whether it be true or not! “I have taken upon myself to affirm that there is not one word of truth in it,” must

he write to his correspondent beyond the ocean "yet I hesitate in my own mind, whether to admit, or reject, the statement." Your Subscriber had better not expose himself—persuade him, Sir, to follow my advice: I am not his enemy, Sir; I assure him I am not. I wish to rescue him from his own imprudence, when I suggest this caution to him:

———"Melius non tangere clamo:  
Flebis et insignis tota cantaberis urbe."

There is nothing more amusing to a man of taste, and judgment, than to see a writer attempting to prove a point by contradictions. Your readers have, no doubt, laughed, at the expense of the "Subscriber." And that their mirth may not be checked too soon, I will place before them, in strong relief, his palpable contradictions. And the public will then be able to "appreciate his motives and his argument."

I. "I take upon myself to say THERE IS NOT ONE WORD OF TRUTH IN IT."

II. "It appears to my mind VERY DOUBTFUL."

III. "Lord Spencer has but TWO SONS."

IV. "My personal recollections led me into AN ERROR, whereby I was induced to believe, that Lord Spencer has but *two* instead of *four* sons." And this he styles a very *unimportant* circumstance!

I anticipate his retort: He will more than probably, grasp, once more, at the "mistake," by which I, at first, styled the Hon. and Rev. Convert the Dean of St. Asaph; and will endeavour to persuade the public that *I* too have contradicted myself. But, Sir, he will never convince a reflecting member of the community of any contradiction on my part. The Rev. George Spencer is actually converted to the Catholic Church. To dwell longer on his particular title were to linger upon a gewgaw, which would not edify our "plain republicans." And, therefore, to prove me guilty of a contradiction, the "Subscriber" must have recourse to something more substantial. He may, if he think proper, worship at the shrine of Mercury, (I believe he was the "*facundus Nepos Atlantis*")—and the "Subscriber" is tinctured with a little shew of *eloquence*) but I never should advise him to im-

itate his patron-deity in pursuing *shadows*—not even though he should wield a “golden wand.”

“Virgaque levem coerces  
Aurea turbam.”

Why does your “Subscriber” again represent to us the burning of the bible? He must be a classical scholar in truth, and long used to hear the crackling flames of Troy: if the bible was consigned to the fire, must that element communicate itself to the heart of one, who should endeavour to extinguish animosities, not to increase them? For my part, I seek to cultivate peace, and love, to extend the hand of charity to all christians—and if I knew in what manner I could banish the spectre of illiberality from the bosom of your “Subscriber,” I should most cordially do so. But Sir, I fear the exorcism necessary for this, cannot be found in *my* ritual: I fear he will continue to be tormented by that spirit: I fear I must forsake him, in the despair of relieving him. He *may* repose—but, if he have a conscience, his repose will be disturbed by sickly dreams of burning bibles, Father Hill, and Trinity College; but they will be literally the translation of a well known passage:

“Velut ægri somnia, vanæ  
Finguntur species, ut nec pes, nec caput uni  
Reddatur formæ.”

Pardon me, Mr. Editor, for occupying so much of your valuable Journal, on this “*unimportant*” subject. I was not the aggressor; I am parrying off a malicious blow aimed at the Church of which I am a member. Self-defence is a law of nature: I have never yet made an attack upon the convictions of any one. But at the same time the “Subscriber” must be made to feel, that “*NEMO ME IMPUNE LACESSET.*” In the mean time, I shall not forget the “men of Cavan.”

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### ON FAITH.

FAITH is the assent of the human understanding to the revelation of God. That the Deity knows infinitely more than falls within the reach of the human mind, cannot be a matter of doubt, whether we consider his perfection, or the limits within

which our knowledge is circumscribed. If so great a diversity exists between the mental powers of man, that a Bossuet, or a Newton, can conceive what it is not given to the untutored peasant to conjecture, we cannot but admit, that He, from whom all created intelligences emanate, must know many things, that infinitely transcend the conceptions of his most gifted creatures. He is the ocean of truth, from which each mind sips, as it were, its knowledge. The blaze of his light is but faintly reflected by those, whom our own ignorance leads us to regard as the bright luminaries of our species. Having such unlimited knowledge, he may please to exercise his goodness in communicating to us many truths regarding his attributes and works, or important to our well-being here, or hereafter. The gift of reason, wherewith he has endowed us, is an evidence of his beneficence, and the obscurity with which its operations are enveloped, seems to require, that a greater influx of his light should pour upon us, to mark with clearness our duty, and our destiny. Our creation shows our dependence, and whilst it demands gratitude, affection, and submission, leads us to hope, that we are formed to be happy in Him who delighted to display his goodness in giving us existence. His revelation alone can acquaint us with his will, and the conditions to be by us fulfilled, for the attainment of those ends, which he proposed to himself in our creation. To us then revelation is necessary: to Him it is glorious. The discovery of truths impervious to the human mind displays his Omniscience, and challenges the admiration and homage of man, so apt to pride himself on the powers of his intellect. It would be absurd to question whether the Deity can reveal those truths, since he who endowed us with the faculty of communicating our most secret thoughts and affections to intelligences lodged as well as our own spirit in corporeal habitations, cannot be deficient in means, to acquaint us with whatever he may wish to communicate.

Revelation may be made to an individual for his private instruction or comfort; or to one or many for the general direction of a multitude, or of mankind. Particular revelations can bind only those to whom they are directed; so that whatever may be thought of their reality, they cannot be proposed as objects of

necessary credence to others. Hence should we allow that the visions of Hermas, or of Teresa, were supernatural communications with the Deity, we could not thence infer that they appertain to the general deposit of revelation. To an individual, indeed, God may communicate truths which he wishes to be promulgated in his name; but in order to render belief a necessary duty, he must provide the herald with the necessary vouchers of his divine commission. If the promulgator of a new and secret revelation appear vested with the knowledge and power of the Deity by the certain prediction of events, manifestly beyond all human foresight, or by the performance of prodigies, whereby the laws of nature are evidently changed, or suspended, the doctrines which he announces may safely be received as divine communications. But if an individual vaunt this secret revelation, and offer no supernatural evidence, his boasting will deserve no more attention, than the fabulous intercourse of Numa with the goddess Egeria, or that of Mahomet with the archangel Gabriel.

Revelations made in a former age may bind posterity, when God provides certain and infallible means whereby the knowledge of them is perpetuated: otherwise evidence of their divine origin being wanted, the assent of the human understanding could not be exacted. They might be matters of speculation, conjecture, and opinion, but not of divine faith, as long as the least doubt existed in regard to the original revelation. In the supposition then that God formerly revealed certain truths, which he wished to be believed by future ages, he must have established some means whereby infallible certainty could be had of what was originally revealed. If he has established no such means, we retain the liberty of thought wherewith he endowed us in our creation, since it is He alone that can restrain it, by requiring the homage of our intellect to things exceeding our conception. The ends proposed by Him in revelation would consequently be defeated, his veracity not being honored by our implicit assent, and our ignorance not being illustrated by the clear light of his truth. As new revelations therefore must be proved by supernatural works, so ancient revelations must be ascertained with unerring certainty. It is not indeed necessary that

miracles should now confirm them, but demonstration should be exhibited that they had been once supernaturally confirmed.

Faith, then, inasmuch as it regards the revelation of former times, does not merely imply the assent to revealed truths, but *an assent directed by the method which God established for their promulgation and perpetual transmission*. A man may assent to truths which have been revealed, without regarding the rule or criterion divinely established for ascertaining them infallibly; and as his assent is consequently regulated by his caprice or by some rule which he arbitrarily adopts, it loses that certainty which an infallible rule divinely given can alone afford, and is no more than a human persuasion or opinion.

If the Deity has established infallible means whereby ancient revelation can be ascertained, (and in the supposition of such revelation he must have established it,) faith is a duty the most imperative on the intelligent creature. The supreme wisdom of God requires that all created intellect should render him the most unreserved homage, however difficult of comprehension the truths which he reveals may be: so that if a scientific man would justly resent the rash rejection of some ascertained principle of science by an ignorant fellow-mortal, we cannot conceive that the knowledge, wisdom, and veracity of God can be slighted with impunity. To violate his commands is to provoke his vengeance, by refusing him the homage of our will: to reject his revelation is to insult his Majesty, by denying him the homage of the intellect. To believe then is a strict and indispensable duty: to disbelieve is a heinous crime. It would indeed be insanity to disbelieve with a positive knowledge of revelation; but it is criminal to disbelieve whenever the evidence of revelation is such that we could ascertain it, were we to oppose no obstacle, and to use the proper exertions. The disbelief which arises from a wanton rejection of the means which God established for the certain knowledge of revealed truth, is culpable in its cause, and cannot excuse us, no more than the ignorance of his law, when we obstinately spurn the means of knowing it, could afford us impunity in its violation. It is then an egregious error to suppose that *speculative* errors in regard to revealed truth are no impediment to salvation; for it is to suppose that God has made no



revelation, or that he has left no certain means of ascertaining it; or that, regardless of his wisdom, and his majesty, he suffers the proud, or reckless mind to spurn and trifle with his mysteries.

[*U. S. Catholic Miscellany.*

AN able castigator of anti-popery in the Catholic Press of April last, attracted my attention to an observation, which has been frequently made by members of the separated churches: that, could the precedency of St. Peter be established, they would immediately attach themselves to the church, which alone allowed him what his and their master granted. We might cite the learned Grotius, who admits its necessity: "without such a primacy it would, as now among protestants, be impossible to decide any controversy."<sup>1</sup>

Puffendorf laments that "The suppression of the Pope's authority has filled the world with innumerable germs of discord; for having, no longer, a supreme authority to terminate the disputes which arise on all sides, Protestants have been seen turning their fury against themselves."<sup>2</sup>

Cartwright says: "If the supremacy of one Archbishop (that of Canterbury) is necessary to maintain unity in the church of England, why, for the same reason, should not one Archbishop be equally necessary to preside over the whole church of God?"<sup>3</sup>

These learned men were convinced, that a supremacy was absolutely necessary for order and unity: the catholic world has ever been and still is, equally convinced, that in his church, God who essentially loves order and unity, did establish *that* without which *these* could not exist: but as from the judgment of their best doctors our separated brethren appear to the law rather than to testimony, let us show that the same truth is there inculcated.

The divine redeemer broke down the wall of partition in order to make both *one*; to form one body of adorers in spirit and in truth: for this he prays, "that they may be one, as thou, father! in me, and I in thee; that they also may be one in us." A cer-

<sup>1</sup> Grotius, Votum pro Pace Eccl. art. vii. Oper. Tom. iv. page 658.

<sup>2</sup> Puffendorf, De Monarch. Pont. Rom.

<sup>3</sup> Cartwright, in defens. Wirgisti.

tain subordination is insinuated in the text, which points out the ministers who are sent to effect the union for which he prayed. "He gave some Apostles, and some Prophets, and some Evangelists, and other some pastors, and doctors, until we all meet in the unity of faith."

This subordination must extend to the different individuals, as well as to the different classes in the ministry, since *thus*, and thus only, could the teachers, like their master, *first do*, and then teach; have themselves, but one will, one sentiment, by acting as one body, under one head, before they could venture to say: "Be ye imitators of me. Be of one mind agreeing in sentiment, careful to keep the unity of the spirit in the bond of peace; one body and one spirit, one Lord, one faith, and one baptism." Had they acted without the uniting influence of one presiding head, would they not rather have been forced, like Melancthon and others, to groan, in silence, over divisions, sects, diversity of faith and of sentiment, which found a sanction in the jarring opinions of the teachers themselves. Innumerable, stupendous miracles might indeed have prevented this natural consequence, but God who does not multiply miracles unnecessarily, works that of protection: establishes and consecrates in his church, that presiding power of a visible head, which by his own law had ever been used as efficacious to preserve unity in human society.

In the holy circle of his wide extended church, the presiding head, is a centre to which the different radii may converge, and from which they may diverge, diffusing from the plenitude and effulgence there residing, the same one spirit, and the same holy light, over all the vast circumference. It may be said, that Christ is the head of his body, the church, and that consequently he is the centre. But is Christ a centre of unity which *really* does unite in one sentiment, and one faith, those innumerable jarring sects that claim him as their head? Christ is, indeed, but an invisible one; under him a visible head is necessary, whilst we form part of this visible world. As God, he is the head of domestic and political society, yet, in each domestic, in each political union, a visible head, to give a certain unity of government, is found to be indispensably necessary. Hence the authority of

Father, King, Governor, President; without such presiding and governing power, there might be an assemblage of men, but there would be no society.

"The laws of fermentation are the same in the moral as in the physical order. It is produced by contact, and is proportioned to the mass in ferment. Bring together men rendered *spirituous* by any passion, and they will soon *heat*, swell, pass the natural bounds, precisely as in the material process, the vinous or spirituous fermentation leads rapidly to the acid, and then to the putrid. Every assembly tends to feel the effect of this general law, unless it be checked by authority, which gliding in between the parts of the mass arrests the effervescence."<sup>1</sup> Whatever exemption might have existed for the Apostles, experience shows us that their successors in the ministry have no dispensation from this general law: but where the *one* presiding authority is rejected, the violence of the ferment, the excess of the evil must, at length, bring a cure; and *many* local supremacies must at length be recognized, by the men who refuse to acknowledge the *one* appointed by God.

First, every nation, as England under the head of the church by law established; then every sect; and lastly every congregation, would fix some centre, whose unitive force might be felt, but could only be felt within the limits of the nation, sect, or congregation. Hence innumerable circles, but no one great circle; no unity: hence, as local prejudices are most easily propagated in circumscribed limits, the one, unchanging faith, and the one holy moral, would change with all the changes of time, of climate, and of fashion.

<sup>1</sup> "Dans l'ordre moral et dans l'ordre physique, les lois de la fermentation sont les mêmes. Elle naît du contact, et se proportionne aux masses fermentantes. Rassemblez des hommes rendus *spiritueux* par une passion quelconque, vous ne tarderez pas de voir la chaleur, puis l'exaltation, et bientôt le délire, précisément comme dans le cercle matériel, la fermentation turbulente, mène rapidement à l'acide et celle-ci à la putride. Toute assemblée tend à subir cette loi générale, si le développement n'en est arrêté par le *froid* de l'autorité qui se glisse dans les interstices et tue le mouvement." Du Pape L. I. ch. xii. page 117.

Why for the venerable senate of christian bishops, should there not be what even human wisdom has found necessary to every assembly, a President, a head? In such assemblies, because men choose the members, men elect the presiding head. God calls, God selects his ministers, appoints the senate, and also its head. "Simon, son of John, lovest thou me more than these," said the conqueror of death to him whom he had already named a Rock; on the answer of the contrite and fervent apostle the Saviour commands him first to "feed his lambs," and then "to feed his sheep."

To feed his lambs, those that are to be nourished, and the sheep whose care it is to nourish these lambs with the milk of holy doctrine and pastoral kindness. I know that efforts have been made to persuade the unlearned that *arnia* and *probata* are synonymous, but we need but open a Greek dictionary to find that *arnia* means a lamb, a little lamb, while *probata* means the full grown sheep.

That Peter might discharge worthily the double function of feeding the lambs, and of feeding (ἐκτρέφει), conducting (ἡγοῦμαι), taking care of the sheep, the mothers of the lambs, the Saviour had prayed for him, that being converted he might confirm his brethren (St. Luke 22d chap.). He fell, but without weakening the proofs of his claim: *then* he was weak, as all yet were weak: *then* the church was not established; the episcopacy not consecrated; the spirit not yet poured out: all yet was in expectation; it was perhaps necessary that he should feel his own weakness, in order that in the elevated situation to which he was to be raised, "he might have compassion on them that are ignorant and that err;" because "he himself was compassed with infirmities." But remark how (being *once* converted) he faithfully confirmed his brethren: he is the first of the apostles to whom the arisen Saviour appears, and on his testimony his brethren believe what they had refused to credit on the testimony of others. "The Lord is risen *indeed* and hath appeared to Simon:" during the miraculous draft of fishes, Peter commands the bark, then the other disciples are his aids. In the other events of that period he stands conspicuous. After the ascension he is named first: "Peter and John," &c. This order of naming him first,

who was the first only by the supremacy (since he was neither the oldest nor the first in vocation) is observed before the account given in the scripture of the promise made him, as well as after, because, the scriptures were not written for many years after the promise, and after the exercise of the precedence. Before the descent of the holy spirit, it is Peter who rises in the midst of the brethren, gives his advice, or I would rather say decrees, that one of those *must* (*dei*) be made a witness (I. Acts), and all submit.

After the illapse of the spirit, Peter again speaks first: "But Peter standing up with the eleven, lifted up his voice and spoke to them:" this very formulary of scripture —: "Peter with the eleven—" "But Peter with the apostles," would, according to the common usage of language, establish the precedence of him, who alone, as a general at the head of his staff, is named individually, whilst the others are only mentioned collectively. In the third and fourth chapters of the Acts we see "Peter and John," but Peter acting as principal; and, though accompanied by the beloved disciple, his superior in eloquence, if we may judge by their different writings, still speaking first, as being first in the church, first among the apostles, "the first Simon Peter," St. Matth. x.

If the faithful wish "to sell all, and give it to the poor, and follow Christ," they bring the price of their lands and lay it at the feet of the Apostles; but here again, Peter is alone named as acting alone; he alone pronounces the judgment of God upon the violators of their vow. In the time of persecution, he is at the head of his brethren. But "Peter and the Apostles answering, said: We ought to obey God rather than men" (Acts v.). And when peace is restored, we see him particularly named, "And it came to pass that Peter as he passed through, visiting all" (Acts ix.)

While exercising this general superintendence, "visiting all," He, whose voice first called the Jews to the church on its animation by the spirit of life, also first called the Gentiles, in the person of Cornelius, to unity in the church; and soon after, by his ministry the rubbish of that partition wall, broken down by Christ, was removed from the place it yet cumbered in the

prejudices of his fellow Apostles (Acts x. 34; xi. 1, 2, 3.). James the Apostle, Bishop of Jerusalem is killed, but no particular effort is made by the faithful, "who count death as gain." St. Peter is apprehended: the scene is changed: the head is in danger; therefore, prayer is made without ceasing by the church unto God for him (Acts xii.).

When we reflect that the pre-eminence of some one pontiff over the associate ministers, has, as if founded in nature, ever been both among Jews and Gentiles, an important part of religious discipline, and that, by divine ordinance, the sovereign pontificate was held most sacred by the Jews, was considered as intimately connected with the unity, with even the existence of the true religion; we might be satisfied, (even were there no texts of promise,) with those evidences of a precedence so strongly marked, in what is strongest,—practice. The apostles could not be expected to write a treatise on the supremacy; no one disputed it! it followed as a thing of course; the first christians found it associated with all their ideas of religious order: to say, that there ought to be a visible head was not necessary, universal custom, nature itself taught it: but to show the practice of this authority became a part of the canonical history of the church: this, therefore, was given, not to prove a dogma, which even custom had established, but to edify, by the concord and unity preserved by its use: thus we find the church divided on an important and difficult question. The conflict of opinions is found even in the sanctuary of an Apostolic council. "But, when there had been much disputing, Peter rising up said to them: Men, Brethren, you know that in former days, God made choice among us, that by my mouth, the Gentiles should hear the word of the gospel and believe: now, therefore, why tempt you God? to put a yoke upon the necks of the disciples which neither we nor our fathers have been able to bear....and all the multitude held their peace" (Acts xv.). The Apostle James, after a pause of silent deference speaks, but he speaks as Peter, and adheres to his decision. Was this invariable precedence in naming, and in action: this deference of the other apostles: this invariable exactitude of Peter's decisions: was *this* the accomplishment of the prophetic malediction which ANTI-POPEERY thinks rewarded the generous confession of Cephaz?

O.

## THOMAS OF KEMPIS.

THE inimitable and pious author of the *Imitation of Christ*, was born of parents, who although they possessed not the good things of this world, but earned their bread by the sweat of their brows, were still virtuous and good, and brought up their children in the fear and love of God, practising themselves the precepts which they inculcated to others. His birth happened in 1380 at Kemp, a village situated at no great distance from Cologne; his surname was Hammerlin or little Hammer.

After due reflection and much consultation, he determined at nineteen years of age to enter into the order of saint Augustin. Taking with him therefore a letter from his patron Florentius, in which his piety and virtue, with his qualifications for the life of a religious were highly extolled, he set off for Mount St. Agnes, a monastery of Augustinian Canons which had been recently established on the banks of the Vecht, near the town of Zold, and of which his elder brother was at that time prior. The meeting of the two pious brothers was affectionate, and they each devoutly expressed their feeling in the words of the psalmist: "O how good and joyful it is for brothers to dwell together in unity!" After passing five years in the noviceship, Thomas of Kempis made his religious vows. From the time of his first entering the monastery until the day of his death, he progressively advanced in the science of the saints, setting an example to all his brethren in humility, docility and obedience. An interesting account of his progress in spirituality appears to be given of himself in the sixteenth and seventeenth chapters of the *Soliloquy of the Soul*.

From the *Imitation of Christ*, it appears that he had frequently before his eyes, the abuse of human learning, and was too often obliged to see, that it was attended with the worst consequences. On the same supposition, it also appears, that he was sometimes a subject of slander and obloquy; the third book of the *Imitation* abounds with passages in which the bitterness of such a trial is feelingly acknowledged, and the sufferer beautifully exhorted to bear it silently and patiently. By degrees his reputation for virtue and piety got abroad. Many persons in the neighbourhood of the monastery, wished to place themselves

under his spiritual direction. But he avoided their visits as much as was in his power. At the first moment that Christian civility allowed, he took leave of company, saying that "he must leave them as one was waiting for him in his cell:" what passed between him and the visitant of his cell, he himself has described as far as language can describe it, in the 21st chapter of the third book of the *Imitation*. Every such hour was dearer to him than the last: "I have sought for rest every where," he often said, toward the close of his life, "but I found it no where except in a little corner, with a little book." He was at different times promoted to the office of *bursar*, *master of the novices*, and *sub prior*. After a long life spent in retirement and in preparing himself for a happy immortality, and in practising the counsels he so feelingly throughout his works prescribed to others, he expired in the 92nd year of his age, on the 25th of July, 1471.

In his stature he was scarcely of a middling height, but he was well proportioned, and had a remarkably quick eye. His body was discovered in 1572. He was the author of several works, all written with a degree of religious simplicity, and in strains of such ardent piety, that they have seldom been surpassed; but the work which will perpetuate his name to the latest posterity, is, *The Imitation of Christ*; a work which has deservedly maintained its reputation through the long lapse of several centuries, and has been equally praised by men of learning, of science, and of religion. "*The Imitation*," says the celebrated Leibnitz, "is one of the most excellent treatises that have been composed. Happy is he who puts its contents into practice, and is not satisfied with merely admiring them!" (*Lettres*, p. 77), and Fontenelle in his *Eloge de Corneille*, even ventures to say, "It is the finest work that hath proceeded from the pen of man, the gospels being of divine original." It has been translated into most of the living languages. We have several Catholic translations in English, of these the most modern is that of Dr. Challoner. The Protestants of the established church, have it also in an English dress by Dr. Stanhope: and John Wesley translated or rather abridged it, for the use of the members of his connexion. The first printed edition of this work is in Latin, and bears date 1493.



THE  
**METROPOLITAN;**  
OR,  
CATHOLIC MONTHLY MAGAZINE.

SEPTEMBER, 1830.

INDEFECTIBILITY OF THE CHURCH.

I PURPOSE, in the following article, to prove the indefectibility of the Church, from the Apostle's creed:<sup>1</sup> *I believe the Holy Catholic Church.* Before I make my own remarks on the subject, I will cite the words of a learned Protestant Divine, Dr. Pearson, Bishop of Chester, in his exposition of the creed: "when I say," writes that prelate, "I believe the Holy Catholic Church," I mean, that there is a Church, which is holy; and which is Catholic....It is not only an acknowledgment of a Church which shall be, but also of that which is....That, which was, when the creed began, and was to continue till the creed shall end, is proposed to our belief in every age as being: and thus, ever since the Church was constituted, the Church itself as being, was the object of the faith of the Church believing. The existence, therefore, of the Church of Christ....is the continuation of it in an actual being, from the first collection of it in the time of the Apostles, unto the consummation of all things. A collection uninterruptedly continued in an actual existence of believing persons and congregations in all ages unto the end of the world.

"Now this is, indeed, a proper object of faith, because it is grounded only upon the promise of God. There can be no other assurance of the perpetuity of this Church, but what we have

<sup>1</sup> Was this creed, which, at this day, is common to all religious denominations, composed by the Apostles? St. Leo, St. Augustine, St. Jerome, and several others quoted by Mr. Nicole, in his exposition of the creed, assert that it was. Its antiquity cannot be questioned, and it was never doubted, that the twelve articles of which it is composed, contain nothing but revealed truths.

from him that built it. The Church is not of such a nature, as would necessarily, once begun, preserve itself for ever. Many thousand persons have fallen totally from the faith professed, and so apostatized from the Church. Many particular Churches have been wholly lost, many candlesticks have been removed.... But though the providence of God does suffer many particular Churches to perish, yet the promise of the same God will never permit that all of them at once shall perish. When Christ spoke first, particularly to St. Peter, he sealed his speech with a powerful promise of perpetuity, saying: *thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it.* When he spoke generally to all the rest of the Apostles, *go teach all nations baptizing them, &c.* he added a promise to the same effect, and lo! *I am with you all days even unto the end of the world.* The first of these promises assures us of the continuance of the Church, because it was built upon a rock—the latter of these promises gives not only an assurance of the continuance of the Church, but also the cause of that continuance, which is the presence of Christ.... Wherefore; seeing Christ does promise his presence unto the Church, even to the end of time, of which his presence is the cause. Indeed this is *the city of the Lord of hosts, the city of our God: God will establish for ever,* as the great prophet of the Church has said. Upon the certainty of this truth, the existence of the Church has been propounded as an object of our faith in every age of Christianity, and so it shall be unto the end of the world. ....Whoever then professes to believe the Holy Catholic Church, is understood to declare this much. I am fully persuaded, and make a free confession of this, as of a necessary and infallible truth, that Christ, by the preaching of the Apostles, did gather unto himself a Church consisting of thousands of believing persons, and numerous congregations, to which he daily added such as should be saved, and will successively add to the end of the world. So that, by virtue of his all-sufficient promise, I am assured that there was, has been hitherto, now is, and hereafter will be, as long as the sun and moon endure, a Church of Christ, one and the same. This Church I believe in general, holy in respect of the author, end, institution, and administration of it.

Particularly in the members here, I acknowledge it really holy, and in the same hereafter holy. I look upon this Church, not like that of the Jews, limited to one people, confined to one nation, but by the appointment and command of Christ....to be disseminated through all nations, to be extended to all places, to be propagated in all ages....And thus, I believe the Holy Catholic Church."

I shall content myself with inferring only one consequence from the words of Dr. Pearson, viz: that the indefectibility of the Church is an article of faith, invincibly proved from the Apostle's creed. Whoever recites that creed, makes an acknowledgment, "not only of a Church which has been, or of a Church which shall be, but also of that Church which is." Which is the same as to say, that when we repeat the creed, we profess it to be an article of faith, that the true Church of Christ is indefectible: that it has subsisted in all ages since its first establishment, and will continue through all succeeding ages to the end of the world.

Christ, therefore, has always had, and always will have, a true and orthodox Church upon earth; the essential and unchangeable attributes of which consist in her being one, holy, catholic, and apostolic. The Church must, consequently, have been at all times visible. Otherwise she would have become destitute of true Bishops and Pastors; the succession descending from the Apostles, would have been extinct; the promises of Christ would have failed; and the article of the creed now under consideration would have been false.

For, take any given time, when the primitive Church degenerated into "damnable idolatry," suppose, for instance, that time to have been the sixth or seventh century, that is, eight or nine hundred years before the mis-named Reformation, who then could have recited the creed? What then would have become of the article: "I believe the Holy Catholic Church?" Where was that *Holy* Church, if she was plunged in superstition and idolatry? where was that *Catholic* Church, if she was not visible! Now the creed was made to be said by all Christians in every age; and therefore it follows beyond the possibility of doubt, that

in every age, there existed a *Holy Catholic Church*; in the sixteenth century, as well as in the days in which the creed was composed. Who then would dare "reform" what was holy? This is a subject of infinite importance, and it is earnestly recommended to the consideration of those who value truth, and feel an interest for their salvation.

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### RELIGION.

"If men have merely reason to SUSPECT, that a religion may be true, it is their duty to examine it." [BUTLER'S ANALOGY.]

For fifteen centuries there existed in the civilized world but **ONE RELIGION**: which, from the character of its founders, the nature of its government, the union of its members, the piety of its professors, even its very name, should awaken the curiosity, and claim the attention of every reflecting mind. The first pastors, according to the acknowledgment of several protestant writers, were not only distinguished for the sanctity of their lives, but for the splendor of their miracles: the government was apostolical: consisting of laws, and regulated by institutions, which preserved the harmony of the **CHRISTIAN CHURCH**. Admirable in its union: all obeyed the same authority, all believed the same doctrines, all cultivated the same practices. Magnificent in its establishments: they were superior to all, that had been erected by the ambition of Pagan Rome; they were edifices and institutions, adapted to every want, and sufficient to impart every benefit; and such were their numbers, that they arose in every country that had received the gospel, like so many triumphal arches: even their very ruins, form the noblest features of the Christian world. Considerable portions of its members in every sphere of life, were remarkable for their innocence, and holiness; performing the obligations of Christian piety, with a fervor and self-denial, worthy of our imitation. Such was the religion of the civilized portion of the earth, at the period of that dreadful storm, which broke out in Germany, in the sixteenth century: and which, falling upon the venerable fabric, overturned its altars: destroyed its worship: transferred its riches: its edifices: its temples: to a new order of men: and introduced a new order of things: "Surely,

then, there is here reason to suspect, that a religion such as this, may be true, and if so, it is the *duty* of men to examine it."

Since the above mentioned revolution, a multitude of sects have been engendered: distinguished by a variety of features, which well deserve attention: the founders were discontented priests, and licentious friars, who, impatient of the restraints of celibacy, hesitated not, to violate their most solemn vows: whilst the authors of the more recent denominations, were, with few exceptions, laymen, and obscure enthusiasts. Where they have government it is heterogeneous: half human, half divine, half modern, half ancient: the artful combination of civil policy, or the illusive arrangement of successful fanaticism: their dissimilarity is so great, that neither the curiosity, nor the industry, of learning can enumerate them: their establishments are, comparatively speaking, trifling and insignificant: the vice and immorality which surround us, is as astonishing, as it is distressing: even in the virtue of the *moral portion*, there is nothing striking, nothing that resembles the examples of ancient sanctity, or implies any painful sacrifices of self-love: little beyond the limits of great decency, or nice decorum: to the important features of antiquity and diffusion, which form the *grand characteristics* of THE CHURCH OF CHRIST, they can present no claim whatever: their titles are all of them new, some of them absurd. Such is the situation of religion in this country; the theatre of innumerable sects, and associations, all at variance with each other; yet, *each* arrogating to themselves, the exclusive privilege of being the ONLY TRUE CHURCH OF CHRIST. May we not justly observe, "there is reason to *suspect* that such religions may *not* be true, and therefore, it is the *duty* of men to examine them."

In the above description no allusion has been made, to the various schools of infidelity, which, blended with the multitude of religions, are so prevalent in this country: the number of these profane institutions, of Socinianism, Unitarianism, Deism, &c. are frightfully great; and what is still more awful, their disciples, for the greater part, consist, not of the illiterate; but of the best educated portions of the community. One of the most acute writers of modern times observes:

"Liberal opinions, that is, no fixed principles whatsoever, are

professed in every quarter; and in spite of the apparent tranquillity which reigns around, the day cannot be distant, in which there will be as little belief among us, as there is now among the philosophers of Germany; that is, NONE AT ALL."<sup>1</sup>

To assign a reason for the religious CONCORD, which once prevailed, is a matter of little difficulty: there existed then, a CENTRE OF UNITY: which possessed the confidence and respect of nations: who, considered the CHURCH as their divinely appointed guide; and its authority as unerring, and infallible: who, upon hearing its voice, revered it as the voice of heaven, submitted to its decisions, and believed without reserve: by this happy conviction, union was preserved, the intrusion of error was more difficult, and the propagation of sectarianism became almost impossible.

To elucidate the causes, which have produced the unholy DISUNION, which now separates so large a portion of mankind, is not more difficult, than the preceding. When that revolution took place, which introduced the new order of things, the long established rule of unity was discarded, and *the right of private judgment* permitted: which conceded to each individual, the privilege to believe, and decide, according to his own understanding.

"When the protestants first withdrew from the communion of the Church of Rome, the principles they went upon were such as these: Jesus Christ hath by his gospel called all men unto liberty; the glorious liberty of the sons of God; and restored them to the privilege of working out their salvation *by their own understandings*."<sup>2</sup>

"The Church of England, recognizes to the utmost extent, the right of every man to worship God according to his own conscience: for, since we judged for ourselves, when we seceded from the Church of Rome, *we allow others to judge for themselves* when they secede from the Church of England."<sup>3</sup>

This is the leading principle of protestantism: its MAGNA CHARTA: from this assumed privilege flows, that variety of religions which divide the Christian world: for if all men are to

<sup>1</sup> British Critic.

<sup>2</sup> Archdeacon Blackburne.

<sup>3</sup> Dr. Marsh.

judge for themselves, the necessary consequence must be, that inasmuch as their habits, inclinations, and thoughts, all disagree, so will the opinions which they may form, differ in the same proportion. "The abuse of liberty, has rendered Christian unity little more than an empty name: the generality of Christian professors, consider themselves at liberty at all times, to choose their own persuasion, and to change their opinions as often as caprice may dictate."<sup>1</sup> Hence, we may discern, the source from which the multitude of religions flow; and also, the yet greater calamity, the prevalence of irreligion: the natural consequence of the former, which, as it creates doubt, in the minds of some, must consequently produce contempt in others, and in many, a total indifference for religion: the same principle that explains the various creeds of heresy, equally elucidate the various codes of infidelity: these are contained in the vaunted privilege of "GOSPEL LIBERTY:" insomuch, that to it alone, the socinian, the deist, even the atheist, always appeal: being at once the proof, and sanction of their respective system.

"The atheist, assures the protestant, he admits no guide but his own reason: he obeys its dictates, and believes what he understands.—The Calvinist, does not understand the real presence; therefore, he does not admit it. The socinian, does not understand the trinity; consequently, he rejects it. The deist understands no mystery, and hence he believes none: now to me, the divinity appears the greatest, and most impervious of all mysteries: therefore, my reason unable to comprehend it, cannot with consistency admit it. I only claim for myself, the same privilege which you do: we all have the same rule of belief: each of us excluding the rule of authority; with what justice then, can you condemn me? if I ought to renounce my reason, or, if you judge me guilty, while I attend to its suggestions; then do you renounce yours, which is not more infallible than mine; abjure your rule of faith: declare honestly, that what you have hitherto taught, is devoid of foundation; and, that if truth do exist any where, you have not yet found out by what means it should be discovered.

"Hence it follows, that protestants cannot refuse to tolerate

<sup>1</sup> Blackburne.

the atheist, without abandoning their own leading principle: if, they say, that the latter makes a bad use of his reason; or, that he is not sincere, might not the same with equal justice be said, of every class of heretics? The reproach is certainly inconsistent in the mouths of the sectarians: because, it applies equally to THEM, as to all others: what the protestant says of the atheist, the atheist says equally of the protestant: and who is the judge between them? REASON! But, it is precisely the judgment of reason that is contested: therefore, to call in reason to decide the difference, is solving the question by the question itself: it is laughing at common sense."<sup>1</sup>

The statements which many eminent protestant writers have laid before the world, of the condition of religion in different protestant countries, exhibit the consequences to be expected, from the principle of "the right of private judgment."

Thus, STARKE, describes Germany: the birth place, and cradle of the reformation.

"As for protestantism in Germany, it is so degenerated here, that except the name, little else of it now subsists: it has undergone so many changes, that if LUTHER, or MELANCTHON, were to rise again, they would not know the Church, which was the work of *their* industry."

STAFFER, another protestant divine; says,

"The defection from Christianity is almost, if not quite general: you see there, the pastor, and the professor from their pulpits, casting doubts upon all the received doctrines of religion, and shaking every principle of Christianity, whilst the people in the mean time, are completely indifferent to it."

MULLER, assures us,

"That multitudes of protestant theologians, make it an ABSOLUTE DUTY, to drown the fundamental doctrines of Christianity in deism."

According to Grenus, Heyer, and Empaytez,

Geneva, the "Protestant Rome," is now no longer even Christian: it has become completely socinian: insomuch, that they assure us, its pastors not only laugh at the creed of Calvin, not only pity the credulity which could believe such nonsense; but

<sup>1</sup> Abbé de La Menais.



even systematically reject, the most fundamental articles of Christianity. "Indeed," says Empaytez, "such is now their incredulity in relation to the Divinity of Christ, that it would be more easy to find in their sermons the names of Socrates, and Plato, than the appellation of the Redeemer."

"RATIONALISM" in Germany.

The following are specimens of the "*rational*" interpretation of the Scriptures, given to Theological students of the University of Halle, Germany, by Dr. Wegscheider, and Dr. Gesenius—which we copy from the New York Observer.

1. *The young man at Nain*.—"This narrative has for its basis the simple fact, that Jesus at his entrance into Nain, met a funeral procession, accidentally remarked signs of life in the man supposed to be dead, and by an impressive call restored him perfectly to his consciousness. The Jews are accustomed to bury their dead too soon!"

2. *The feeding of the 5,000*.—"Probably the following facts served for the foundation of this story.—Of the many men with whom Jesus found himself in the desert the greater part had a plenty of provisions with them, but the rest were destitute. Jesus, with his usual benevolence, began to divide his provisions among those who were in want. This example, supported by his persuasions, and by the proverbial hospitality of the East, was followed by others, who were furnished with provisions; and so all were satisfied, and there was even much left by those who partook. The essential fact is, Jesus relieved in a wise, humane manner, the wants of a large multitude, and this is to be exhibited so as to have a religious, practical bearing."

3. *Walking with Peter on the water*.—"Of this story, he says, "An actual walking of Jesus with Peter on the water would be mere juggling, and without meaning. Probably Jesus was out upon the lake, and Peter swam to him, from which the credulous historian has made this fable!"

4. *Transfiguration*.—"The transfiguration of Jesus is explained by a thunder storm and a drunken sleep of the disciples, who were full of the Jewish notions of a Messiah; for, "considered as a miracle it is an unmeaning juggle."

5. *The Resurrection.*—The resurrection of Jesus, Dr. Wegscheider, thus explains: "Jesus only appeared to be dead; it is unphilosophical to explain the appearance otherwise than as a natural event, although the evangelists with their defective physiological knowledge and their love of the marvellous held him to be actually dead."

To the objection that by the supposition of a mere appearance of death an essential part of the Christian doctrine, and with it the festival of the holy supper and of Easter would be taken away, he answers:

1. "Jesus' death on the cross can be considered as an actual death, for if the seeds of life remaining in his body had not, under the guidance of God, been preserved by favorable circumstances, and quickened, his entire death would have been unavoidable. 2. The chief design of the death of Jesus—his offering up his life for the confirmation of his doctrine, and the moral courage with which he devoted himself to death, remains unchanged, even though we suppose that his death was not entire. *Jesus himself could not anticipate that his crucifixion would not be fatal to him, and did not anticipate it, and even after his resurrection he must have regarded the death-like unconscious state in which he had found himself as actual death!* 3. In the New Testament the state of unconsciousness is generally called death, and is, undeniably, the commencement of actual death, and is only prevented by God's special interposition from terminating in actual death. We may properly consider that state to be death from which God's guidance alone can restore life. Thus every institution prescribed by Christianity, in so far as it is founded on the moral greatness and dignity of Jesus, retains its full force."

We beg our readers to bear in mind that there are hundreds of young men on whom, during their residence at Halle, these doctrines are impressed, and by most of whom they are retained and cherished. The immediate effect must be a loathing of the Holy Scriptures and of the miserable employment of picking out a few kernels of wheat from a bushel of chaff, and which, when found, are not worth the search, since they can be so much more

readily found in Wegscheider's lectures, which, while they sift out the kernels, make the residuum of the Bible superfluous.

These young men accept an office which requires them to teach from the pulpit, at the altar, and at the sick-bed, what they regard as superstition and fiction; an office of which they must be ashamed, when they are called upon to discharge its duties in the presence of those, who know their real sentiments, and who cannot but despise them for concealing those sentiments under mental reservations and accommodations. Is it to be wondered at, that they, after the light which is in them is turned into darkness, resolve to spend in worldly pleasure the few years which are at their command, before they take upon them this painful yoke; and that afterwards, with their hardened hearts, they labor all in their power to subvert divine truth, and to waste the Church of God; or some who prefer to give up a comfortable living rather than commit such sacrilege, abandon the study of theology, and choose some worldly calling? We beg that they who are accustomed to despise "rationalism," as a system whose emptiness and worthlessness have been long since exposed, and to regard it as belonging more to the past age than the present, would duly weigh the above facts. Let them consider the extent and permanency of the evil, and remember that this has been the character of the instruction at Halle, for the last ten years."

IN FRANCE, among its protestant members, the case is almost equally deplorable: there, too, they are for the most part, like those of Germany, and Switzerland socinians, and unbelievers: hence, they have adopted the socinian catechism of Vernes. Maron, the arch-priest of protestant France, in his recommendation of it to the public, says, "it has this great merit, that it is suitable to *all* communities; because, it includes *none* of these articles which divide them." Consequently it is obvious, that among these men, THE ESTABLISHED PRINCIPLES OF FAITH ARE NOTHING.

F.

## THE EXISTENCE OF GOD.

IN communicating the arts and sciences, the professor passes over principles supposed to be generally known, or so manifest, that they require only to be mentioned. Thus, when a man is to be instructed in feats of arms, it is presumed he knows what a horse, what an armour, what fighting means: that war is lawful and sometimes expedient, that soldiers are obliged to observe military discipline.

Moreover, in the sciences this is more evident, where, not only such obvious points are presumed, but certain propositions are granted—thus, the logician, before he commences an argument will require you to grant, that contradictory propositions cannot be together false, or true: the moral philosopher, that there is good and evil in the actions of men, the one to be imitated, the other avoided—the natural philosopher, that all physical bodies which depend upon nature, have motion in themselves, are subject to alteration: that whatever is moved is put in motion by another: the mathematician, that every whole, is greater than its parts: the metaphysician, that nothing can be existent, and not existent, at the same time, &c. &c.

These general principles being conceded, may we not aptly apply them to the subject we are about to discuss? Most certainly, if we believe St. Paul, who thus addresses the Hebrews: "He that cometh to God, must believe that he is, and is a rewarder of of them that seek him."—xi. c.

Behold, the two principles required of man, if he desire to draw near unto God: the one that there is a God, the other that God will reward with justice, all who seek him.

So evident are these principles in their nature, and so clearly are they traced by the Almighty hand upon the understanding of man, that were not the induration of the hearts of too, too many, a deplorable truth, we would not require to dwell upon the proof of these points; but, presuming that no rational mind could entertain a doubt, proceed to the consideration of the effectual performance of our duties to God: "The light of whose countenance is sealed upon us."—Ps. iv.

But, as a false philosophy has taken possession of the minds

of many, who not only despise and offend their Creator, but even affect to deny the existence of a Supreme Being, it is our duty to endeavour to remove this iniquity, by exhibiting the invincible truth of these two principles: "He that cometh to God, must believe that he is, and, that he is a réwarder of them that seek him."

The first being proved, the second must necessarily follow; for if it be manifest, that there is a God, under whose superintending providence all that he has created is preserved, consequently, he is also to reward all men, according to their deserts.

First, that **THERE IS A GOD**, no other argument is necessary, than to refer to our senses in viewing the world, each and every part of which, is a resplendent mirror, representing God unto us: a table, whereon God has imprinted his divine image in characters that the most simple may understand.

The wise man has long since, said, that vain, and foolish were those, who beholding the works of the world, could not understand the great architect: "For, by the greatness of the beauty in the creature, **MAY THE CREATOR THEREOF, BE SEEN AND KNOWN.**"—Wisdom, xiii.

If, when in a foreign land, we beheld, but birds and beasts, yet, if a fine building was discovered, we would be of opinion, that men had resided in that country, being convinced, that beasts or unreasonable creatures, could not have erected it: even so, the view, and consideration of the world.

When we raise our eyes to the heavens, we are astonished at the wonders we there behold! But, who made them? we perceive the firmament exceedingly beautiful, and of large dimensions, adorned with planets and stars innumerable, and these of such various, and unequal motions, as if they changed not their position, and yet, do not impede the rapid progress of each other. "Who can declare the order of the heavens, or who can make the harmony of heaven to sleep."—Job, xxx.

"The heavens shew forth the glory of God, and the firmament declareth the work of his hands."—Ps. xviii.

If we cast our eyes upon the earth, what a prodigy presents itself! Mountains, hills, and valleys: pasture covered with an endless variety of grass, herbs, and flowers, nourished with

rivers as a body with veins, inhabited by creatures of innumerable distinct qualities, enriched with inestimable, and inexhaustible treasure: yet itself suspended with its immense weight in the air, without visible support! at which surprising miracle of nature, the Almighty exclaims—"Where wast thou when I laid the foundation of the earth? tell me, if thou hast understanding, who laid the measures thereof, if thou knowest? or who hath stretched the line upon it? upon what are its bases grounded? or who laid the corner stone thereof. When the morning stars praised me together, and all the sons of God made a joyful melody?"—Job, xxxvii.

When we look upon the sea that surrounds us, a creature which contains more than the tongue of man can express, a bottomless gulph that receives all rivers into its capacious bosom without overflowing, a turmoil of waters that repose not day or night, a raging, furious element, that threatens to devour the land with waves mountain high; yet, when it approaches its appointed border, is forced to recoil, murmuring as it were, at not being permitted to pass further. God asks Job this question: "Who shut up the sea with doors, when it broke forth, as issuing out of the womb: when I made a cloud the garment thereof, and wrapped it in a mist, as in swaddling bands? I set my bounds around it, and made it bars and doors. And I said: hitherto, thou shalt come, and shalt go no further, and here thou shalt break thy swelling waves."—Job, xxxviii.

These exterior objects alone, should be sufficient to prove the existence of a God: but, if we examine ourselves, our bodies, or our souls, we perceive a miraculous power in their formation, that proclaims the omnipotence, and the glory of the Creator! so perfectly do all things concur to demonstrate their omnipotent author, there being nothing so small, but declares his greatness: nothing so great, but acknowledges his sovereignty: nothing so low, but that we are enabled to behold his majesty: nothing so high, that descends not to teach us his truth.

It would be an endless undertaking to offer the many proofs that might be adduced in support of the principle, that there is a God: when we reflect, that generally, every learned man has acknowledged this fundamental truth: if it be said that Diogenes,

Protagoras, Theodorus, Cyrenensis, Bion, Boristhenes, Epicurus, and some others, were professed atheists;—let it be remembered, that of those, some were unlearned, and resembled sensual animals, rather than reasonable men, and consequently, could deny any thing: hence does David assert, that **THE FOOL SAID IN HIS HEART, THERE IS NO GOD.**—Ps. xiii.

Moreover, many of these men, denied not God so much by their doctrines, as their actions. As St. Paul describes them, in the first chapter to the Romans. Such was Epicurus, and others, but, as Lactantius observes, these men when in distress or near death, were always willing to admit the existence of a God.

Among the heathens, those persons were held in high estimation, who professed the love of wisdom, and hence were denominated philosophers; those studied four principal sciences: the first natural philosophy: the second moral philosophy: the third metaphysics: and the fourth, mathematics: the first three, have each their peculiar proofs of the existence of a God.

The natural philosopher among the heathens, had several arguments to prove by creatures, that there was a God: these he reduced to three general heads, or arguments, drawn from the motion, the end, and the efficient cause of the creatures we behold.

The argument from motion, is founded upon the general rule, that whatever is moved, is moved by another: hence, that in the motions of creatures, there is a general subordination, and the inferior bodies upon the earth, are moved and turned by the air, and other elements; and these again, put in motion by the influence of the sun, moon, and other heavenly bodies, and these by an impulse from the highest orb, or sphere: above which (among creatures,) we cannot go:—this is termed the “first moveable.”

The philosopher inquires here, who moves this first moveable? if you say it moves itself, it is contrary to the admitted principle, that nothing is moved in nature but by another, and if you say, that some other moves it, the question recurs, who moves that other? and thus from one to another, until you come to something that moves, and is *not moved* by another, and that **MUST BE GOD**: who is above all nature. Thus, the existence of God is proved, by the argument of *motion*.

The argument from the final end, is proved by the fact, that every thing brought forth in nature, has an end peculiarly appointed: we see the bird is directed to build her nest by nature; the fox to make his den, &c. &c. The philosopher here asks, what thing that is, which directs nature herself, as each thing must have somewhat to direct it to its end? no reply can be made; but, that the director of nature must be something above nature, and that is God.

Thus the existence of God is proved, by the argument of the *final end*.

It is incontrovertible, that from the corruption, alteration, and perpetual motions of creatures, this world had a beginning: hence, it had an efficient cause: the question arises, who is that efficient cause that made the world? if you say, that it made itself, it is absurd; for how could it have power to make itself before it existed: if you say that something within the world, that is, some part of the world made the whole, it is still more absurd: as if a man was to assert that his finger, (and that, before it was a finger), made his whole body!

It must be admitted by this argument, that something more excellent than the whole world, was the efficient cause of its creation, and this cause, *must be God himself*.

Thus the existence of God is proved, by the argument of the *efficient cause*.

The metaphysician among the heathens, had several demonstrations to prove the existence of God: first, he held it impossible, that a finite being enclosed within bounds as every creature in this world is, could have existence, but from some Creator: for, says he, the thing that in itself is not infinite has its limits; so we must imagine some infinite, Supreme Creator, who limited these creatures even as we see the potter, who gives bounds and limits, to the vessel he frames. The metaphysician, confirms his argument by acknowledged principles: "that every thing which is by participation, must be referred to some other thing that is not by participation, but of itself." We know by experience, that all creatures, and the parts of this world, are things by participation only, consequently, they must be referred to some superior cause that is infinite in perfection, and exists of itself alone, and this is God.



Thus the existence of God is proved, by the argument of the *participation of God*.

The metaphysician holds, that every multitude, or distinction of things, proceeds from some unity, as from its fountain: thus many rivers are traced to one well or spring; innumerable rays of light to one sun; all the branches of a tree to one stock.

In the body of man, which for its variety and beauty, is called the "little world," the arteries are without number, all of which emanate from the heart, and the nerves, from the brain. The infinite actions of life, sense, reason, nourishment, digestion, corruption, feeling, smelling, tasting, seeing, hearing, moving, speaking, thinking, remembering, &c. and an infinite number of things, receive their origin from one simple unity, denominated *the soul*: which produces, governs, and directs them all in their various functions: hence it is established, that as we find among creatures, order and connexion, by which one, brings forth many, and every multitude, is referred to its unity, so, must all contained in the world, be referred to one most simple and abstract unity, that gave beginning to them all, and this is God.

Thus the existence of God is proved, from the *unity of God*.

The subordination of creatures is most wonderful; we see that no creature is designed to live for itself alone: we perceive that the water moistens the ground, the air cools and opens it, the sun warms and quickens it, the moon and stars pour forth their influence, and this, not for themselves, but for others. If one, standing upon a high mountain, should perceive in the plain below, an immense army fully appointed, and observing the most exact discipline, divided into companies, squadrons, and battalions: the officers subordinate one to the other, and yet the whole mass tending to one point, and marching with alacrity to discharge their common duty: who, on beholding this imposing spectacle, but must be impressed with the conviction, that the entire must be under the superintending control of some distinguished commander.

Hence, when we examine the almost miraculous subordination that exists among all created things, we must necessarily infer, and indeed are compelled to admit, that the mighty whole, must

be governed by some all-powerful being, who having created, preserves by an Almighty Power, the beautiful harmony of the universe, and this power **MUST BE GOD.**

Thus the existence of God is proved, from *the subordination of all things to God.*

When we consider the depth of the wisdom displayed, in the formation of even the smallest insect of the creation, we are astonished at the beauty and proportion it exhibits: examine attentively a fly, or a leaf; you will discover abundant miracles in their nature, their parts, in the variety of colours, allotment of offices, and correspondence in their several qualities: it is contrary to reason to suppose, all this has been produced by chance, and therefore, we must presume it to have been the effect of the provision made by the Creator of all things, for the government of the world, and that **MUST BE GOD.**

Thus the existence of God is proved, by his *divine providence.*

That the soul is immortal has been admitted by all learned men, we have the authority of Plato. (10 de repub.) Inasmuch, as the soul is a spirit, and immaterial, whose nature does not depend upon the state of our mortal body, we have ample proof, in the aged and infirm, whose minds are frequently more clear, quick, and elastic, than when in the enjoyment of youth, and bodily strength.

Another proof is the insatiable desire of the mind for learning, knowledge, and wisdom: her natural inclination for immaterial objects, being so excessive, that it cannot be satisfied during this life. Hence it is conclusive, that other objects are prepared for the contemplation of the soul in another world, and that the soul of man is immortal: therefore, with Solomon, let us rejoice that, "our soul shall return to THAT GOD WHO GAVE IT."—Eccl.

The moral philosopher insists, that there is a natural inclination in the heart of man to acknowledge the existence of some deity: that, the most barbarous nations have always confessed some God, although uninstructed by man: thus, when any calamity visits the heathen, they raise their hands and eyes to heaven: sufficiently indicative, that nature itself, has implanted upon the soul of man, the all-important truth, that there exists a Su-

preme being: and the experience of ages testify, that sensualists, and those termed atheists, who had the temerity to deny the existence of a God, would at the approach of death exhibit the greatest apprehension of the Divine judgment: as Suetonius relates in the example of Caligula. Zeno, the philosopher, was wont to declare, "that it was a more substantial proof of the existence of a Supreme intelligence, to hear an atheist preach God from the gallows, and ask his forgiveness, than attend to the disputations of all philosophers: inasmuch, that it is more probable that men would then speak the sober truth, who heretofore, through vanity, ambition, sensuality, or dissimulation, had impugned THE EXISTENCE OF GOD."

Thus the existence of God is proved, FROM NATURE ITSELF.

Moreover, the philosopher proves that the God who is here acknowledged, can be but one; for if he is God, he must be infinite, and if he be infinite, he can have no equal: he further proves from Lactantius (lib. 2. divin. instit. cap. 2.) that the heathens, when they cursed or prayed, addressed God, not *the* Gods.

Aristotle, in his book of the world, writes thus, of God: "He is the Father of Gods and men: he is the maker and preserver of all things that are in the world."

Epictetus, who was held in high estimation among the Stoicks, says, "before all things, we must affirm, that there is one God, and that this God governs all, and has providence over all."—Epict. apud. Arianum.

Those who desire further examples from the learned in all ages, may consult the first book of St. Cyril, against Julian, the apostate; and the first, and second books, of Lactantius, against the Gentiles.

The first argument of the moral philosopher, is the inclination of all people to believe in a *God-head*: the instinct of nature to confess it: the power of conscience to fear it: the concurrence of nations to adore it: and the agreement of all the learned and the wise, in applying this God-head not to *many*, but to *one only that made and governs the world*.

Thus the existence of God is proved *from his unity*.

The second argument of the moral philosopher, is, "the last end of man, and of his highest or supreme felicity."

Every thing in this world, has some particular object, together with an innate desire of attaining its end, which desire ceases, when that end is obtained:—thus a stone has a natural propensity to go downward: on the contrary, fire reposes no where except it be restrained, until it ascends above the air, to its natural resting place: and so in other things that are without sense, there is a certain desire conducting them to their end, which having once attained, that appetite reposes of itself.

Thus, the moral philosopher proves, by reason, that the felicity of man is not in this life: he proves also, that our happiness in the life to come must be spiritual, and immaterial. But, can Plato assign the spot whereon it stands? hear his words. "In this it consists, that we be joined to God, who is the pillar, the top, the end of all blessedness." (Plato, in *Pæd.*) An eminent disciple of Plato's thus expresses himself. "The end to which man tends, is a supreme or sovereign good, and THIS IS GOD HIMSELF."—Plotin. *Enu.* 1. 1. b. 4. c.

Thus the existence of God is proved *by the heathens.*

A further argument is deduced, from the consideration of good and evil, of vice and virtue, and the rewards and punishments due to each: for as we every where behold proportion, order, justice, wisdom, and providence, so we may be assured, that the Creator will observe the same order towards mankind.

Man alone, of all created beings, is endowed with reason, free will, and election, to enable him to pursue the path of virtue, or deviate into that of vice; hence, according to the ordinary rules of justice, there must be rewards for the good, and punishment for the wicked, of which none can judge, but THE CREATOR HIMSELF.

Thus the existence of God is proved *by the contemplation of creatures, and the exercise of reason.*

P.

CORRESPONDENCE ON THE CONVERSION OF THE HON. AND REV.  
GEORGE SPENCER, SON OF LORD SPENCER, TO THE ROMAN  
CATHOLIC CHURCH.

(Continued from page 357.)

To the Editor of the Baltimore Gazette.

SIR,—According to my promise, I have had recourse to authentic documents, to discover the real state of the question, with regard to the “THOUSANDS” who, your “Subscriber” *took upon himself to say*, had forsaken the Catholic Church. In the course of my investigation, the reflection frequently forced itself upon my mind, how easy a thing it is to impose upon the mass of readers on this side the Atlantic! and how melancholy a thing it is, that individuals, who, by their profession, should feel a sacred obligation to represent circumstances in their true colours, labour, it would appear, to mis-state, and to mislead.

But, Mr. Editor, from amid the cloud in which prejudice and malice would fain envelope it, truth will, at length, burst forth, like the sun-beams, and the world be illuminated by its splendours.—The period is fast approaching, when a new order of things will commence:

“Alter ab integro sæculorum nascitur ordo.”

I enter, Sir, upon the “inquiry” into the marvellous conversion of the men of Cavan, who, by the mere “reading of the word of God, without note or comment,” became instantaneously metamorphosed into Protestants. By reading! Sir, were your “Subscriber” better conversant with the character of the unfortunate wretches who, by the bribes of Lord Farnham, declared against “Popery,” he would retract his assertion. For, it is highly improbable that one out of fifty could *read* at all—or, granting that they could read, I ask your “Subscriber” in the name of candour and honesty, whether those poor, starving, miserable beings, could find in the bible “without note or comment,” that the Catholic religion is false, and the Protestant religion true—you have only to consider what are the principles that constitute a Protestant, and the particular shades that contradistinguish him from the numberless sects around him, to be convinced that this supposition is absurd. But, from the testimonies which I will adduce, you will be able to judge, Sir, whether it was from “reading the word of God” that

some few (not "THOUSANDS") forsook the religion of their Fathers.

I refer your "Subscriber" to the *Kilworth Mercantile Chronicle* for Sept. 4, 1827, where he will find the following remarks:—"The Arch-Reformer of Cavan expressed these memorable words in the House of Commons: "if the Catholics increase in their present strength and number, they must be emancipated." Since that period, the Catholics have grown in their growth, and strengthened in their strength. Lord Farnham's intolerance was alarmed at this PRODIGIOUS INCREASE, that indicated a speedy fulfilment of his prophecy: to defeat the salutary measure he adopted the policy of the Founder of Rome—whither fled some of reckless hopes, others from the writhing of poverty, transferred their allegiance from God to Mammon: but the greater part were persons of IRREGULAR HABITS whose lives would dishonour, if possible, the religion they had abandoned. The novelty of the religion they embraced, and the delicacies of Farnham-House, charmed them for a short time—but an upbraiding conscience impelled them to relapse into the old religion, and proclaim the impure means that were employed in that school of hypocrites. Such was the unhappy result of this new fangled religion," &c.

From this passage, Sir, written by an eye-witness to the proceedings of Lord Farnham, your "Subscriber" will judge whether his THOUSANDS abjured "Popery" through divine inspiration, or embraced the established church through "the reading of the word of God."

Permit me, now, Sir, to direct your "Subscriber's" attention, by way of contrast, to the following extract from the *Cork Chronicle* of May, 1828:—"Were we to record every instance" writes the editor, "in which members of the established Church in this city and county give up their all to a conscientious belief in the doctrines of Catholicity, we should have scarcely space even for the heading of our paper."

In the *Limerick Chronicle*, it is stated, upon "the highest authority," that a married couple of the name of Enright, who some time ago, conformed to the established religion, implored the Rev. Mr. Colt, P. P. to receive them back into the Catholic Church, declaring most solemnly, before a large congregation, that nothing

but *great distress* ever induced them to renounce the Catholic religion.

Again, Sir, I refer your "Subscriber" to the *Dublin Register* for 1828, where he will read that, "Nicholas Coates, Esq. of Ballynafa abjured the errors of the law Church on the first of March, in the presence of respectable persons, and embraced the Roman Catholic religion." "Lord Farnham," remarks the paper "may judge of the progress of reformed christianity in the neighbourhood of Sir Gerald Aylmer's great machine for manufacturing Protestants. In the *Cork Chronicle* for September 5, 1829, your "Subscriber" will find this notice: "two poor girls, who, from ACTUAL WANT, were induced to abandon the religion of their forefathers, were lately taken into the service of the Rev. Dr. Cotter, where, after partaking for some time of the good things of the "*Establishment*," all-powerful conscience returned with ten-fold vigour—the poor girls took advantage of the Doctor's absence, quitted his house, and immediately waited on the Rev. John Russell, Catholic Curate, confessed their crime, and were received into the bosom of old Popery. So much for the new Reformation, even in the house of a Rev. Doctor."

With the permission of your "Subscriber," we will now pass into Roscommon. A notice was printed in the "*Correspondent*," that a great number of Catholics had abjured their religion, in consequence of the Priests being unwilling to enter upon a religious controversy with the Parsons.—(If any Catholics of this good city should leave the "fold," the "Subscriber" will not attribute it to a similar cause.) The notice ran as follows: "In the course of last week a missionary, from the Irish Evangelical Society, challenged the Roman Catholic Priests of Roscommon to a religious controversy, and, in consequence of their refusal, we understand fifty-seven Catholics read their recantation in the Church of Roscommon, on Sunday last."

When the public read this specious article, many, no doubt, believed every word which it contained. The Protestants exulted at the victory of their evangelical missionary; the yellow pennons of the Orangemen streamed on the welkin, and "Popery," superannuated, obsolete, decrepit "Popery," seemed tumbling to ruin in the very "Island of Saints!"

But what was the astonishment, the confusion, the chagrin, of the "missionaries" and the flatterers, when it was ascertained that *there was not one word of truth in the boasted affair?* How strangely did they turn towards one another a look—oh! so full of meaning—when they read this communication from the clergymen who, it was said, had refused to accept the controversial challenge:

"WE, the officiating clergymen of this Town, unequivocally deny having ever had a correspondence with a missionary from the Irish Evangelical Society, or with any emissary from any other such societies, relative to this supposed controversy. And had we even a communication to that effect, we should consider it a duty we owe to our characters as clergymen, as well as to society at large, to decline accepting any challenge, conscious that such a proceeding would endanger the public peace, and excite those angry feelings which it is much more prudent to allay. These, and such like melancholy consequences, were the only objects which the author of this falsehood would propose to himself.

"As to the number of those who are reported to have read their recantation in the Church of this town, in consequence of our declining to accept of this *fictitious proposal*, we will only say, that we are not aware of any persons having abandoned the religion of their forefathers, *except one*; and however solicitous we should be to bring to the fold one *strayed sheep*, we are by no means disposed to estimate his *temporary aberration* as equal to fifty-six.

"We cannot but consider it curious, that at the exact period in which this reformation is said to have occurred, several persons have applied to us—some to be received within the pale of the Church, while others publicly acknowledge the scandal they have given by their attendance at Church, and by their disobedience to their pastor—no longer able to resist the dictates of their conscience, they declare that DISTRESS ALONE influenced their conduct; and, like the prodigal child, they return bringing with them what is most acceptable to God, and edifying to man, the *sacrifice of a contrite and humble heart*. With sentiments of highest esteem and respect, we remain your humble servant.

JOHN MADDEN, *Administrator*.

HENRY BRENNAN, *R. C. Curate*.

To M. STAUNTON, Esq."



In the same paper your "Subscriber" will be *edified* (perhaps scandalized) at the following statement: "We believe the Catholic Clergy are beginning now for the first time, to reckon the converts to their creed. The work has been going on silently with them, since 1733, and the result is, that though population has increased five-fold degree since that period, Protestantism has *remained stationary*, or *retrograded*. We assert on high authority, that in a parish in the vicinity of Dublin, a Catholic Priest has received ONE HUNDRED AND NINE converts in almost as many days. These converts were not the itinerants or schemers of the country. They were all industrious and educated persons—and some of them possessed both *rank* and *fortune*."

What now becomes of the "THOUSANDS" of men whom your "Subscriber" arrayed before us, beaming with the halo of the bible emerging from the shades of "Popery" into the splendours of Protestantism?—and all ("credite posteri") by reading the word of God "without note or comment!" I told him, Sir, that they would melt away into hundreds—I warned him, that it would be proved, that even the few who conformed to the established Church, were actuated by interested motives—and most of them "DEFICIENT IN CHARACTER"—and from the evidence which I have adduced, the public will decide whether I made a rash assertion.

From the "Green Isle," I will not hesitate to pass over with the "Subscriber" to England, and take a survey of the particular counties, to which he has had the zeal to direct my attention. But, Sir, to enter into all the details which crowd around me as I pursue my investigations, would be to impose upon your indulgence, and to weary the reader. As a criterion by which to form an exact estimate of the numbers who forsook the Christian religion, I will subjoin a paragraph taken from the *Cheltenham Chronicle*. The paper states, "that upwards of FIFTY ADULT CONVERTS have been made to the Roman Catholic Church in that town, within the last twelve months; and that out of a Congregation of between three and four hundred there, about *one seventh* only were originally Roman Catholics."

— ab uno

Disce omnes."

If this was the case in that small town, how must it have been in large and populous counties?—what must be the increase of Catholics in Lancashire and “the neighbourhood of Preston?” The religion of Rome, Sir, is daily diffusing itself into the interior of the island, which was rescued from barbarism and idolatry by a monk, and the annals of whose history are decorated with the virtues, magnanimity, valour, and chivalry of her Catholic Kings, Barons, Knights, and Commons. On the magna charta of her liberties the seal of Catholicism is impressed: and on the dilapidated monuments of her ancient piety, is stamped, in indelible characters, a memento to posterity.—Her proudest institutions were formed in Catholic times: the spires of her most venerable universities, as they pierce the clouds about them, seem to exclaim, these are the works of Catholic munificence! Why has that religion been forsaken? Why has that religion been persecuted? Why is that religion reproached as the parent of darkness and ignorance? Why is that religion misrepresented, calumniated, blackened, by the prejudices, the illiberality, the acrimony of those, whose forefathers lived, and died, and immortalized themselves, in the profession and practice of its doctrines?

Yes, Sir, and that voice, echoing over the waters which roll between England and this continent, is heard appealing to the bosoms of “THOUSANDS.” Why, in this enlightened republic, this sanctuary of religious, as well as national independence, is every engine directed against that Church, in which, the most bigoted will allow, salvation can be obtained? A Church which has existed through all ages, and which now contains within her pale the vast, vast majority of christians? Why so many inveterate publications against her? Why such scurrilous, indecorous journals—“the Protestant,” “the Watchman,” “the Register,” the “Telegraph,” &c. &c. professedly, and inveterately hostile to all that is Catholic, heaping on the Clergy epithets the most opprobrious, and designated the faithful by vulgar and ignominious appellations? Why cannot the Catholic be left in the tranquil enjoyment of his convictions, in the peaceful worship of his God, to adore at the altars of that Church, which rests upon the two-fold foundation of the scripture and of antiquity? These are reflections, Mr. Editor, well worthy the attention, the serious and dispassionate consideration, of your “Subscriber.”

I was about concluding these remarks, when a paper, the authority of which your "Subscriber" will not question, opportunely fell into my hands. I allude to the *Southern Religious Telegraph*, published in Richmond. In the number for May 8th, THE CONVERSION OF LORD SPENCER'S SON is thus mentioned: The London Evangelical Magazine in noticing that the son of Lord Spencer, a Clergyman formerly of high Church principles had TURNED PAPIST, thus remarks: "So many rush into the ministry in deplorable ignorance of divine truth, that we wonder more such conversions did not take place."

This, Sir, is a confirmation of the fact—it will save the "Subscriber" much useless "inquiry," while it inclines the scales of controversy decidedly in my favour. For, if I mistake not, I have manifestly proved, first, that the Hon. and Rev. George Spencer, the fourth son of Lord Spencer, has become a Catholic, and secondly, that the "THOUSANDS" of conformists, were thousands in description, but less than hundreds in reality—and thus having effected my purpose, at least to my own satisfaction, I take my farewell of your "Subscriber" in good earnest.

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(To the Editor of the Baltimore Gazette.)

SIR,—I could not imagine that there was any quality in the communication of your correspondent which appeared in the Gazette of the 7th inst. claiming or entitling it to any notice from me, and not being aware when he, more than a week ago, professed to take leave of the Spencer controversy, that it was not, to use his own phrase "in good earnest," I could now, if the subject were of a different nature, be amused at the rallying of his forces, and the attempt to divert public attention from his ingenious effort to conceal the confusion and vexation of his retreat. But this could neither comport with the gravity of the question, nor with the respect to which a Christian community are entitled, when any thing affecting the interests of religion is involved. Really, Mr. Editor, time, and the pages of an useful journal, are too valuable to justify the introduction of irrelevant matter, in the desultory style of your correspondent, who evidently labours to draw off the public attention from the points at

issue, and fix it upon others that have no bearing whatever upon the subject. Having made a vain and groundless boast, he will not regain public confidence by harsh personal accusations, and ungentlemanly language. If he supposes my profession a sacred one, what must be the character and habits of his mind, that will permit himself to charge me with "*labouring to mistake and to mislead*;" and prudence should dictate to him not to provoke more minute disclosures, than those which have already been drawn from me. I must refer him to my letter of the 30th April, wherein he will find that I only assert that "in Ireland alone, independent of many in England, ONE THOUSAND Catholics have embraced the Protestant faith; and in the extract given from the Dublin Examiner it is asserted "ABOVE A THOUSAND PERSONS have deserted the creed of their prejudices," &c. I have no objection, however, to your correspondent substituting THOUSANDS, believing it will be nearer the truth at the *present* time, however unwilling he may be to allow it.—But, Sir, how does he endeavour to prove that "the men of Cavan" have not abjured the errors of Popery? Why, Sir, he furnishes the public with some extracts from journals, which state that "a married couple of the name of Enright," "Nicholas Coates, Esq. of Ballynafa," "two poor girls in the service of Dr. Cotter," have *returned* to the Catholic Church, bringing with them the sacrifice of a contrite and humble heart." Next, Sir, he tells us of the challenge of the Roscommon priests to a religious controversy—of the Catholic priest in the vicinity of Dublin, who has received "one hundred and nine converts in as many days"—and of the fifty Cheltenham converts, "*mirabile dictu*," and from all these irrelevant matters, he draws the inference, that therefore "the men of Cavan" have not abjured the errors of Popery. But fearing this stratagem would not succeed, he attempts to persuade the public, that the converts were actuated by "*interested motives*"—that "*they were poor, starving, miserable beings*," and "*most of them deficient in character*." Now, Sir, is your correspondent ignorant of the fact, that the recent events have produced great excitement throughout Ireland, and that the Roman Catholic priesthood have become greatly alarmed? Is he ignorant that Dr. Curtis, and other Roman Catholic prelates proceed-

ed to Cavan to discover the cause of these large secessions; and that when there they published a sort of manifesto, pretty much of a piece with his last production? Is he now to be informed for the first time, that on the appearance of this manifesto, a meeting was called at Cavan for the purpose of refuting the statements made therein, and that a meeting did in consequence take place, at which some of the first noblemen, (not including his friend, Lord Farnham) and most respectable Clergy and gentry of the country attended; and that under the sanction and authority of that meeting a counter statement was published, shewing that the converts who "declared against Popery" were neither actuated by "*interested motives*," nor were they "deficient in character"—but that they were "a respectable class of people, above bribery and corruption, and from conviction alone of the errors of Popery, had abjured their religion?" Is your correspondent ignorant of the fact, that the Catholic prelates were invited to a public controversy when at Cavan, which they most prudently declined? Has the manifesto, or the counter-statement, or the correspondence with Dr. Curtis, never met the eye of your correspondent? If not, Sir, and he should feel desirous of seeing them, they shall in due time be published for his edification.

As your correspondent places so much reliance on statements from public journals, he may possibly be "edified" by the following information derived from a similar source. The Editors of the Examiner, alluding to the Cavan men and the manifesto, say, "that the very supposition that three hundred of the Roman Catholic population could be bribed, is absurd, and that those from whom they separated, well know it to be so." The same Editors say: "The progress of the Reformation in Ireland, and the impotence of the priests to check it, are now manifest, and every part of Ireland is prepared to assert its moral and intellectual rights. Would that our land-holders knew their real interests, and would afford protection to those who would gladly, if assured of *personal safety*, come over to Protestantism."

Your correspondent, Sir, must have recourse to some better expedient than the one he has resorted to, before he should hope to persuade your readers that the statement I made is not sub-

stantially true. Let him prove the sources of my information unworthy of credit;—let him prove that the persons whose names are appended to the counter statement of the Cavan manifesto are undeserving of credit; when this has been done, he may flatter himself that his end may in part be attained. This is not yet done. He tells us, to be sure, that “the period is fast approaching when a new order of things will commence.” I fear, Sir, he would make not a few of your readers tremble, if they believed him endowed with the gift of prophecy, and that what he in this mysterious sentence, so bombastically predicts, was near its fulfilment. It is nothing new to me, Sir, that so absurd an idea should be entertained, having recently been told, of a boast made by those who ought to know better, that before long the government of England, the strong hold of Protestantism, would be in the hands of Catholics; and it would be entirely in correspondence with the same principles to predict, in consequence of the much vaunted dissemination of the Romish doctrines among us, that a similar influence will soon be established in the government of this country—“*Monstrum, horrendum, informe, ingens, cui lumen ademptum.*”

In one paragraph of your correspondent's letter he wishes us to believe that in Great Britain, “Protestantism has remained *stationary or retrograded*,” and in another he tells us of the “Catholic Kings, Barons, Knights, and Commons, of England” in times past. Now, does the fact of there being at this time but SIXTEEN Catholic peers, out of SIX HUNDRED AND TEN, the whole number in England, Scotland, and Ireland, prove that Protestantism has either been *stationary or retrograded*? The house of Peers consists of *three hundred and sixty-eight* noblemen—(and twenty-eight Bishops) of which number *seven only are Catholics*. This being the state of the case, we need not wonder that there should be so much anxiety manifested to enrol even the fourth son of an English Peer among the ranks of Catholicism, and the very extract furnished with singular simplicity, by your correspondent, from the London Evangelical Magazine, shews the estimation in which the Hon. convert was held in his country, and sufficiently proves the value of this boasted acquisition to the Roman Catholic Church, as it is intimated that he had “rushed into the minis-

try in deplorable ignorance of divine truth," as may reasonably be presumed, from the course he has subsequently pursued.—Next we are told that "on the dilapidated monuments (alluding to Monasteries and Convents, I suppose; for all the Cathedrals and Churches are maintained in very good repair,) of her ancient piety, is stamped in indelible characters a memento to posterity." Of what, pray Sir?—That superstition and bigotry, however, sustained by the bayonet and throne, cannot long successfully contend against the force of truth, in a land of freedom, and in an inquiring and enlightened age. And then we are reminded that the venerable Universities of England owe their origin to Catholic munificence. Does your correspondent imagine that we have forgotten the manner in which St. Peter's at Rome, and many of these ancient monuments of Catholic piety were built? Has he never heard of the large sums raised in those days for this purpose, by the sale of indulgences? Has he never heard of a ship being captured on this very coast, so recently as the year 1800, literally laden with bales of indulgences, destined for South America? Or is this all new to him?

There is a series of questions in the communication of your correspondent, each of which might receive, if the occasion would permit, a reply very unfriendly to the impression which he designs to make upon the public mind; and he has moreover adorned his paragraphs with "sun beams," and "illuminating splendours," and "clouds of malice and prejudice," and has crowned the whole with an appeal to public sympathy, employing a well known stratagem to raise the cry of persecution. What has all this to do with the question at issue? Religious controversies in newspapers are not generally acceptable to the public, nor are their columns usually open without restraint to such matter; if, however, your correspondent can obtain the requisite permission, and is inclined to discuss in succession, what are esteemed by Protestants the various corruptions of the Romish Church, and which in the glorious era of the reformation, enabled the awakening world, to throw off the fetters of her moral despotism, when one matter to be hereafter mentioned is satisfactorily accounted for, I should not refuse, however engrossing my duties, although they are not altogether sacred ones, to gratify his taste.

In the meantime, however, let me give to the several following queries of his, one honest, and as I think, satisfactory answer. He demands: "Why has the religion of Rome been forsaken?—Why is that religion reproached as the parent of darkness and ignorance? Why, in this enlightened republic, this sanctuary of religious as well as national independence, is every engine directed against that Church? Why such scurrilous, indecorous journals, professedly, and inveterately, hostile to all that is Catholic?" While I unhesitatingly deny the existence of a spirit leading to any thing like intolerance of the doctrines and worship of that Church,—the opposition to those doctrines and usages which ought to distinguish every Protestant mind, may, I think, be sufficiently accounted for by the following consideration. What is at this moment, and has been for many years the noblest monument of the piety of the present age? Not a monument reared by the sale of indulgences, and by contributions at the shrines of saints; but by the tribute which Christian Europe has brought to the altar of Jesus Christ. Is it not the British and Foreign Bible Society? In what enterprise have the people of this nation emulated most effectually and worthily the Christian zeal of the old world? In the establishment and liberal maintenance of the American Foreign and Domestic Bible Society.

What principle has contributed more than any other, to throw down the barriers between contending sects, to extinguish the animosities of conflicting opinions, and to combine in one vast body the whole population of the Protestant world? Is it not the principle that the Bible, in its sanctity and majesty, is equally the defence, and treasure, and privilege, of every believer in Christ? What institution pervades the whole nation—exists in every town—has its branch in every hamlet—draws its resources from every cottage? It is that association which maintains as its great principle, that the Bible, without note or comment, is the most precious gift of God to man. Can it then, Sir, be a subject of surprise that that Church which, in a greater or less degree, would lock up, instead of disseminating, this sacred volume,—that that Church whose minister, in the present age, in our own country, in this very city, amidst the universal and devout zeal for the promulgation of the inspired volume, can with unhallowed hands commit to the flames a volume, which was perhaps, the



purchase of the savings of some widow's or orphan's piety,—the tribute of humble devotion to the great and holy cause of Christianity. Can it, I say, be a subject of surprise, that this Church is forsaken? That this Church is esteemed the parent of darkness and ignorance? that the merits of this Church in an enlightened republic, whose citizens investigate and judge for themselves, should, through the medium of periodical publications, be the subject of a *candid and liberal, but yet close, and not timid discussion*? No! depend upon it, Sir, that the boast of the no doubt sincere and zealous, but somewhat misguided partisans of the Church of Rome, is premature and imprudent.

While they work their way in silence and darkness: ingeniously drawing within their influence various academical and other literary institutions in different parts of the country; here planting their emissaries in a convent—there employing their agents in a hospital—they may extend their doctrines and their power; but whenever, in the indiscretion of their joy, they assert that “the period is fast approaching” among us “when a new order of things will commence;” and when they attempt to *hasten* this period, by ostentatious reports of the conversion of Lords and Deans, and Ladies and Priests, they provoke an inquiry which must terminate in the exposure of their delusions, and they awaken a spirit which will eventually banish from this country, all that, for so many ages, exercised a deadly hostility against the moral and civil liberty within the dominions of the Church of Rome.

I cannot, Sir, but feel grateful to your correspondent for the great anxiety he evinces to save me the trouble of “much useless inquiry;” but, notwithstanding, as it will put me to very small inconvenience to carry into effect my original design, I hope he will not take it amiss that I follow in this matter, my own inclination, especially, as in his last he has excited my curiosity to learn somewhat more concerning the Cheltenham and Dublin conversions. Let me, Sir, recommend to him to make more careful inquiry—not to be quite so rash in assertion—to restrain a little his inordinate zeal—and above all, to bear constantly in mind my last concluding advice.

A SUBSCRIBER.

## ON FAITH.

(Continued from page 361.)

It may be interesting to inquire, as far as it is permitted to us to investigate the mysterious operations of grace, and the secret workings of the heart, how faith in the divine authority of the Church is conceived and maintained. Of the members of the Church, the infinite majority have received baptism in their infancy, and have enjoyed from the first development of reason, the benefits of Christian instruction; whilst others, have come to the Church in mature age, in despite of the obstacles presented by early imbibed prejudices. In the minds and hearts of all, we must necessarily recognize the operations of divine grace, illustrating us to discover, and moving us to believe the revealed truths: and externally we must seek such evidence of the fact of revelation, as makes our assent rational, and dissent or doubt grievously criminal.

The infant regenerated in baptism, gratuitously receives grace disposing him for the actual belief of revealed truth, which when proposed by his parents, pastors, or other teachers, he afterwards embraces, perceiving by the divine light, the sanctity and sublimity of the doctrine, and in the various attributes of the Church, so many traits of divinity: these are presented to his mind, and grasped by his opening intellect in a manner proportionate to his powers, and sufficient to elicit the most firm assent to the divine truth wherein he is instructed: he is not indeed (nor is the adult of moderate intellect) capable of investigating thoroughly, each characteristic of the Church; or of solving the intricate objections which an artful adversary might form: he cannot examine, whether the scriptural testimonies be genuine and unadulterated, or the facts alleged have all the qualities necessary to establish their truth: he has to depend entirely on the authority that instructs him, and that authority speaks to him by means of his immediate preceptors: yet, whenever they speak in such circumstances as make him certainly informed of the doctrine of the universal Church, he can elicit an act of faith in the Church herself, whose divine characteristics he discovers, and in the truths, wherein she instructs him: as he advances in age, the attributes

or the Church develop themselves still more to his maturer intellect, and confirm him in the faith divinely inspired into his infant mind, so that disbelief, or doubt, would be criminal, and irrational, because opposed to the external evidence of revelation, no less than to the interior grace, which previously enlightened him.

We are sometimes asked, how we are to distinguish this assent of divine faith given by children, or adults of limited capacity, to Church authority and doctrine, from the assent to error given by them when instructed by ignorant or heretical pastors or parents in certain tenets as divinely revealed? We answer, that we distinguish it by its *object*, its *principle*, and its *mode*.

Whatever is not in reality divinely revealed cannot be the *object* of divine faith, though some individual may earnestly regard it as a revealed truth: the grace of God must be the *principle*, whence the assent of faith is derived: and who shall venture to imagine, that God shed his light that we may be enveloped in the mists of error, and impel us to rush into the chaos. The *mode* of faith must be *unhesitating*, so that the individual embrace the tenet with the same conviction, with which he assents to God's own existence: the assent given to an erroneous tenet is generally fluctuating, or at least void of this supreme degree of conviction: the ignorant parent, or pastor, cannot allege such evidences of Church authority for the erroneous principles which he inculcates, as will satisfy even a weak intellect, so as to remove the possibility of doubt: the child may easily discover the mistake of his immediate instructor, by some other pastor, or by some layman, and will then as readily renounce the error, without calling in question for a moment the Church authority, extended inadvertently to an object, to which it was not in reality applicable: the heretical parent, or preacher, never can offer to the youthful, or rude mind, infallible evidences of the errors which he inculcates: he has no divine authority to allege, save that of Scripture, whose ambiguity even the child discovers in the uncertainty wherewith the father, or the preacher, delivers his private interpretation, or in the contradictory expositions of other preachers, or those of his acquaintance.

Facts illustrate our position most admirably. Let any one ex-

amine a well instructed Catholic child, at the age of 10, or 12 years, and he will find his adherence to the faith as firm, as that of the veteran missionary, who long has studied, and vindicated it against the sophistry of its foes. Let him then interrogate a protestant child of the same age, and he may easily perceive, how vague and uncertain are the opinions to which, through the bias of education, he adheres.

Faith then in the divine authority of the Church, is conceived by the illustration of heaven, and is supported by the external evidence of revelation, as proclaimed by this institution manifestly divine. The youth, who in infancy has been baptized, arrives at the knowledge of the revealed truths, not by examining or discussing either the meaning of the Scripture, or the authority of the Church, [for which he is in early years incapable,] but by the simplicity of instruction, whose divine origin is evinced to him by the testimony of the universal Church: the evidence of her authority flashes on his mind, whilst one or other of her attributes, presents itself to his consideration: he believes without discussion: but the principles of his faith, sustain the utmost efforts of his sophistry: he examines, not in order to believe, since this examination would necessarily imply the absence of faith, but in the full persuasion of having already attained truth in the Church whose authority he recognizes, he examines each article by her proposed, to be more thoroughly instructed in her doctrine, and to defend it against the insidious reasonings of unbelieving men.

Those, who until mature age, have been aliens from the Church, and spurned her authority, arrive at the knowledge of revealed truth in a manner far different from that, wherein it is communicated to those baptized in infancy. Various indeed, are the means which heaven employs, to dissipate their prejudices, and dispose them for embracing with full faith, the doctrine of salvation: the discovery of the misrepresentations made of Catholic doctrine, excites some to the mature examination of all our tenets, and of the proofs which sustain them: a principle of natural equity leads others, to commence the investigation: others wearied with the discordance of the sects, are charmed with the unity of Catholic belief: many are attracted by the un-

affected piety of some Catholics, or won by the sweetness, and struck with the sanctity of some of the priesthood, or the pre-lacy. Several believe in common with the mass of Christians, that the Scriptures are divine, without considering the authority which vouches for their inspiration, are forcibly impressed with the promise it contains of Christ, and his Holy Spirit's perpetual assistance, to the apostolic ministry and Church, and with the accordance of certain Scriptural texts, with the Catholic doctrines: but we must distinguish, between the means, whereby they are disposed for faith, and the grounds, whereon the assent of faith ultimately and essentially reposes.

Faith in the Church, implies the undoubted conviction, that it is an institution divine in its origin, and unerring in its doctrine; and consequently, arises from some consideration, or from several considerations, which with heaven's grace, afford infallible certainty. The *occasions* of faith, and the *dispositions* to it, are various and multiplied; but the *ground* of faith is divine revelation; and the assent of faith implies the certainty, that the Church is divinely established.

It has been asserted, that the assent to church authority is necessarily based on the scriptural promises, and that consequently Catholics run into a vicious circle, when they attempt to prove scripture, by the testimony of the church, and the authority of the church, by the testimony of the scripture. We, however, maintain, that our faith in the church, is grounded on evidences which she exhibits of her divine origin: the unity and concord, sanctity and sublimity of her doctrine, bespeak an institution to which the Deity has communicated his perfections: her successful diffusion, notwithstanding the mysterious nature of her dogmas, and the difficulty of her moral obligations, is a splendid proof of the divine fecundity imparted to her by her heavenly founder, as her uninterrupted continuance, in despite of persecution, heresy, and scandal, whose assaults have only served as occasions of her triumphs, is an evidence of the divine power whereby she is supported: the heroic virtues of her most distinguished children: the constancy of her numberless martyrs: the miracles of her founders, propagators, and advocates: proclaim the truth, and divine origin of her doctrine: on proofs of this nature, the mind rests

with safety, and through divine grace, elicits the firm assent of faith in the authority of the church, even without any reference to scripture.

The scripture, indeed, serves to confirm the conviction arising from these various considerations, and to illustrate and strengthen our faith in church authority: though we cannot properly form an act of divine faith in regard to the inspiration of scripture, until we have first recognized the church, yet its antiquity, and historical veracity, are demonstrated by proofs, that place them beyond question: various traits of divinity also occur throughout its pages: which, though not sufficient to determine the assent of the mind to the inspiration of all its parts, powerfully predispose us to admit it: the passages regarding church authority, are admirably perspicuous: so that, whoever reads them without the bias of prejudice, naturally feels their force, and concludes, that if they be inspired, the church must be secure from all possibility of error: the general acknowledgment of the sects, that the scriptures are, as the church proclaims them, the dictates of the divine spirit, convinces him, that her testimony challenges even the reluctant homage of adversaries: and he considers with astonishment, their glaring inconsistency, in admitting that the documents which the church exhibits are divine, and denying the privileges which they so explicitly declare to belong to her, by the concession of her Divine Founder.

There is not, therefore, the least semblance of a vicious circle, in the mode adopted by catholics to establish the authority of the church, and of the scriptures: We believe the church to be a divine institution, because we discover in her evidence thereof: we believe the scriptures to be divinely inspired, because the church declares them to be such: We prove the authority of the church to the pagan, or the infidel, not by scripture, which he does not recognize, but by her intrinsic evidences of divinity: we prove it to the protestant, by the very books which he acknowledges to be divine, and thus, we overwhelm our adversary with the weapons which he brandished to inspire terror: We say to him as St. Austin said to the Donatists, pointing out to them the characteristics of the church, as plainly specified in scripture: "Behold the scriptures common to us both: behold where we have known Christ:

behold where we have known the church. If on account of the authority of the scriptures you believe in Christ, whom you do not see; but of whom you read; why do you not believe in the church, which you see, and of which you read?" (Ep. 105.)

To the Catholic already convinced of the general authority of the church, by the considerations before indicated, we point out the divine testimonies that so fully demonstrate its extent, and certainty; and thus, we further enlighten and strengthen his belief: Who would censure a nation, or a government, that should appeal to ancient and public records for the evidence of its rights and of its powers? Yet, here it might be said, the government vouches for the authenticity of the records, and the records for the authority of the government.

We cannot but admire the wisdom of God, in the mutual aid given by the church to the scripture, and the scripture to the church. The church preserves the scripture, expounds it to her children, and testifies that it is divine: so that each of them can say in the words of Augustine, "I, indeed, should not believe the gospel, were I not moved by the authority of the Catholic church." (1. contra Epist. Fund.)

The scripture, as an historical document, affords evidence of the establishment of the church, and of the promises of her divine founder, and when recognized as divine, it demonstrates to the impartial, her unerring authority: in every doubt, or obscurity that arises, we consequently have recourse to the tribunal of the church: "Since the holy scripture cannot deceive." "Let whoever fears to err, on account of the obscurity of this question, consult upon it the same church, which the same scripture demonstrates without any ambiguity." (St. August. Lib. 1. contra Cresconium cap. 13.)

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### "WAYS" OF ROME.

*To the Editors of the Metropolitan:*

GENTLEMEN,—As I perceive, that the pages of your able Magazine are open to the literary contributions of any correspondent, I have thrown together some observations on the subject of the "WAYS" of Rome. I may, perhaps, be allowed to add, without the reproach of *egotism*, that it has been my lot to wander upon

them: and on the spot, I collected the notices, which I presume to send you for publication. My principal object is to consider them in an ecclesiastical point of view, and to enumerate a few of the myriads of martyrs who were put to death on them, for the name of Christ.

#### VIA TRIUMPHALIS.

This way was thus denominated, from the circumstance, that through it, every triumphal procession entered the walls of Rome. It was upon this way, that those martyrs suffered, of whom Tacitus makes mention: "*multitudo ingens ferarum tergis connecti laniatu canum interierunt; crucibus affixi alii; alii ut in usum nocturni luminis urerentur.*"<sup>1</sup> It is probable that they were buried on the place of their martyrdom, in the catacombs which had been dug for the purpose of procuring clay for bricks. On this way, the celebrated Basilick of St. Peter was erected by Constantine the Great, with this inscription.

"Quo, duce te mundus surrexit in astra triumphans,  
Hanc CONSTANTINUS victor tibi condidit aulam."

"Where, by thy power, triumphant Rome appears,  
There, Constantine, to thee, this holy temple rears."

#### VIA AURELIA.

I cannot ascertain precisely whence this way derives its name. By some it is said to be called after the Emperor Aurelian: By others after the Consul Aurelius: and, by others, with more probability, from Aurelius Cotta, whom Cicero mentions in his oration for Cluentius, whose Forum and Villa were on this way. It was styled also Vitellia from a consular family of that name; and, in the acts of the martyrs, Trajana, because it was repaired by the Emperor Trajan; on this way, suffered the Roman Senator Julius, who was converted by S. S. Peregrinus, Vincent, Eusebius, before their execution. On this way, likewise, was buried St. Callixtus Pope, by a priest named Asterius: and by the hands of the same person, St. Privatus was interred by his side. St. Felix Pope was also buried here, with this inscription: *HIC REQUIESCIT S. FELIX PAPA ET MARTYR QUI DAMNAVIT CONSTANT. HÆRETICUM.*

<sup>1</sup> "An immense multitude was tied to the tails of wild beasts, and devoured by dogs; others were hung upon crosses; others were burnt like torches at night." (Tacitus, book 5.)



## VIE CONSULARES.

These ways were so called, because through them the consuls passed their military expeditions. Such were the VIA LATINA, so called from ancient Latium whither it led: VIA APPIA, from Appius Claudius the blind: VIA CORNELIA, from the far-famed family of the Cornelii, which produced Scylla the Dictator. On the last, suffered Plautilla, Candida, and the two noble sisters Rufina and Secunda, to whose memory a church was built by a bishop, as the inscription testifies:

EPISCOPUS SYLVÆ CANDIDÆ ET S. S. RUFINÆ ET SECUNDÆ.

## VIA PORTUENSIS.

This was anciently styled NAVALIS, as we learn from Sextus Pompeius: "Navalis porta a viciniâ navalium dicta." On this way were entombed the two Popes Anastasius I. and Innocent I.; according to the ancient inscription:

AD URS. FILEAT. PORT. ANASTATIUS. INNOCENTIUS.

On this same way were also interred Felix, Alexander, and others mentioned by William of Malmsbury: "Tertia decima porta Portuensis dicitur et via: ibi propè ecclesiâ sunt martyres Felix, Alexander, Abden," etc.

## VIA OSTIENSIS.

This way has been consecrated by the martyrdom of St. Paul, the apostle of the Gentiles. The celebrated Basilick erected to his memory by Constantine the Great, has lately been reduced to ashes. But, it is hoped, it will soon rise again in its primitive majesty. On this way, also, suffered St. Gallicianus, a man of illustrious birth, who had been converted by the martyrs, John and Paul. The gate opening upon this way was called TERGEMINA, in honour of the Horatii, who, it is said, sallied through it to meet the Curiatii.

## VIA APPIA.

This was anciently styled the "Queen of Ways;" because it was adorned with gorgeous mausoleums, and continued as far as Brundisium.

"Appia longarum teritur regina viarum."

It was likewise called DOMITIANA, probably because it was repaired by the Emperor Domitian, to whom a statue was erected at the eighth mile-stone. This way is crowded with religious monuments; among the rest is the celebrated chapel commonly styled *Quo vadis*;<sup>1</sup> on it lies a cemetery in which reposed the bones of innumerable martyrs, as S. Damasus testifies in the following lines:

"Hic congesta jacet, quæris si, turba piorum:  
Corpora Sanctorum retinent veneranda sepulchra,  
Sublimes animas rapuit sibi regia Cæli.  
Hic comites Christi portant ex hoste trophœa,  
Hic numerus procerum servat qui altaria Christi,  
Hic positus longe vixit qui in pace sacerdos,  
Hic confessores sancti quos Græcia misit,  
Hic juvenes puerique, senes, castique nepotes,  
Queis magè virgineum placuit retinere pudorem:  
Hic fateor Damasus volui mea condere membra,  
Sed cineres timui sanctos vexare piorum."

Which lines may be translated thus:

"Here, in a heap, the bones of thousands lie:  
Their noble souls have winged their flight on high.  
Here, Christ's disciples triumph o'er the foe;  
Here Prelates, who watched o'er the Church below;  
Here the aged Priest, who lived a life of peace;  
Here, too, Confessors holy, sent from Greece;  
Here boys and youths, here old and young repose,  
Here they who lives of virgins freely chose:  
Here Damasus would rest, did he not dread  
To stir the ashes of the holy dead."

I may here remark that the cemeteries are filled with inscriptions, some of which are very ancient, and very curious. To select one or two:

LEO TE IN PACE CHRISTUS HABET.

LUMENA PAX TECUM FI—instead of FILUMENA, &c.

<sup>1</sup> It was here, that Christ, as tradition informs us, appeared to Peter, who, during the persecution of Nero, deemed it proper to retire from Rome. "*Quo vadis*?" asked Peter, "Lord whither goest thou?" "*Venio Romam iterum crucifigi*" was his reply. This tradition loses itself in antiquity; it is mentioned by St. Ambrose and St. Gregory.

## BENE MERENTI IN PACE

VIT XX MESIS VI DIAES XVIII

FELIX FECIT HORIÆ QUÆ ANNOS. For—Felix fecit  
Horiæ, quæ annos vixit xx, menses vi., dies xviii., benemerenti  
in pace.<sup>1</sup>

## VIA ADREATINA.

It has been disputed whether the gate that opens into this way, was anciently called *Capena* or *Camena*.<sup>2</sup> If the former, it was because the way ran to a town of the same name mentioned by Virgil; if the latter, because near it were situated a grot and grove dedicated to the *Camænæ*.

On this way, there were several celebrated cemeteries, the principal of which is that of S. S. Balbina and Mark. We are informed by S. Damasus, that St. Mark Pope, erected a basilick on it, in which he was buried together with Balbina. The ruins of this ancient monument are still to be seen. U. U.

(To be continued.)

## ON THE EXTENSION OF THE IMAGINATION.

FROM the just exercise of our intellectual powers, arises the chief sources of happiness: the light of the sun is not more pleasant to the eye, than the light of knowledge to the mind: the gratifications of sense yield but a delusive charm, compared with the intellectual joys of which we are susceptible: but these joys, however refined, are at present much obscured: however wide the extent of human knowledge, however deep the researches of human wisdom, it must be confessed, that in this life our faculties are exceedingly limited: to us light is every where blended with darkness.

Wherever we cast our eyes, or turn our thoughts, we are reminded of our ignorance; are liable to perpetual mistakes; and

<sup>1</sup> The antique characters in which this inscription is written cannot be inserted for want of the type; they are extremely curious.

<sup>2</sup> The following lines of Propertius seem to decide the literary controversy:

“Armaque dum tulero portæ vicina capenæ,  
Subscribam salvo grata puella viro.”

often fall into them even when in the pursuit of our wisest projects: but when the day of immortality arrives, all this shall vanish: the impervious shades of ignorance shall no more surround us: the happy spirit emancipated from mortality, shall be able to comprehend, fully and at once, all truths and objects: here we are as children, in heaven we shall arrive at the manhood of our being: hence we may justly infer, that we shall be capable of receiving abundant emanations of the excellence of God, and even of tracing the hidden springs of his mysterious operations.

We already perceive in some measure, the charms of novelty, and the delight which arises from the contemplation of objects, new, grand, and beautiful: let us place before our imagination, the pleasing sensations we shall experience, the high transports we shall feel, when other worlds shall be unfolded to our view: when the glory of the celestial paradise shall beam upon our astonished vision: such felicity, even in prospective, enlarges the mind, and fills it with emotions which it cannot express: that our intellectual powers in a future state, shall be thus enlarged, is not a matter of mere conjecture, experience, reason, and revelation, combine to convince us.

Experience teaches us, that activity is essential to the mind, and necessary for true enjoyment: reason tells us, that the acquisition of knowledge, particularly that which has reference to the works of the Most HIGH, is the noblest exercise in which the active powers of the mind can be employed, and a source of the most refined enjoyment of which an intellectual being is capable: revelation assures us, that, "Now we know only in part—hereafter that which is in part shall be done away—now we see darkly as through a glass—then we shall see God face to face, and know him even as also we are known."

Blissful perfection! Amazing exaltation! Whilst those of the world fatigue themselves in search after folly: O! Let us expatiate in the fields of wisdom, explore the traces of infinite beauty, behold the omnipotent impressions of celestial majesty, lose ourselves in the depth of gratitude unutterable, in the knowledge and love of God, and thus, taste in time the happiness of eternity.

S.

## ON FUTURITY.

THE idea of another and a better world, seems to be congenial to the human mind: it has been generally entertained in every age: the philosophers of ancient times, who possessed but the light of nature to direct them, cherished the ennobling notion of an immortal existence: even the untutored savage, flatters himself with the pleasing prospect of being one day transported into happier regions, and anticipates the pleasure which he will there enjoy in the company of his fathers: all feel within themselves, the "pleasing hope, the fond desire, the longing after immortality:" but, though nature has given to all her children some conceptions of immortality, it must be acknowledged that her information is far from proving satisfactory: hence we find, the most eminent sages of the heathen world, even while desiring and hoping for such a state, confessing themselves unable to demonstrate its existence: while towards futurity they bent their longing eyes, a thick cloud, impenetrable by unassisted reason, intercepted their view.

From this state of painful anxiety we are happily relieved: to us, immortal life is clearly revealed: more clearly than even to those ancient personages, to whom God graciously revealed himself and committed his oracles: during the dispensation under which they lived, the prospect of a better world was afforded them, but by dark and distant allusions: the city of God was seen only from afar: its glory was obscured by intervening shades: but by the gospel these shades are dispelled: the sun of righteousness has arisen: eternal objects brighten: heaven in all its glory opens to our eyes: there, we behold those who are devoted to the service of their God, adorned with all holiness: filled with all happiness: and robed with all the honour which can be conferred upon their nature: they are the light of the world: yet, this is not worthy to be named, when we behold them "shine forth as the sun in the kingdom of their Father." Old things shall have passed away, and all things have become new; their happiness shall have every increase, and nothing to diminish its value: its nature full and satisfactory: its duration eternity. S.

## ON THE BEAUTIES OF NATURE.

PAUSE for a while, ye travellers on earth, to contemplate the universe in which you dwell, and the glory of him, who created it: what a scene of wonders is here presented to your view! if beheld with a religious eye, what a temple for the worship of the Almighty! the earth is spread out before you; reposing amid the desolation of winter, or clad in the verdure of spring: smiling in the beauty of summer, or loaded with autumnal fruit: opening to an endless variety of beings the treasures of their maker's goodness, and ministering subsistence and comfort to every creature that lives: the heavens, also, declare the glory of the Lord: the sun cometh from his chambers to scatter the shades of night: inviting you to the renewal of your labours: adorning the face of nature: and, as he advances to meridian brightness, cherishing every herb and every flower that springeth from the bosom of the earth: nor, when he retires from your view, does he leave the Creator without a witness: he only conceals his own splendor for a while to disclose to you, a more glorious scene: to show you the immensity of space filled with worlds unnumbered, that your imagination may wander without a limit, in the vast creation of God.

What a field is here opened for the exercise of every pious emotion! how irresistibly do such contemplations awaken the sensibility of the soul! here is infinite power to impress you with awe: infinite wisdom to fill you with admiration: infinite goodness to call forth your gratitude and love. The correspondence between these great objects, and the affections of the human heart, is established by nature itself; and they require only to be placed before us, to excite every religious feeling.

M.

## ON THE DEATH OF FRANCISCA, NIECE TO PAUL III.\*

Nymph! more tender than the dove,  
Fairer than the rose's bloom,  
From thy stainless brother's love,  
Fate has torn thee, to the tomb!  
Torn thee from thy spouse away;  
Oh! can youth, so soon decay!

So the soft expanding flower,  
Blushing in the earth's embrace,  
Rudely shattered by the shower,  
Falls—and droops its lovely face—  
Thus, Francisca, torn away,  
Hast thou drooped thy features gay.

Yes, and parting, thou hast left  
Thy mourning house in sorrow laid,  
And thy country too, bereft  
Of all comfort, hapless maid!  
Where thy faded shadow sleeps  
Gentle Tyber softly weeps.

There the gloomy Naiads stray,  
Mourning with dishevelled hair,  
While down their eyelids, lately gay,  
Rolls the melancholy tear,  
And the seven-hilled city's sighs,  
Go ascending to the skies.

Yes, behind a gloomy shade  
The sun conceals his cheerful light;  
For within thy grave are laid,  
Beauty, and the graces bright:  
Death! inexorable death!  
Why steal so soon this virgin's breath!

While the oaks for ages stand,  
Nodding on the mountain high,  
Why! oh why, so soon command  
So fair, so young a nymph to die!  
Nymph, whom thou shouldst well have spared,  
Longer than th' Amphrysian bard.

\* From Flaminius.

Spite of fervent vows she made,  
Thou wouldst not avert her doom:  
And the fervent prayer she pray'd  
Only brought her to the tomb—  
Faded all that lovely grace  
Which eclipsed e'en Pallas' face.

Nor Ascanus, whom proud Rome  
Mute with admiration hears,  
Could, with offerings, close the tomb,  
Nor with lamentable tears,  
Nor could Paul,\* creation's pride,  
Free his tender niece—she died!

Death, thou tyrant! though thy hand  
Dragged her from this scene away,  
Still her name, through every land,  
Shall survive thy barbarous sway:  
Yes, Francisca shall remain  
The glory of her native plain.

## THE EPITAPH.

Pause, pilgrim, as thou passest by,  
Here young Francisca's ashes lie;  
A maid was she of lovely hue,  
Of modesty a pattern true,  
Worthy to live for many a year,  
But death destroys all that is fair;  
Great Paul, and all the sons of Rome,  
With pious tears bedew her tomb,  
But saints, and all the seraphs blest,  
Rejoice to have her in the realms of rest.

\* Paul III. her uncle.



THE  
**METROPOLITAN;**  
OR,  
**CATHOLIC MONTHLY MAGAZINE.**

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OCTOBER, 1830.

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**TRIUMPH OF THE CHURCH.**

**ESSAY I.—OVER PAGANISM.**

To have extended over almost all the world the terror of his arms, was once the boast, as it was the pride, of Alexander the Great. But, if we examine, by what means he reduced under the Macedonian yoke such a multitude of nations, we should discover, that it was by the fortune of war, and the daring of violence. Yet, this aspiring hero could not achieve the conquest of the entire universe: there was a limit, beyond which his depredations could not extend.

It was the privilege of Christianity to subject every clime to the cross of its author. And this was effected, in despite of the opposition of Emperors and kings, through the power of Him, who promised to be with his followers to the end of time.

It is my object, in the following essays, to shew how the Church of Christ has triumphed, I. over paganism, II. over persecution, III. over heresy.

The better to perceive the triumph of the Christian religion over paganism, it will be necessary to take a cursory survey of the state of the world, before the institution of that religion; we there behold the nature of man degraded almost to that of the brute, his moral intellect obscured, and the law inscribed on his heart, by the Creator, obliterated by the passions. The speaking, though silent, eloquence of the world proclaiming its Maker, and the remorse of conscience condemning the heathenish morality, were unheeded or unheard; strange Gods were substituted in the place of the God of sanctity: shrines were erected to

each one of the vices: and the worst propensities of the heart were sanctified by some or other imaginary Deity. Rome knelt down before her Jupiters, and Egypt trembled, with religious awe, before the monsters of the Nile. This system of theogony, arrayed in the colourings of fancy, adorned by poesy, and supported by policy, assumed a character of religion.

It were useless to dilate on the pernicious consequences of such corrupt principles. A people, whose Gods were unjust, lawless, and dissolute, could not but participate in their vices. Their governments must, consequently, have been essentially defective: for, the foundations of all good governments are, undoubtedly, morality and virtue.

Rome, the mistress of the world, having pushed her conquests to an incredible extent, adopted the superstitions of all her subjugated colonies. But the more numerous were the foreign deities which she crowded into her sanctuaries, the more licentious did she become. Read the history of that Empire, at the period of its decline precipitated by the mass of its own iniquities, and the insupportable weight of its own corrupt power."<sup>1</sup> The throne was the centre of vice: the passions of the Cæsars were gilded with the glories of apotheosis: and the various orders of the people were infected with the worst of crimes.

Athens too, while she was enlightening the world with the torch of science and letters, was, like the rest of the nations, enveloped in the gloom of idolatry, and sitting in the shades of darkness. Her sages bent their knees to Gods of their own creation: the whole city presented a spectacle of general intoxication, on the birth-day of the drunkard Bacchus.

And does it not appear fabulous, at the present day, that Egypt, once so famed for her researches in astronomy, and other sciences best calculated to raise the mind of man to its author; Egypt, whose skill in architecture, still stands in the pyramid, which towers, unimpaired, amid the desolation of a world, and unshaken amid the revolution of ages; that Egypt could have knelt in adoration before the bull Apis, and have gone into mourning after the death of that sluggish animal.

<sup>1</sup> "Suis et ipsis Roma viribus ruit." *Hor.*

In the midst of this moral darkness, some solitary lights, it is true, were occasionally to be seen: but, they resembled those fires, "which," in the language of a modern eloquent writer, "are kindled on the borders of some stormy ocean; which serve only to throw a glare upon the wreck they should have prevented."<sup>1</sup>

By the glimmering of these transient lights, the darkness that brooded over the world appeared more dismal: from the few virtues that were discovered in the philosophers, the vices of mankind assumed an exaggerated deformity. Sublime, beyond doubt, were some of the conceptions of a Plato, a Socrates, or a Cicero: but the page of history, while it records their virtues, is not unfrequently, tarnished with the memory of their vices: and, amid the sublimity of their intellect, and the vaunted magnanimity of their character, the most incongruous principles, and the basest notions are blended and confounded.

Hence the repugnant systems of pagan philosophy: of which, some made the Almighty an idle spectator of his own creation, deeming it unworthy his eternal attributes to interfere with the sublunary concerns of men. Fatality and chance were made to usurp the dominion of which he is so "jealous," and the order, and concert of nature, were deemed the effect of hazard, or necessity. By others, the spiritual and infinite substance of the Creator were incorporated with the material and circumscribed creation: and stripping him of his most essential attribute, they confounded him with his own work.

The human soul, too, was shorn of its noblest prerogatives. By some, it was condemned to wander, after its separation from its first tenement, from body to body; sometimes taking up its abode in the unconscious brute, and sometimes imprisoned in the inanimate plant. Others imagined it to be an assemblage of harmonious atoms: others a subtile flame: others an incoercible matter: and others a portion of the Deity.

The parents of these systems, those wise men, whom their contemporaries regarded as divine, and whom posterity still hold in veneration, refused to the God of nature, that homage which they transferred to the marble: "when they knew God," in the

<sup>1</sup> De L'Amenais Essai sur L' Indifference.

language of St. Paul, "they would not glorify him as God."<sup>1</sup> Exploring those regions of mystery which lie impervious to the intellect of man; plumbing themselves on their knowledge and philosophy, they attempted to unveil the majesty, and fathom the incomprehensibility, of the God-head. But, they were bewildered in the attempt: ere their tower was half completed, confusion fell among the builders. They spoke the language of confusion, contradiction, and folly, and they "vanished in their own conceptions."

If such was the condition of the wise men of paganism, what must have been that of the populace? unacquainted with that Being, on whose omnipotence they depended for the preservation of their lives; whispering their vows to the "graven" Gods which the art of man had shaped, and his superstition invested with the prerogatives of the divinity; hanging, in religious awe, on the answers of the augurs, whose blood-stained hands, smoked with the entrails of some votive animal. On account of these excesses, they were delivered up to a reprobate sense; "they were inexcusable," says St. Leo, "for having made their Gods of the gifts of God, and adored what was intended only for their use."<sup>2</sup>

How extraordinary, and how sudden was the revolution wrought by the spirit of Christianity! How miraculous its propagation in despite of the most formidable opposition! Had the religion of Jesus been a religion of the senses, it would have been too congenially allied to that of the pagan world, to have met with any opposition: but, when we consider the incompatibility of its principles with all that nature holds dearest, and all that paganism had consecrated; when we see it inculcating humility, forgiveness, mortification, chastity; when we behold it severing the bonds of kindredship, awing the world with its denunciations against vice, and bewildering the intellect in a maze of mysteries; who will not perceive the interposing authority of heaven, and confess the divinity operating in the mighty scheme.

Compare the spirit of paganism with that of Christianity. Paganism gave a loose to all the propensities of the heart, and

<sup>1</sup> Rom. i.

<sup>2</sup> Leo. Mag de vocat. Gentil. lib. 1, c. 5.

even sublimated them into a part of its religious ceremonies: Christianity not only forbade the indulgence of the passions, it recommended perpetual virginity. Paganism vindicated the principle of retaliation: Christianity commanded its disciples, not only not to return evil for evil, but even to love and pray for their enemies. Paganism pronounced him happy, who enjoyed power and wealth: Christianity proclaimed the blessings of poverty, and the necessity of humility.

The more we consider the obstacles which Christianity had to encounter in her origin, the more intimately shall we be convinced of her divinity. Those obstacles, though many, may perhaps, be reduced to these three: 1. obstacles arising from the prejudices of birth: 2. obstacles arising from the prejudices of antiquity and custom: 3. obstacles arising from the natural independence of the human intellect.

I. No prejudices are so strong, none so lasting, as those, with which man may be said to be born; which grow with his growth, mature with his years; and, in some measure, incorporate with his nature. Such prejudices are deemed sacred. In the pagan world, every nation, tribe, and family, had its peculiar deities: from the Father of the Gods, down to the Penates of the fire-side, every deity had its votary. The first scene presented to the infant's eye, was that of the domestic sacrifices; and with his earliest ideas were commingled a sacred respect and veneration for the Gods of the Empire.

There was but one obscure nation that still preserved the knowledge of truth and religion; but, the Greek and Roman youth were taught to look with disdain on the humble inhabitants of Judea. The fables of the poets were put into their hands; the feats of Gods and Goddesses, of heroes and heroines, were proposed to their imitation, and gave a sanction to their worst propensities. Armed with such prejudices, men, it would appear, will never forsake their ancient religion, to become the disciples of Christianity. They will never abandon their Gods and submit to the yoke of a crucified man. Yet the change has been effected: before the rigours of Christianity, the flowery fabric of paganism withered away; and emperors and high priests have fallen, in humble adoration, at the feet of Jesus of Nazareth.

II. Men are attached, by a natural and hallowed veneration, to the customs of their forefathers. Antiquity consecrates the most trifling distinctions, and throws a spell over the commonest observances. The rights of paganism were hereditary; the legacy descended from people to people, and from family to family, during a long succession of generations. The poets were the moralists of the times: all the mythology of paganism was contained in their songs, surrounded with the charms of fancy and the elegance of language. From the contemplation of the pagan deities, men could derive every gratification, and find a pattern for every crime. From the contemplation of Jesus crucified they could derive no hope, save that of imitating his sufferings. The shady grove and bower, the haunts of the sylvan gods, must be forsaken; the scented fane and consecrated stream must be abandoned; and the way of tribulation and sorrow must be travelled. The youth must lay aside every instrument of heathen pleasure, and take into his hands the instruments of Christian austerity. The hero must cast off the wreath of Apotheosis, and press to his brows the crown of thorns. It would seem, that this could never be effected: and yet, we have but to look around us, to perceive the change. Paganism has withered away; and Christianity has triumphed over the ancient rites of the Solons, the Lycurgi, and the Numas.

III. The prejudices and independence of the human mind were reduced into captivity by the Gospel. That Gospel admits of no philosophic speculations; no *Lycæa*, no *Academi*: the truth is established in all its rigours, to which the disciples of Plato and Socrates, and Epicurus, must submit. Hitherto their minds might range through the regions of imagination, and gather, in their course, the spoils of every preceding sage: but those fairy regions are now destroyed; they melt away like the mists before the dawn of the aurora. The supreme felicity of man is no longer disputed. It consists, neither in the luxuriant gratifications of the senses, nor the luxuriant recreations of the mind: but it consists in the knowledge of Christ crucified, and of the religion which he established; and which he commanded to increase and multiply.

In embracing Christianity, therefore, the mind with all its faculties, must be subject to faith, and what it cannot comprehend, it

must adore in silence, and believe. What violence must not be offered to the licentious intellect, which, during so many ages, had been accustomed to reason on systems, and to reject what it disapproved. Yet this victory also shall be obtained: the religion of Jesus shall triumph over the obstacles arising from the prejudices of birth, of antiquity, and the independence of the human mind. The gods of the Gentiles shall shrink before the power of Jesus of Nazareth: the god of the Ganges, the god of the Druid, shall be adored no longer: at the name of Jesus, every knee shall bend in heaven, on earth, and in hell.

In order to be still more intimately convinced of the divinity of the Christian religion, we shall consider who it was that instituted Christianity, and by whose co-operation his religion was so speedily propagated throughout the pagan world. Y. Y.

(To be continued.)

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**Messrs. Editors:**—In my notice of the “ways” of Rome, in your last number, I left the reader on the *VIA ADREATINA*. Before we proceed farther, it may not be inappropriate to state, that the reason why so many splendid Churches have been erected so far from the city, is because the places on which they are situated, were consecrated by the blood of the martyrs. To the munificence of the first Christian Emperor, the world is indebted for some of the most venerable Basilicks. These he endowed with a liberality worthy a Roman; granted to the clergy the use of the lands around them, and attached to each a garden of roses.

It is worthy of remark, that the primitive Christians followed the ancient custom of their pagan ancestors, in scattering roses and lilies over the graves, and planting around them beds of fragrant flowers. This will throw light upon an inscription, which, were we not acquainted with these customs, would appear to be but fanciful:

“Ut quotannis rosas ad monumentum ejus deferant—  
Rosa quotannis ornandum—ut quotannis  
Rosæ Julio ternæ eis ponantur.”

Though that custom has ceased in reality among us, it still exists in the fancy of the poets: and one of their last tributes to

the memory of those whom they sing, is to strew "the short-lived rose upon their tomb." It is a beautiful and instructive duty—it reminds us at once of the shortness of life, and the vanity of beauty, pleasure, and all that is passing: for as the rose is one of the most delicate of flowers, so is it among the most evanescent.

"Et dum nascuntur consenuisse rosas!"

E'en as it blooms, the rose decays.

On the VIA ADREATINA, many martyrs suffered, and were buried: among others, St. Filicola, who, having refused to sacrifice to idols, was tormented on the Equuleus, until she expired; St. Sempronius, and his companions Aurelian, Rappa, Gregory, Caius, Castula, Candida, Primus, Felicianus, Fortunatus, Nicander, and Martial, were put to death at the third mile-stone, as the Bollandists relate. In the cemetery, on this way, there are several ancient inscriptions; I shall adduce two. The first on the tomb of Marius.

TEMPORE. ADRIANI.

IMPERATORIS.

MARIUS. ADOLESCENS DUX

MILITUM. QUI. SATIS VIXIT.

DUM. VITAM. PRO. CHO. CUM. SAN—

GUINE. CONSUMPSIT. IN PACE

TANDEM. QUIESCIT. BENEMERENTES.

CUM. LAORYMIS. ET. METU. POSUERUNT.

Id VI

The second on that of Dracontis—

MIRE. INNOCENTIE. DRACONTI.

QUI VIXIT ANN. V. M X. D. XI

DORMIT. IN. PACE.

The simplicity of these epitaphs is a striking contrast to those pompous eulogies that are frequently inscribed on modern tomb-stones.

#### VIA LATINA.

This was likewise called LATIA, from Latium, whither it led. St. Gongonius, who suffered in Nicomedia, but whose body was translated to Rome, was buried on it, at a place called the "two Laurels." From the inscription written by St. Damasus, it appears, that several other martyrs were interred on the same spot;



among whom, according to the Bollandists, were S. S. Sulpitius, and Servilianus, who had been converted by the miracles of St. Domitilla—a Church was erected in honour of S. Stephen, the protomartyr, at the third mile-stone; but no vestige of it is now remaining.

#### VIA PRÆNESTINA.

This way derived its name from the ancient city of Præneste, whither it ran—St. Primitivus was martyred and buried near the city of Gavis, which was situated on this way, about fifteen miles from Rome: according to an old manuscript preserved in the Vatican. "*Primitivum vero tenentes duxerunt in viam Prænestinam, juxta civitatem Gavis, et in eâ capite truncaverunt.*"

#### VIA TIBURTINA.

This way was most frequently travelled by the great men of Rome, who, almost all, had villas at Tivoli, to which they retired in summer. The monuments of religion on this way are numerous and venerable. The first of these is the ancient basilick of St. Laurence, erected by the Emperor Constantine, who enriched the shrine of the saint with gold and silver, and gave the field Veranus, for the support of the clergy. It has been repaired by Pope Pelagius, II. In the catacombs there is an altar with this inscription: "*Hæc est tumba toto orbe terrarum celeberrima in cemeterio Stæ Cyriacæ, ubi sacrum si quis fecerit pro defunctis, eorum animas epurgatorii pænis Divi Laurentii meritis evocabit.*"

This way was stained with the blood of St. Symphrosa, mother of the holy martyrs Crescens, Julian, Nemesius, &c. She was put to death at the place called "*ad septem fratres.*"

#### VIA NONENTANA.

This was sometimes called *VIMINALIS*, "*quod ibi,*" writes "*Sextus Pompeius, viminum sylva fuisse videtur, ubi et ara Iovi Vimineo consecrata,*" on this way, is the celebrated cemetery called "*ad Lymphas,*" on account of a stream of limpid water that flows near it: a long catalogue of martyrs who suffered on this way might be produced. I might, too, describe the cemetery, and ancient Church of St. Agnes, but shall content myself with mentioning St. Eutychius, who was put to death at the sixteenth

mile-stone; St. Victorina, and Maro, with their companions, St. Sylvanus, St. Candida, &c.

#### VIA FLAMINIA.

This way derives its name from Caius Flaminius, the consul, who, in the year of Rome 535, paved it with hard stones, and extended it as far as Rimini. On this way, St. Valentinus was beheaded by Claudius, and buried by an holy matron of the name of Savinella. St. Julius Pope, built a Church on the same spot in honour of the martyr; this way leads over the famous bridge MOLLIS, on which Constantine triumphed over the tyrant Maxentius. In memory of which victory, the arch raised,

INSTINCTU DIVINITATIS, is still standing.

These are the principal ways of which I have thought proper to give a sketch. I pass over SALARIA, CLAUDIA, CASSIA, &c. on which,

"Many a martyr's blood  
Streamed, and inebriated cruelty."

I may be allowed to add, in concluding, one remark: that were our modern travellers to muse along those ways, with the sentiments which the recollection of the martyrs should awaken in every Christian bosom, the public would be spared the hackneyed *palinodes* of a Lady Morgan, a Mr. Graham, or even a Mr. C——.

U. U.

#### CONFIRMATION.

(Continued from page 286.)

By the interior unction of the Spirit of God, whereof the exterior is emblematic, we are strengthened and prepared for the struggle with our invisible enemies: "for our wrestling is not against flesh and blood; but against principalities and powers, against the rulers of the world of this darkness; against the spirits of wickedness in the high places." Eph. vi. 12. We are sealed with the sacred impress of the same Divine Spirit, and marked as champions of the Cross, with a certain pledge of eternal glory, if we combat with *persevering fidelity*, under the guidance of our Divine Leader Christ Jesus: "He that confirmeth us with you in Christ, and he that hath anointed us is God; who also hath seal-

ed us, and given the pledge of the Spirit in our hearts." 2 Cor. 1. 21. After we receive the sacred unction, and the character of a Christian soldier, we are slightly smitten on the cheek, to remind us, that, like our Divine commander, we must be ready meekly, to endure injuries and affronts, and in the disposition of our hearts, be prepared to receive a blow on the left cheek from him, by whom the right cheek is smitten. Thus instructed, and thus strengthened, we engage in the combat, on the result of which depends our bliss, or our misery, through an endless eternity. "If we deny him, he also will deny us." If we believe not, he continueth faithful: he cannot deny himself. 2 Tim. ii. 12. "God hath not given us the Spirit of fear, but of power." 2 Tim. i. 7. "Fight the good fight of faith:" (religion, says to each of us at our Confirmation,) "lay hold on eternal life, whereunto thou art called—keep the commandment without spot, blameless, unto the coming of our Lord Jesus Christ." 1 Tim. vi. 12, 14.

We have heard, of the ages of chivalrous enterprise, when sympathy for suffering humanity, sanctified by the more elevated views of religion, led myriads from the various nations of Christian Europe, to the plains of Palestine, there, to combat against the infidel oppressor, and wrest at once their suffering brethren from his iron grasp, and the Holy Land from the pollution of his step. The heroes bore on their breasts the cross, to mark them as its champions, and beneath the sacred banner they performed such prodigies of valor, that they became the admiration, and the glory, of the Christian world. But, how much more glorious is the combat in which you are to engage! Censorious posterity has denied the crusaders the honors which their cotemporaries so profusely bestowed; and the haughty infidel has again re-ascended the throne, whence, by Christian valor, he had been hurled. We are called to combat with the fiends of the abyss: the character of Christian soldier is engraven by the Spirit of God upon your heart: Jesus Christ conducts you in the campaign and sustains your weakness by his grace; whilst he animates you to the noble strife by his example: the approbation of God, whose judgments are true and unchanging, will attend your generous struggle: Heaven will be the reward of victory. Go then, blest

champions of the cross, and gain unfading laurels in the glorious warfare: "Be strengthened in the Lord, and in the might of his power. Put you on the armour of God, that you may be able to stand against the snares of the devil. Take unto you the armour of God, that you may be able to resist in the evil day, and to stand in all things perfect. Stand, therefore, having your loins girt about with truth, and having on the breast-plate of justice, and your feet shod with the preparation of the gospel of peace: in all things taking the shield of faith, wherewith you may be able to extinguish all the fiery darts of the most wicked one: and take unto you the helmet of salvation, and the sword of the spirit which is the word of God. By all prayer and supplication, praying at all times in the spirit." Eph. vi. 10.

But, alas! how few are thus careful to arm themselves against the hour of danger! and how few consequently prove faithful to the cause of Jesus, and his cross! Some have been seen deserting from the sacred standard, to espouse the cause of error, and indulge in the licentiousness of a corrupt world; whilst others, in greater number, have shrunk from the open avowal of their attachment to the Saviour's doctrines, sacrificing their conscientious convictions to the idol of popularity, or the interests of this transitory scene: and others, still more numerous, have disgraced the divine cause, by the disorders of their conduct. Alas! how extremely few exhibit the fruit of the spirit in their lives! "The fruit of the Spirit is charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continency, chastity." Gal. vi. 22. "I say then: walk in the spirit, and you shall not fulfil the lusts of the flesh." ver. 16. Let us fear lest a neglect to correspond to the graces of Confirmation, induce the subtraction of the light of the Holy Ghost, and you, abandoned to your own darkness, and corruption, should eventually deny the faith, which you interiorly believe, or entirely forfeit the gift of faith itself, to become the sport of human errors.

"A man making void the law of Moses, dieth without any mercy, under two or three witnesses: how much more, do you think he deserveth worse punishments, who hath trodden under foot the Son of God, and hath esteemed the blood of the Testament unclean, with which he was sanctified, and hath offered an

affront to the Spirit of Grace?" Heb. x. 28. "Every sin and blasphemy shall be forgiven men; but the blasphemy against the *Spirit* shall not be forgiven—he that shall speak against the *HOLY GHOST*, it shall not be forgiven him, neither in this world, nor in the world to come." Mat. xii. 31, 32. The crime of resisting and blaspheming the Holy Ghost by apostacy, is so enormous, and presents such an obstacle to the influence of grace, that it is justly declared morally impossible for the delinquent ever to be regained to truth and grace. "It is impossible (cries the Apostle,) for those, who were once enlightened, have tasted also the heavenly gift, and were made partakers of the Holy Ghost, have moreover tasted the good word of God, and the powers of the world to come, and are fallen away, to be renewed again unto penance; crucifying again to themselves the Son of God, and making a mockery of him." Heb. vi. 4, 5, 6.

Though we thus speak, the danger of apostacy is, we trust, far remote. We cannot, however, but fear lest some should shrink from the open profession of their faith, and from the observance of their religious duties, in circumstances where they should otherwise incur the displeasure of their relatives and friends, or the odium of some illiberal portion of the community. You, cannot under our happy government, be persecuted for your creed: but the brow of pride may be contracted, and the finger of scorn be raised to discourage the manly avowal of your principles, and the constant practice of your christian duties. You may be told, that your religion is but the delusion of the ignorant, and the vulgar, and the vicious, as if it did not number among its professors the most highly gifted, most scientific, most virtuous, and most noble personages that have flourished since the days of Christ: and, as if it were not still, the religion of the most enlightened, and powerful nations of the earth. The faith professed by Constantine, Theodosius, Charlemagne, Henry, Louis, Ferdinand, Edward, Alfred, Charles V, and numberless others, that ruled the destinies of great empires, will be branded as the superstition of the vulgar: but, shall you blush at the Cross of Jesus, which the Sovereigns of mighty nations placed conspicuous on their fronts, as the brightest among the ornaments that encircled them? Shall a female blush to profess the faith

that was the glory and ornament of Helen, Pulcheria, Clotilde, Elizabeth, Margaret, Cunegunda, and so many others that shared the sovereignty of vast domains? Ignorance may stigmatize your creed as the result of barbarism, and darkness, but will you not glory in believing, what adorned and sanctified, the brightest luminaries that have shone in the christian firmament, and enlightened and civilized, the various nations of the earth? If we are dupes, we err in company with Cyprian, Gregory, Basil, Chrysostom, Ambrose, Augustine, Leo, and the other champions of christianity, that won the admiration and the homage of the ancient christian world: we err with those, who have *at all times*, cultivated, and improved science and literature; and have been the preservers, inventors, and promoters of all, or almost all, that is estimable and great. Who then, will blush at the tenets of our faith, or the humble duties which religion requires from its professors? Let us hope that none amongst us, will ever betray such pusillanimity, but with generous confidence, risk every temporal advantage, rather than sacrifice principle or duty, to human and worldly considerations. Let each one say to himself: "If God be for us, who is against us?" Rom. viii. 31. "The Lord is my light, and my salvation, whom shall I fear? The Lord is the protector of my life; of whom shall I be afraid? My enemies that trouble me have themselves been weakened, and have fallen. If armies in camp should stand together against me, my heart shall not fear. If a battle should rise up against me, in this shall I be confident." Ps. xxvi. "For this cause, I bow my knees to the Father of our Lord Jesus Christ, that he would grant you according to the riches of his glory, to be strengthened with Power by his Spirit unto the inward man." Eph. iii. 16. K.

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#### ALGIERS.

WHILE the French arms are engaged so successfully in vindicating the rights of humanity on the shores of Africa; chaplains now as of old attached to the legions; and Bourmont their chief, ere he left Paris, having presented himself with his four sons, who fight the good cause by his side, to receive the holy communion at Notre Dame, from the hands of the Archbishop, a christian and

a Catholic whilst he accompanies them with his vows and prayers, delights in the remembrance of other deeds of other Frenchmen, John of Matha, Peter of Nolasco and Felix of Valois of the royal family in the same cause.<sup>1</sup> The most righteous advantages to be secured by blood, leave the weak disciple of Christ to heave his sighs, and drop his tears over the fatal necessity of opposing force to violence and iniquity; but what these worthy apostles of the charity of Christ did effect, gives to the heart consolation unmixed, and indeed what their silent virtues, (so little in fact noticed in the pages of history) did by themselves and their disciples for the relief of the victims of the barbarian powers, is astonishing. The records of the order of Our Lady of mercy, for the redemption of captives, instituted by Peter of Nolasco, and his friend and spiritual father St. Raymond of Pennafort, had numbered from 1218 to 1682, 490,736 christian captives delivered from their miserable bondage. And observe, good reader, that other orders shared in the same excellent work of charity.

The Trinitarians of John of Matha had taken the field before them. Both orders preceded by more ancient associations of generous knights, or religious, devoted to the same work of redeeming captives, during the wars with the Moors in Spain, the south of France, and Italy. And again observe, that since the dis-

<sup>1</sup> So did Columbus, before he steered for unknown America through the boundless waters. So did Cartier, from the hands of the Bishop of St. Malo with all his crew, before he sailed for the more northern seas, to find out the mighty St. Lawrence, and the Canadian shores. So did the predecessors of Bourmont, in the field of genuine French valour, Duguesclin, Bayard, Turenne, and that noble Godefroy de Bouillon, the conqueror of Jerusalem; and in our own wars that pious and brave friend of Lafayette, the Marquis of Viomeiuel, carrying with him by storm Yorktown, the pledge of our peace, nearly fifty years after (he died two years ago, aged 93,) declared, on his death bed, that all his life in the career of arms and almost always in active service, he had always found an opportunity to fulfil his christian duties, and made it his consolation, and support; three times did he receive the holy communion, in his last illness. The world has other thoughts, these are those of religion, and reason itself sanctions the preference, that they should obtain. After all, piety cannot impair and unnerve the courage of the brave.

ciples of Peter Nolasco, and John of Matha, both institutes occasionally exercised the same charitable offices. It seems, at first, incredible, that one order only, had delivered half a million, the two last centuries not included in the estimate. But the number of captives carried off annually, from the christian coasts or shipping, by the pirates of Tunis, Tripoli, Algiers, Morocco, &c. was truly, (particularly at certain periods,) quite astonishing. It is calculated that Algiers alone, in the space of a century, (from the 16th to the 17th,) had made about half a million of captives. Of the sums which charity afforded through Europe, for this benevolent purpose, it is difficult to form any exact idea: by the official reports of our secretary of state for the redemption of some American and Portuguese prisoners, included in the treaty made with Algiers, by the United States in 1797, we find them rating an average of \$2000 and more.<sup>1</sup> It will be well, (doubtful as it still remains,) if the christian powers succeed to put an effectual end to that series of human misery; but in the meanwhile, a contemplative mind derives an exalted consolation, from thoughts of a higher range. Whilst adoring those depths of divine providence, which made St. Paul exclaim: "Who has known the mind of the Lord—who has been his counsellor—how unsearchable his ways:"—a sight strikes the spiritual view of the soul:—the immense harvest, unseen, of eternal merits, of love and resignation, benevolence, and sacrifice of property: by the bleeding heart of the captive pining away in durance, and aggravations, far from his country and family: by the feeling heart, to whom his sufferings were made known: by the thousand voices of the charitable monks: and by the devoted, and heroic heart, from whence issued the vow: "I will go; and if necessary, remain myself a captive to redeem my brethren:" (for such literally was the solemn pledge on the day of the profession of the novice long enough tried to be permitted to make the promise,) "I promise

<sup>1</sup> The item for seventy-five Portuguese, whose delivery our government stipulated, was \$150,000. So rapacious are those wretches, that a small hospital and four priests, entertained in Algiers by Portugal, and whose beneficence our American friends had experienced, cost \$40,000 yearly to Portugal!



poverty, chastity and obedience, and to live under the rule of St. Benedict, and to remain, if necessary, captive for the captives to be redeemed.”

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B.

### BIOGRAPHY OF ADAM AND EVE.

THE visible world was framed and disposed by the power and wisdom, of the Almighty Creator. The light, diffused over all its parts, disclosed its beauty and magnificence. The sun, by its constant revolutions, marked the distinction of the days and the nights; by the diffusion of its beams, it seemed to give brightness and beauty to every object, and by the vital influence of its heat to animate the whole creation. The moon and innumerable stars, which adorned the heavens, supplied the light of the sun by night. The earth was clothed in the green mantle of its plants, grass and various shrubs, and beautified with a variety of trees, flowers, and fruits. The animals wandered on the surface of the earth and found on it their food and their abode. All those visible creatures declared the glory of their creator; by their numbers and multitude they proclaimed his power: by their beautiful order, regular courses and revolutions, they bespoke his wisdom: and, by their abundance and utility, they manifested his goodness. The whole world exhibited a magnificent palace, in which nothing was wanting but a king to inhabit it, to govern it, and enjoy the goods laid up in it, by the liberal hand of the Creator. It required an intelligence capable of knowing, admiring, loving, and praising the bountiful Creator; an intelligence therefore endowed, with organs, by which he should be enabled to see, hear, taste, and feel, the variety of the good things prepared for him, together with a language capable of expressing, and communicating to his fellow creatures the enraptured sentiments of his gratitude and love. This was to be the last work of the great architect, the masterpiece of his power and wisdom. It was to complete the work of the sixth day, and to precede the sacred rest of the seventh. This privileged creature was man.

When God created heaven and earth: when he made the light: when he formed the sun, the moon, and the stars, the plants and

the animals, &c.: "He commanded, and they were made." But when he comes to the creation of man, he seems to pause, to deliberate, to consult—with whom? With his angels? No: creation belongs to God alone: creatures, however perfect they may be, can have no share in it. He alone, can call what is not, into existence. With whom then, did God consult about the creation of man? With no one but himself, that is, with the adorable persons that subsist in his infinite essence. He exhorts, as it were, himself, that is, the whole Blessed Trinity, to form something greater than all that he had hitherto done, to produce a work, that would more excellently reflect the wisdom of its author, and more clearly exhibit the dignity of one, who was to be the end, as well as the masterpiece of all his works. Hence, man was formed the last of them, after the creation, and the embellishment of heaven and earth, of all the elements, and of every creature: and in this, God has shewn the greatness to which he destined that favourite creature, in giving him being; since he would have the world to be perfect in all its parts, before he introduced man into it: to the end, that he should enter it as a palace, and a kingdom, of which he constituted him the sovereign master and king.

God, had as yet, made nothing upon earth, nor in visible nature, that could understand the beauties of the world which he had framed, or the rules of this admirable architecture: who could understand himself, after the example of his Creator, and who could raise his thoughts to God, imitate his intelligence and love, and be happy like him. To produce so excellent a being, God holds counsel within himself; and desirous to perfect an animal capable of counsel and of reason, he calls in some measure, for help, speaking to another himself, to whom he says: "Let us make man;"<sup>1</sup> to another, consequently, who is not made, but who makes with him; and this can be but his Son, his eternal Wisdom, engendered in his bosom, by whom, and with whom he had, indeed, made all things that were made; but whom he more expressly declares, in the creation of man. Let us, therefore, guard ourselves from yielding to the blind impulse of our passions, or giving credit to what the world calls hazard or

<sup>1</sup> Genesis i. 26.

fortune. We are produced by a manifest counsel of the Almighty: all the wisdom of God is, as it were, summoned to our formation. Let us not then believe that human things can, for a moment, be governed by blind chance. All is ruled in this world by Providence: but, above all, what concerns mankind, is subject to the dispositions of a secret, but special wisdom: because, of all the works of God, man is the one, from which his maker designs to draw the greatest glory. Let us then, ever humbly submit to all his orders, and place in this, all our wisdom. Whatever may happen to us, however unforeseen, and apparently irregular, let us only recall to our mind these words: "Let us make man," and the special counsel of God which has brought us into existence: "Let us make man to our image and likeness." Hearing those admirable words, O rational Soul! elevate thy thoughts above the heavens, and above the heaven of heavens, and above all celestial intelligences; since God declares to thee, that to create thee, he has not proposed to himself any other model than himself. It is not to the heavens, nor to the stars, nor to the sun, nor even to the angels, nor to the archangels, nor to the seraphim, that he wishes to make thee alike; "let us make man," says he, "to our own image;" and to inculcate it more strongly, he adds, "and to our likeness." Let all our features, as much as the condition of a mere creature can permit, be impressed, and seen in man.

Whether, we must here distinguish, image from likeness, or whether, as we have observed, to inculcate more forcibly this truth, God has used two expressions nearly of the same import, there is no need to decide: for, in either way, it is evident, that God means to express here all the beauties of rational nature, together with all the riches which he has imparted to it, by his grace: understanding, will, rectitude, innocence, knowledge of God, infused love of that first being, assurance of enjoying with him the same felicity, if man will only persevere in the justice, in which he was created. But, there is more: in these expressions, "to our image and likeness," as the holy fathers remark, the image of the Blessed Trinity, begins to manifest itself: it shines magnificently in the rational soul. Alike to the Father, she has being: alike to the Son, she has intelligence: alike to the Holy Ghost, she has love: alike to the three adorable persons,

she has in her being, in her intelligence, in her love, the same felicity, and the same life. You can take nothing from her without taking all away. Blessed creature! happy man! truly like, unto his Creator, he is occupied in him alone. Then, perfect in his being, in his intelligence, in his love, he understands all that he is, and he loves all that he understands. His being, and his operations are inseparable. God, becomes the perfection of his being, the immortal food of his intelligence, and the life of his love. Grace, infused into his heart ennobles his nature; *glory* is shown to him, and adds to grace its completion. "Let us make man to our image and likeness, and let him have dominion over the fishes of the sea, and the fowls of the air; and the beasts, and the whole earth; and every creeping creature that moves upon the earth." Here, we have another peculiar character of the creation of man. He, is an animal born for commanding. If he has dominion over the animals, how much more over himself; and in this, I perceive a new feature of the divine image. Man commands his body, his arms, his hands, his feet, &c.; and we shall see how far, in the beginning, all was submitted to his empire. Something still remains in him of the command he had over his passions. He commands his own intelligence, which he applies to whatever object he pleases, and consequently, to his own will, by reason of his liberty, as we shall soon see; also, his senses and imagination, which he captivates under the authority of reason, and makes it subservient to higher operations. He moderates his appetites, which arise from the images produced by the senses; and in his origin, he had an absolute rule over all those things; for such was the power of the image of God in the soul, that it kept every thing in respect, and submission.

"O Lord! our Lord how admirable is thy name in the whole earth!....What is man that thou art mindful of him?....Thou hast made him a little less than the angels!" *Less* indeed: for, being united to a body, he is inferior to those pure spirits, but only a *little less*: for, like them he has intelligence and love; and man is not happy by the participation of any other happiness than that of the angels. God is the common felicity of both, and in that re-

<sup>1</sup> Ps. viii. 1, 5, 6.

spect, equal to angels, their "fellow servant,"<sup>1</sup> their brother, and not their subject; independent as they are, of any other master than God. "Thou hast crowned him with glory and honour," both as to the soul and to the body. Thou hast imparted to him justice, original righteousness, immortality, and dominion over the corporeal creation. The angels are not in need of those creatures, which are of no use to them, as they have no bodies; but God, has introduced man into that sensible and corporeal world, to contemplate, and enjoy it: to contemplate it, as the prophet declares in the same place: "For I will behold the heavens, the work of thy fingers, the moon, and the stars, which thou hast founded."<sup>2</sup> and the course of which, thou hast regulated by a law of inviolable stability. Man, is also to enjoy this visible world, according to the uses which God has prescribed to him, "the sun, the moon, and the stars to divide the day and the night, and to be for signs, and for seasons, and for days and years!"<sup>3</sup> All the rest of corporeal nature is subjected to his empire. He cultivates the earth, and makes it fruitful; he makes seas subservient to his uses and to his commerce, establishing, by their means, a communication between the two worlds which compose the globe of the earth. All the animals acknowledge his empire; both because he tames them, and because he makes use of them for various purposes.

The production of man began by the formation of his body. "The Lord God formed man out of the slime of the earth,"<sup>4</sup> according to the Hebrew text, "out of the dust of the earth;" not in a dry state, but moistened with water. He was formed of a reddish clay, that is, of a colour *similar to that of the human flesh*; which is signified, in the original text, by the name of ADAM. God indeed has no fingers nor hands; he has not less made the body of other animals than the body of man; but by saying that God formed the body of man out of the clay of the earth, the Scripture shews to us, a peculiar attention and design. Man, is the only one among the animals, that stands erect, the only one, turned towards the sky, and permitted to behold heaven: the only one, that, by so beautiful, and so singular a position,

<sup>1</sup> Apoc. xxii. 9.<sup>2</sup> Ps. viii. 4.<sup>3</sup> Gen. i. 14.<sup>4</sup> Gen. ii. 7.

shews the natural inclination of rational nature, to high things. From the same source is derived, that singular beauty that shines in his face, in his eyes, in his whole frame. Other animals shew more strength, more quickness and agility; but the excellence of beauty, belongs to man: and seems to be an admirable reflection of the image of God on his countenance.<sup>1</sup>

But, the main difference between man, and the rest of animals is this: God, formed the other animals, saying: "Let the earth, let the waters produce plants and animals:" and thus, have these received being, and life. But God, after having taken in his Almighty hands, the clay of the earth, and given it the wonderful form, which we admire in man; it is not said that he drew his soul from the same principle; but it is said that, "He breathed into his face a breath of life, and man became a living soul."<sup>2</sup> That breath of God, was not any thing sensible and exterior, which St. Augustine calls a *childish thought*; but, an impression of the divine power, on the face of man, as being the noblest part of his body, where is found the seat of reason, and of all the senses. That breath, is called a breath of life, which is no other than the rational soul, which God did not draw from the body, but which he created out of nothing. Therefore, concludes St. Augustine, the original region of the beatitude of the soul, is God himself: who has not indeed, engendered it out of his own substance, nor created it from any other, as he did the body from the earth; for what is made to the likeness of God, does not come out of material things; nor is that image contained in those mean elements as the statue in the block of marble: but, he produced it out of nothing, by his omnipotence, wisdom, and love, represented by the breath of his mouth. Man has two principles: according to his body, he comes from the earth; according to his soul, he comes from God alone. Hence it is, that, according to Solomon, "whilst the dust returns into its earth from whence it was, the spirit returns to God who gave it."

Thus did Adam, the first of men, and destined to be the head and the father of the human race, find himself placed in the world newly created for him. Such, are the admirable lights, which divine revelation imparts to us on our origin. By it, man is taught

<sup>1</sup> Ps. iv. 7.<sup>2</sup> Gen. ii. 7.

not only to know his God, but also to know himself, and his glorious relation to God: and this, both by his essential dependence on God, in the order of nature; and by his excellence, and elevation in the order of grace. The benefit of the creation, and the advantages which are a necessary consequence of it, were not the greatest favours that Adam had received from the hand of his Creator. God, might have created man for a happiness merely natural, and provide him with all the proportionate means necessary to acquire it; nor did he owe him an exemption from the miseries, and accidents of this life: from infirmities and disease: from old age and death: nor even from the combats of concupiscence, and the importunities of passions: for these evils, were not incompatible with the state of natural innocence; they would have been for man, an exercise of virtue, and the means of meriting the natural reward due to his fidelity. But, such were not the designs of God. Man not only came out of his hands without this dolorous servitude, but, besides an exemption from so many infirmities, he was also destined to a supernatural end, in which the clear knowledge, and intuitive vision of his God, was to constitute his happiness. Because he was man, he was to be warned by the first impressions of sensible objects: but, because he was innocent, and singularly favoured by God, he had the power to suspend these first impressions, until he chose either to suppress or to follow them. To this empire of man over his passions, which made his true nobility, and which might have made his safety, were joined supernatural habits of virtues, an absolute dominion over the earth and animals, an infused knowledge, and a thousand other singular privileges which his descendants never recovered: not even since the grave of the Redeemer has restored them, in a manner still more excellent, to the essential rights, and most precious prerogatives of divine adoption. Such, was man, when he came out of the hands of his Creator: such he knew himself to be: and we may imagine, what were the transports of his gratitude, and the ardour of his love, when he beheld what his Creator had done for him.

(To be continued.)

## FLETCHER'S SERMONS.

THE sermons of the Rev. Mr. Fletcher have attracted a good deal of the public attention in England. They are controversial in their nature, treating, in the first volume, of the unity of the Catholic Church, and the want of unity in the Protestant; and, in the second, of the holiness, catholicity, apostolicity of the Catholic Church, and the want of these characters in the religion of Protestants. Fletcher had early distinguished himself as a writer. His essay on Religious Controversy has been universally admired, and laid the foundation of a lasting reputation. We subjoin the following extracts from the second volume of the sermons now under our notice:

"I have appealed, in the first place, to history;—read the annals of many illustrious nations;—consulted the compilations of several distinguished scholars, the works of some ancient, and the labours of several modern, writers. I have, in particular, in order that no partialities might mislead my judgment,—consulted the histories which have been composed by protestants; whose interest it was, if protestantism be an apostolical religion, to show it. I have revolved these seriously; beginning with the earlier periods of the christian institute, and patiently considering each revolving age, till the era of the reformation, as it passed in review before me. Keeping constantly in my recollection, the principles and practices of protestantism, I asked each object almost, in its transit, whether, to judge from its nature and the circumstances appended to it, it implied the belief of the religion which the protestant reveres at present? I asked the manners and customs of the people,—the manners and customs of the princes,—the public institutions, and the forms of governments,—the features of the events and revolutions,—the sports and recreations of the vulgar. I asked, these, and many other objects, if either they were protestant; or supposed the belief of protestantism; or were consistent with protestantism? I asked this,—attentively comparing each object with its correspondent object, in the reformed religion. And, what was the answer? My brethren, I say it, upon the authority of every protestant historian, who has described the ages antecedent to the reformation. To



each question, the answer of each object was,—No, I was not protestant; nor consistent with protestantism. I either express the belief, or manifestly imply the veneration, of the very maxims which protestantism has discarded. In short, suffice it to say, that if your industry, like mine, will give itself the trouble to consult the annals of ages past, it will not trace there, till the era of the reformation, a single nation, nor a single individual,—except the Albigenses, or the Vaudois were such, (and they were not such) that was protestant.

“In like manner, useless as was the labour—I asked the *monuments*, which still adorning the walks of life have seen ages and generations roll away,—I asked them, if they express or imply the existence of any protestant religion, before the days of Luther? Monuments are, in general, immediately connected with the opinions, the habits and the manners of a nation; and religious monuments, above all, are the faithful expressions of the religious principles of the people that erected them; and of the period that beheld them rise. They are a history, and a commentary, at the same time, upon the history of a nation. I ask, therefore, that majestic edifice,—that temple of religion, which still fresh in venerable beauty, is now the sanctuary of protestantism, re-echoing each day its canticles, and the witness of its mysteries,—I ask it, if always, or if anciently, it were protestant;—if the canticles, with which it resounded once; or the mysteries which it once saw celebrated, were the same or similar to those which constitute now, the protestant forms of worship? Conducted by the hand of pensive, but pleasing melancholy, I visit the ruins of yonder building,—a spot, that some centuries ago, was sacred to piety, and the retreat of virtue. I wander amid its mouldering columns, which now support little but the mantling ivy; or amid its moss-covered domes, which are now the dwelling of the dove. Impressed with the solemnity of the spectacle, I seat myself on some neglected stone,—a stone, which, perhaps, many hundred years, had figured as an ornament in the sacred fabric; or which, it may be, had been the tomb-stone of some holy personage, who lived a thousand years ago. Thus situated, I interrogate the scene. I ask, whose hands were those that anciently had reared these stones into an edifice; who the men that

once inhabited it;—who the votaries that for ages had been wont to frequent it? Were they protestant? Are these emblems, these inscriptions, crosses, niches, and broken statues, protestant? Superfluous questions, although important! Just, as did the voice of history; the voice of every monument, and the very dust of every vestige, tell me—no. ‘No,’ replies the venerable temple, ‘I am not protestant;—and the *very form* in which I am built, demonstrates that I was built for the performance of other mysteries than those which I witness now; and for the sound of other canticles, than those which I hear at present.’ ‘No,’ in like manner, replies every holy vestige, ‘we are not protestant; and it was merely because we are not such, that the anger of protestantism has reduced us to these heaps of ruins.’ These, and similar to these, are the answers which the monuments all give, that have existed through the lapse of four, five, six hundred, or a thousand years. Important testimonies! important at least to those who revere antiquity; and who consider its monuments as the history of preceding ages! They prove that protestantism, a few ages back, had no existence whatever.

“But, it is in the annals of religion chiefly, and in the history of the church, that wisdom should most naturally seek, and will most easily trace, the apostolicity, or the want of apostolicity, of any peculiar institute. The annals of religion are diffuse and comprehensive; carefully compiled, and piously preserved;—the mirror, not of fancies and conjectures, but of facts and realities. They contain the accounts of the introduction and propagation of religion, in different nations; the narrative of the lives and succession of the pastors, in various sees; the description of the councils and synods, which, in each age and country, were convened together; the delineation of the creeds, the discipline, the laws, the rites and regulations, both of the great christian institute, and of the multitudinous establishments, that were cut off from its communion. The history of the church contains all this. What consequence, therefore, can be plainer, than that if protestantism were an apostolical religion, the history of the church would be chiefly the history of protestantism:—or at least, that the history of protestantism would form some part of its copious annals? Certainly, such would be the case. And yet what is the

case? Why, so far, until the sixteenth century, is the history of the church from being the history of protestantism; the history of protestant creeds, protestant councils, protestant sees, protestant prelates, &c. there is not in one nation, nor in the corner of one nation, the vestige of a protestant society. The great and general scenes, which in reading the annals of the church, you contemplate, are the prevalence and power of the catholic church; catholic societies adoring catholic mysteries; catholic pastors occupying catholic sees; catholic councils enforcing catholic maxims:—in short, the christian universe, with few exceptions, reposing in calm tranquillity under the broad shade of the same institute, that so tenderly shelters us,—ignorant even of the chief part of the doctrines, with which protestantism has disturbed its quiet.

“At length, after patiently perusing the annals of fifteen centuries,—in the days, which almost our fathers’ fathers might remember, your researches bring you to the origin of protestantism. Fixing your eyes upon an obscure corner of an obscure district of Germany, you there behold a storm begin to gather;—you see the gloom weave itself gradually into a cloud;—and the cloud in a short time descend,—called down, as also it had been formed, by the artifices of a violent individual. It bursts,—and with dreadful explosion diffuses its mischiefs over the extent of the adjoining provinces. This is the first mention of the existence of protestantism; or of a religion such as that which the protestant professes. Surely, my brethren, a church whose earliest date is but in the sixteenth century, is very absurdly denominat-  
ed apostolical. An apostolical church beginning yesterday!”

The annotations appended to the first volume, are interesting and instructive. We shall treat our readers with occasional extracts from them.

The manner in which these volumes are presented to the public, their cheapness, and their correctness, do great credit to the publisher; and, it is earnestly to be hoped, that the public will patronize him in his zealous endeavours to propagate works of this description.

TO THE EDITOR OF THE SOUTHERN RELIGIOUS TELEGRAPH,  
AND HIS "CORRESPONDENT G. ON THE SUPREMACY OF THE  
POPE."

GENTLEMEN:

YOUR *united* efforts to support a meagre, desultory, and irrelevant attack on the Supremacy of the Pope, are not more formidable than your *individual* attempts "to throw difficulties in the way of that important claim."

One of you (the Editor), *appears* "to consider it improper to occupy much room with this discussion." And this is a lame, an "obsequious" excuse for not inserting the whole of my answer, in which the blunders of his correspondent are so clearly pointed out, and his ignorance so palpably exposed. To justify the insertion of what he calls "a brief view" of my logic, he says that "it is important for Papists to be taught (what I, it seems, have yet to learn) that *unfounded assertions* are not *arguments*." But, how can he say so, when he knows that I have repeatedly charged his correspondent with this *illogical* mode of reasoning?

The other (the correspondent), calls me names—"a fine boy"—"a Papist," &c: notices, and misconstrues a few passages of my dialogue: explains away some of his own *illogical* inferences: and concludes by "openly *challenging* me to an examination of his pieces."

Gentlemen, that will not do—If you wish to keep up the joke, and continue to amuse your southern subscribers with your "views" of my "puerilities," you *will* have to change your tactics; and, instead of your misrepresentations of my creed, and of my logic, give the public a full, entire, distinct—not "a brief"—view of both. Otherwise, I will "spout" no more Latin for you.

In the meantime,

"Hic castus artemque repono."

R. T. (of late, "a fine boy.")

CORRESPONDENCE ON THE CONVERSION OF THE HON. AND REV.  
GEORGE SPENCER, SON OF LORD SPENCER, TO THE ROMAN  
CATHOLIC CHURCH.

(Continued from page 401.)

(To the Editor of the Baltimore Gazette.)

SIR,—Twice have I, with much satisfaction on my part, and no little compassion for your "Subscriber," taken my farewell, as I then thought, "in good earnest." I had no idea, that I should be so relentlessly pursued, and so indignantly assailed, by an antagonist, with whom I had given a parting hand, and who solemnly protested, that he harboured in his bosom no "*unchristian*" feeling in my regard. I believed him, Sir: unaccustomed to act with duplicity, and, on all occasions, having experienced the blessings of a liberal intercourse with persons of every denomination, I imagined, that the "Subscriber," no matter how poignantly he might feel the loss of Spencer, would act *liberally*, and consistently, and manfully; and when he styled himself a christian, would not, by evincing a spirit of hostility and vengeance, derogate in any manner, "from the high thoughts of the children of God." A christian, Sir, is patient, is charitable, is meek: a christian bears not false witness against his neighbour: a christian draws not the sword—provokes not to dissension—seeks not to lash into fury the boisterous passions of the people—a christian, when he errs, acknowledges his error; when he makes an assertion, revokes it, if he find that it was false; fosters no prejudices; is a stranger to misrepresentation; loves his neighbour as himself; does to another what he would wish to be done to himself. A christian, besides, is one who believes what Christ has taught—submits to the Church which Christ has established; rejects error—cleaves to truth. If the "Subscriber" unites in his person all these bright and beautiful prerogatives, *he is a christian*. If he does not——.

I said, Sir, that I was pre-disposed to expect something like candour and magnanimity from your "Subscriber," but in perusing his last essay, I perceived so much of cavil, of sophistry; I noticed so much of the writhing of wounded nature; so rabid an effort to lacerate me and my fellow Catholics; that I could not but sigh after almost every paragraph: "*timeo Danaos, &c.*" Pained,

sorely pained, at his confusion in being *compelled* to admit the conversion of the Rev. G. Spencer; bleeding, Mr. Editor, at every pore, when he reflects upon the unfortunate position in which he stands before the public, surrounded with all his contradictions; his boasted knowledge of British genealogies exposed; and his exertions to "*mislead*" the community broken and blasted—he challenges me to a controversial duel! In pity to the fallen gladiator, I will suspend the blow—I will suffer him to recover from his wounds, to wipe away his tears and his blood, and then to think, in a calmer and more sober mood, of the nature of the combat to which he would fain provoke me.

Sir, were it not imposing on the public attention, and treating "your Subscriber," with far more importance than his last communication entitles him to, I should again pursue him through all the mazes of his ramblings, and again expose, at every step, the incoherence, and confusion of his wild career. But this were an idle, and an odious task. Behold him, Sir, after scouring the plains of Cavan, rushing, breathless and hopeless, across the channel, hurrying himself (and labouring to bear me off with him in his hurry) to the mountains of Lancashire and the "neighbourhood of Preston," numbering as he wanders, the few, scattered, unprincipled men, who, through "*interested motives*," joined in the ranks of Protestantism. Then, Sir, as it were on the wings of the wind, he bends his flight to the Seven Hills of Rome, perches on the summit of the Vatican, and frightened at the majesty of "Popery" so grandly, so awfully, displayed in that "eternal basilick," he claps his wings, and with the speed of lightning, rests, at last, on the bales of indulgences just landing in one of the ports of South America.—Mr. Editor, I appeal to you—I appeal to any rational man, if it is expected of me to follow him in such a course! What can be hoped from a controversy with one who, greatly ruffled at the liberty I took in suggesting "order" to him, turns back upon me as he flies, and like some wounded Parthian, exclaims—I will "*follow my own inclination*!" "How dare you, Sir," he vociferates, "how dare you Mr. *unknown correspondent*, pretend to advise me how to moderate my ire, check my caprice, go counter to my *own inclination*?"

I will let him pursue his comet-like way, Mr. Editor, in every respect, save ONE. He may flutter, like a bird of prey, upon every object that may suit his *inclination*, except upon the sanctity of my religion. When he shall have sated his appetite upon what he terms the "corruptions of Popery," let him not think, that he shall be permitted to soar away untouched, and unintimidated. I will stand hard by, Sir, and as he lifts himself in triumph from them, I will, if my right hand have nerve, wrest him ere he parts, and fix upon him, Sir, the insufferable gaze of the world. He must expiate his temerity, and his hardihood, to the plenary satisfaction of a half million of American, free-born, independent, Catholics, whom he has insulted, in a manner the most unprovoked, and with a rancour the most pitiable, and my hand *will* write it—contemptible.

Mr. Editor, your "Subscriber" appears to be no novice in the art of misrepresenting: and after the public have pronounced against his inconsistencies and contradictions, the sentence which an enlightened public could not do otherwise than pronounce, he accuses me of wishing to "conceal the confusion and vexation of my retreat."—Have I retreated, Mr. Editor? as far as you are acquainted with me, do you believe that I could degrade myself so lowly, as to skulk away in ignominy from the field, upon which I was challenged, compelled to appear, much against "*my own inclination*?" Do you believe, Sir, that while I now have at my feet the "*spolia opima*" of this controversy; while your "Subscriber" acknowledges the conversion of the Hon. and Rev. George Spencer, while he smarts under the wounds which he has partly inflicted upon himself, do you imagine, Sir, that *I*, under these circumstances, should blot the laurels I have won, by disgracefully retreating from a prostrate foe!—

Your "Subscriber" asks of what is the memento stamped on the dilapidated monuments of England's ancient piety? Sir, if I *must* answer, let not the *liberal* Protestants who read this, take umbrage: I before said that I number among them, not only some of my dearest friends, but some of my nearest relatives—these I would not, I should not offend. But, Sir, heedless of what your "Subscriber" may think or say, he compels me to reply, it is the memento of the passions of a tyrant, and the folly of his partisans.

It is the memento to posterity of the rueful, woful, calamitous, effects of religious license, which has swept away in its fury all spiritual authority, all the institutions of the apostolic times, all the traditions of antiquity, all the consistency, unity, sanctity of religion—which has substituted the caprices of private opinion to the doctrines of the Church, which has attempted to reconcile every error, every absurdity, every human hypothesis, with truth,—and which would fain make the Bible the source of every folly, the spring of every contradiction. It is a memento of that misnamed, misunderstood *evangelical liberty*, which gives to every man his own religion, or his own irreligion—which authorises one to disbelieve in the Trinity, another to reject the Divinity of Christ, another to look upon baptism as an useless ceremony, and another to deem himself a slave to necessity, without free will, a mere rational automaton. It is, Sir, a memento of the cruelty, and libidinous practices of the eighth Henry; of the pride, ferocity, ungovernable, barbarous, unprecedented, abominations of the parent of the Reformation, who, in the mad usurpation of power granted to the Landgrave of Hesse an *INDULGENCE*.—Your “Subscriber” understands me, Sir—who declared that he stood alone against the entire world; who boasted of his familiar intercourse with the spirit of darkness; who consigned the epistle of St. James to the flames, styling it, as he thrust it into the fire, an epistle of straw! (Why does not the “Subscriber,” in his glowing zeal for the word of God, contrast this act of his first parent, with the outrage which, he says, was lately committed in this city on the holy volume?)

It is, Mr. Editor, a memento of the usurpation of John Calvin, who burnt Servetus, (and no doubt his Bible with him) because that man dared interpret the scripture, “without note or comment,” to suit his own fancy. It is a memento of the murder of Sir Thomas More, the learned, the accomplished, the pious Chancellor of England, whose only crime it was, to have interpreted the Bible according to the doctrines which he conscientiously professed—the doctrine of the Catholic Church. It is a memento of the martyrdom of Fisher, one of the greatest Prelates that England could then boast of. It is a memento of the cruel murder of Mary, Queen of Scots, by her unnatural sister, by *your* “virgin



head of the established Church." It is, in fine, a memento of the long, unyielding, sanguinary, persecution which has been carried on in England against the Catholics; of those penal laws, which defy the vaunted cruelties even of the Inquisition—and which, it required a Wellington to relax. Of these things, of these dark and melancholy evils, is stamped on every fragment of Catholic monuments, the deep, indelible memento.

Your "Subscriber" denies the "existence of a spirit leading to any thing like intolerance" of the Catholic Church in this country. Sir, had this denial been made before the publication of "Blanco White" with its long catalogue of Reverend approvers, or the establishment of the "Protestant," to which the "Subscriber" may, for aught I know, be a regular contributor, this specious and positive denial might be palmed upon the people—but, Sir, it resembles the first, "unequivocal denial" *which he took upon himself to make*, and which has been the cause of the correspondence that ensued. Do the following sentiments from the "Protestant" evince a spirit of tolerance?—"The Protestant Clergy and Laity of our country have been **SINFULLY REMISS** in their dealings with the Romish Hierarchy." "*Popery, intolerance, and despotism are inseparable.*" "Rome is idolatrous." "**POPERY IS AN ENEMY TO CIVIL SOCIETY.**" Our Churches are vulgarly styled mass-houses, our clergy mass-men, and our fellow Catholics Babylonians! If through every line of this diabolical paper, there do not breathe a "spirit leading to intolerance," I know not the meaning of the word: and how such periodicals can be "tolerated" by a refined, intellectual, and high-minded people, is what, I candidly confess, I am at a loss to account for.

We next pass, Sir, to that grand and colossean pile that has been reared, not by the "sale of indulgences, not by contributions at the shrines of Saints, but by the tribute which Christian Europe has brought to the altars of Jesus Christ"—the British and Foreign Bible Society. Mr. Editor, in the purest and most venerable days of the Christian Church, I have read of the erection of Churches to the God of truth, but never of the establishment of a Bible Society. The Emperor Constantine, the first of the successors of Augustus, who embraced the doctrines of Christ, reared many a basilick, of which some are still standing in the

waste of time,—the basilick of St. Lawrence, of St. Sebastian, of St. John Lateran, &c. but we no where read, that it ever entered the mind of that illustrious convert, to institute a Bible Society. I confess, Sir, that if the Bibles were distributed among the people merely that they might make themselves acquainted with that inspired volume, that they might derive from it those consolations and lights which it contains, without presuming to form, each in his caprice may suggest, their various religions, the Bible Society would deserve much of the christian world. But when that sacred book is put into the hands of the people, who are utterly unacquainted with the original language in which it was written, strangers to the nature of the regions from which so many figures are drawn, and perplexed, at every page, with difficulties, and even apparent contradictions, and when they are told, that in it *alone* they are to look for religion and true faith, I contend, Sir, that the Bible Society, either British or Foreign, will prove the source of innumerable errors, and of calamities the most lamentable.

In this city, Sir, how many different Churches are there not, each laying claim to truth? I enter the Catholic Church, the Protestant Episcopal Church, the Presbyterian Church, the Methodist Church, the Quaker Meeting, the Unitarian Church, and upon the desks of all, I find the sacred volume. The Catholic minister preaches *his* doctrines, and deduces them from the Bible: the Episcopal *his*, the Presbyterian *his*, and deduce them from the Bible; the Methodist *his*, and deduces them from the Bible: the Quaker *his*, and deduces them from the Bible: the Unitarian *his*, and deduces *THEM* from the Bible. Now, Sir, these doctrines are all in direct contradiction one to the other—therefore, if they all alike, flow from the Bible, contradictions flow from that holy volume; but this is repugnant to the nature of it—consequently but *ONE* of all these doctrines can be derived from the Bible. Which this *ONE* is must be decided otherwise than by “reading the word of God without note or comment.” These are principles founded on the essence of things—principles, Sir, highly and eminently deserving the consideration of your candid readers.

We are accused of "working our way in silence and darkness." Sir, we acknowledge that hitherto we have been silent—too silent: we heard with pity, the vituperative declamations of our enemies—we saw, with *silent* contempt, the pulpit changed into a rostrum of calumny and abuse, and the press groaning with heaps of obsolete, rancorous misrepresentation. In "*silence*" have we contemplated all this—not a whisper was breathed abroad; not a mouth was opened to resent—we said to our hearts, all this is the occupation of mis-guided and mis-guiding men; they will answer for it to the God of charity and truth. But while we have borne so much in "*silence*," we have scorned the "*darkness*" with which the Subscriber seeks to envelope us—our doctrines are irradiated with a heavenly light—we have nothing to do with "*darkness*" except to combat with the Spirits of "*darkness*"—those Spirits, Sir, which, "like the roaring lion, go about seeking whom they may devour."

Your "Subscriber recoils with acute sensibility, from the prospect of our academical and literary institutions; and well he may—their halls are crowded with a rising generation, who will go forth, one day, to bear witness to the world how perfect is the education which they there obtain, and how solid the principles of the faith, which is there taught, proved, elucidated, and *against which the gates of hell shall not prevail.*

Your "Subscriber" may sneer at our Convents, may be jealous of our Hospital.—Perhaps he cannot bear the idea that one was founded by a lady formerly a "*distinguished*" Protestant; that another actually numbers among its inmates several "*distinguished*" converts—and among others, the wife of no obscure minister of the Church of England—and the daughter of one of our most gallant naval officers. Our "Hospitals!" Sir, your Subscriber may *boast* of the name of a Christian, but, he knows not how to appreciate "Christian" institutions. His "Bible Society" and his zeal against indulgences, and I know not what, should be put to the blush by the truly charitable and truly christian-like conduct of a gentleman, who, though not enjoying the blessings to which *he* lays claim, views in our "*agents in a hospital*," persons the most disinterested, humane, pious, and indefatigable—whose days and nights are devoted to the sick, and who look for their reward not in this world—but in Heaven.

"Religious controversies in newspapers," your "Subscriber" remarks, are not generally acceptable to the public. If, however, your correspondent can obtain the requisite permission, and is inclined to discuss what are esteemed the various corruptions of the Romish Church—"I should not refuse!" Sir, right cheerfully would I accept the challenge. I stand ready, Sir, to meet him and his combined allies, where and in what manner he may please. You can vouch, Mr. Editor, for my willingness—you can bear testimony, Sir, of my having solicited your "permission" to encounter my adversary on the arena of your *Gazette*—and you can tell how deeply I regretted that "*the requisite permission*" could not be obtained. But, Sir, there are "religious" papers open to us both. Let him write what he pleases in the "Protestant," or any other—I pledge myself that I shall not be wanting in courage or in willingness,—through the medium of some Catholic journal. I shall defend, vindicate, and expound the principles of my religion, and expose the groundlessness, and "error" of that of your "Subscriber." But while I do so, it shall be with great respect for my Protestant friends, to whom I am sincerely attached, and whose good offices I every day experience with gratitude. I conjure them not to suppose that I am writing against their individual convictions, but to remember that I am standing on the defensive, warding away from myself and my brethren, the weapons of prejudice, illiberality and ignorance.

In the meantime, I would recommend to the "Subscriber" to read the "Amicable discussion with the Church of England," by the Bishop of Aire—"Answer to the difficulties of Romanism," by the same author—"End of Controversy," by Dr. Milner, &c. &c. In these works he will find all his objections copiously and lucidly answered, and all his arguments refuted, while he will derive much valuable and useful information on subjects of which he appears to have no correct idea. He should not disdain the advice of a pagan.

*"Cur nescire, prudens prave, quam discere malo?"*

BALTIMORE, 22d May, 1830.

DEAR SIR,—I ask permission once more to trespass on your columns by inserting the enclosed, which I pledge you shall be *my* last. I make no claim upon your indulgence, although perhaps you may think it proper, that as your correspondent commenced—and again renewed the attack by his publication of the 11th, when I had declined to answer his former one of the 7th, that I should be allowed an answer to his last angry denunciation.

I beg leave to offer you my best thanks for your polite attention to my requests, and for your great forbearance in allowing your valuable journal to be so long occupied with so uninteresting a controversy to the generality of your readers—and it is a sufficient answer to the slanderous publications circulated in print both in this city and elsewhere, “that the Baltimore Press is entirely under the control of the Catholics.”

(To the Editor of the Baltimore Gazette.)

SIR,—In his communication of the 11th instant, your correspondent predicts that “a new order of things is about to commence” in this country, which it is intended no doubt should be looked for as the result of the gradual operation of causes wielded by him and other agents of the Church of Rome. But that which was prophecy a little while ago, his impatient spirit already realized as the actual characteristic of the day, and from the tone and language of his last address to me it might be inferred, that he imagines this “new order of things” already to have taken place—and that the presumption of pointing out an instance of fallibility in the proceedings of the *Infallible Church*, may be visited *even now* by the vengeful boasts of ecclesiastical indignation. But I desire, Mr. Editor, not to forget, that the subject under discussion has relation to the most elevated and sacred of all the interests which can agitate man; and, that attempt at recrimination, that flippancy in argument, and that indulgence of swollen exacerbated feeling, which might create little surprise or displeasure in the declamation of a lad in a Seminary, or in the harangues of a ward meeting, are unbecoming in one who ventures to put forth his hand in defence of the ark of God. I am restrained also by the very sincere respect which the social and prac-

tical religious excellencies of the community, whose opinions I am involuntarily led to examine, demand, and I trust receive at my hands. Where shall we find more fidelity and benevolence in all the relations of life, more consistency and zeal in attachment to *their* faith, more lively and humble devotion, a greater freedom from fanaticism on the one hand, and from the pride of scepticism on the other, than is often met in the intelligent Roman Catholic. It is with some of the essential dogmas of his Church I am at variance; and even they, in this country, wear very often a mitigated form. But drawn step by step as I have been without design on my part, and with some regret, into this discussion, and although driven by what all must have perceived to be in my opponent an attempt imperiously to intimidate and crush me, it is perhaps respectful both to your readers and to your correspondent, even the latter of whom I desire to address with the utmost forbearance and decorum, that some reply should be made to his last essay. But really, Mr. Editor, I think it will save you much trouble in publishing, and narrow very much the compass of my writing in this design, if your readers will take the pains to attempt something like an analysis of what he has written, and will remark the small bearing that it has upon the matter in question. Of the two full and angry columns which he offers us, more than two-thirds of the first is occupied with matter not merely tending in no degree to elucidate any question in debate,—and I appeal boldly for the justice of this remark, to the observation of every reader,—but crowded with a language and sentiment to which indeed I will not permit myself to give a name. The public have, I find, already pronounced their verdict upon the performance. One would almost be tempted to smile, (if the frailties and delusions of a fellow creature should ever be regarded as a legitimate subject of amusement,) at the strange and striking contrast which your correspondent exhibits between the portrait of a christian, as his memory enables him to delineate the features, and the conformity to that standard which he has seen fit to display in himself. For instance, he observes “a christian, Sir, is patient, is charitable, is meek; bears not false witness against his neighbour, and loves his neighbour as himself.” Now let us see what influence he has chosen to

allow these truly amiable virtues in his correspondence with me. "I notice in you," says he, "so rabid an effort to lacerate me and my fellow Catholics."—"I see you *bleeding at every pore*." Your exertions to *mislead* the community are *broken and blasted*." "I will suffer you to recover from your wounds, *to wipe away your tears and blood*." Again.—"You may flutter like a bird of prey upon every object that may suit your inclinations, but when you shall have sated your appetite, think not that you shall be permitted to soar away untouched and *unintimidated*. I will stand hard by, Sir, and as you lift yourself in triumph I will, if my right hand have nerve, wrest you e'er you part and fix upon you the *insufferable gaze of the world*.—*You must expiate your temerity* to the plenary satisfaction of half a million of Catholics, whom you have insulted in a manner the most unprovoked, and with a *rancour* the most PITIABLE, and my hand *will* write it—CONTEMPTIBLE." Convincing illustration of christian benevolence! Beautiful specimen, happy fruit, of christian meekness! Singular correspondence between the type and the anti-type! Mr. Editor, may not your correspondent have *overlooked* one of the indications of the christian spirit, which St. Paul, and even his Divine Master, thought it not needless to name?—"Charity," saith the Apostle, "vaunteth not itself, is not puffed up." On the other hand, says our Catholic friend, "Do you believe, Sir, that while I now have at my feet the *spolia opima* of this controversy I should *blot the laurels I have won* by disgracefully retreating from a *prostrate foe*. In pity to the fallen gladiator I will suspend the blow, I will suffer him to recover from his wounds." Really one might be tempted to imagine, that in his jealous apprehensions of the tendency of too familiar an acquaintance with the Bible, he had overlooked the Apostle's eulogy of this unostentatious feature of the christian, and has failed to read the precept "*not to think of himself more highly than he ought to think, but to think soberly*." "*Tantæne animis cælestibus iræ*" and why all this vehemence of indignation—this truly lamentable disclosure of exasperated feeling? What have I done? Let me, Mr. Editor, for a moment recapitulate. I have proved (in contradiction to your correspondent's assertion) that the Dean of St. Asaph, a dignitary of the church of England was not con-

verted to the Roman faith;—that Lady Paget and her daughters were not converted;—that Father Hill was not related to Lord Hill;—that Mr. Spencer was not a fellow of Trinity College;—that the assertions contained in Mr. Gaestryck's letter are improbable and absurd;—that a large, a very large secession from the Roman Catholic Church has taken place in Ireland;—that these converts were not actuated by interested motives;—that although at no very remote period the whole nobility of the United Kingdom of England and Ireland were Roman Catholics at present but SIXTEEN out of the whole SIX HUNDRED AND TEN of that illustrious body are even nominally Roman Catholics, affording no evidence that Protestantism has been either *retrograding* or *stationary*. I have again and again asserted, and I am yet without contradiction, that a Clergyman in this city intentionally and deliberately burnt a copy of the Holy Scriptures. I have proved that the late Duke of Norfolk did abjure Popery;—that the brother of the present Duke and his family have abjured Popery;—all this, and more, I have maintained.—What have I *failed* to substantiate?—That Lord Spencer *has but two sons*, which I erroneously supposed. He has four, and there is little doubt that the youngest has adopted your correspondent's faith. But when I consider that the value of this boasted acquisition was, rather unfortunately proclaimed to us by the extract from the London Evangelical Magazine, so far from its awakening the feelings which he imputes to me, if instead of one son, and he the youngest, it was satisfactorily shewn that the whole Spencerfamily had become converts to the creed, I should esteem it of far less consequence to the Protestant cause, than if he had proved his first assertion, the conversion of the Dean of St. Asaph. Where now, Sir, are his "*spolia opima*?" Where the wounds of his vanquished, bleeding foe? In what consists "*his victory*?" Whence the laurels he would so proudly scorn to tarnish!

Whatever respect I may have imbibed for your correspondent's ecclesiastical erudition, he has compelled me to estimate not so highly, his acquaintance with English history, of which with a commonly known incident he does not seem to be acquainted. He observes, Sir, "It is a memento of the cruel murder of Mary, Queen of Scots, by her unnatural SISTER,"—meaning of course



**Elizabeth.** Now, Sir, Mary, Queen of Scots, was not the **SISTER** but **COUSIN** of Elizabeth. Mary, the sister of Elizabeth, was the reigning Queen of England *before* Elizabeth, and was as well as Elizabeth, the daughter of Henry the Eighth.—But Mary, Queen of Scots, was descended from Margaret, a sister of Henry the Eighth, and wife of James the Fourth of Scotland; and therefore **COUSIN** only to Elizabeth. But this, Sir, is only a trifling *mistake*, and a matter of *secondary* importance. He has spoken however of the *events* of Elizabeth's reign. Will he turn to that of her sister Mary who preceded, and though her power was fortunately but of short duration, he will find that every day was marked by some monstrous and sanguinary act. Let him, Sir, read, in few words, the historian's account of those days which address to us so salutary a lesson. "The Queen (Mary) soon displayed that malignity of disposition, which throughout her reign, was so destructively exercised on her unhappy subjects.

"Bigotry, superstition, cruelty, tyranny and revenge, were the strongest passions of her mind. From her earliest years she had imbibed an aversion to the reformed religion; and now, contrary to her solemn pledges, she reinstated in their sees all the most violent of her own party, and established throughout the kingdom the Roman Catholic form of worship. The prisons were crowded with the **PROTESTANTS**; the **FLAMES** burned with unexampled fierceness; *all who refused to subscribe to the religion of the Queen, were sacrificed by the ferocity of persecution.* Amongst those *distinguished* for intolerance, may be mentioned Gardiner, Bishop of Winchester, and Bonner, Bishop of London. The Bishops who suffered *martyrdom by the flames* were Cranmer, Ridley, Latimer, Hooper and Ferrar." Will not these bear a comparison with the worst enormities of Elizabeth's reign! Are not these too, wholesome "*mementos*" of the past! And do they not warn us of what may and would happen again should ever the "new order of things commence," predicted by your correspondent,—that is, whenever traditions prevail over the written word, and superstition shall triumph over evangelical truth? But, sir, we need not travel back to remote periods for a prediction of what would result from the "new order of things." Consider at this moment the condition of Spain, of Portugal, of

the South American states. Behold the condition and privilege of every country where the Church of Rome has the ascendancy; and you will find an ignorant, degraded, demoralized people, groaning under the yoke of priestly dominion.

There is something, Mr. Editor, in the tone of your correspondent's observations which seems to indicate that his mind is more familiar with what *should be*, in his estimation, the privileges of the Church of Rome, than with its present actual power,—with its favourite mode of inculcating its doctrines in those countries in which it is sustained by the throne, than with that mode which alone *in this country* we are inclined to admit.—He honestly avows his intention "*to intimidate.*" It must be acknowledged that had my observations been given to the public in any of those countries usually denominated Catholic, his threats might have sent to my heart a different emotion from that which they have hitherto inspired: and conscious that I was exposed to the bland reforming influence of the Inquisition, I might have deemed it connected with Christian prudence to hear in silence any boast which he might utter, and to behold without the expression of my sorrow, even a more harrowing conflagration than that of copies of the word of God. But I thank the spirit of the age; I thank the free institutions of the country; I thank the boon which the Gospel bestows of holding my conscience unfettered by the awe of any human power; I thank my God, that I *dare* to lift my voice "*unintimidated*" by your correspondent's warnings and denunciations, when the means of promulgating the pure religion of Christ are assailed. And more than this, I frankly confess, that instead of pursuing the desultory course which he so unjustly attributes to me, *I design*, should this controversy be prolonged to *fix and confine* his attention, and that of the public to the fact, by disclosing which I have unfortunately so much exasperated him. Of this intention of mine he is already apprised. Discovering his desire to stray from the matter before us, and to involve the consideration of points foreign to it, I intimated in my last that when one affair—(meaning the destruction of the Bible,) was satisfactorily accounted for, I should have no objection to discuss with him some of the other characteristics of the Church of Rome. But until that has been done, it would

be unprofitable and almost impracticable to come to an understanding of any other point. And for this reason. I profess, Mr. Editor, to have no other authority for my religious faith than the word of God. I acknowledge that I have no other basis for any doctrine, any hope, any assurance, than that which I find in the sacred Scriptures. And this I believe to be sufficient, because I read therein;—(2 Tim. 3—15 to 17) “The Holy Scriptures *are able to make us wise unto salvation* through faith in Jesus Christ. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, *that the man of God may be perfect, THOROUGHLY FURNISHED UNTO ALL GOOD WORKS.*” But if our correspondent has *any other ground* for his faith, any other authority for his worship, than the *written word* common to both, or if he esteems this which I so highly reverence, as entitled to the appellation of “VIPER,” and fit fuel for the flames, it is incontrovertible that we can never together arrive at any conclusion in matters of faith. This matter therefore must be distinctly understood before we proceed further. Your correspondent indeed, avows in his last communication a sentiment, which if it could be established, would go far to justify, not merely the destruction of a single volume, but to represent as rash and criminal, that illustrious institution which is at present the mighty and the holy bond of union in the Protestant world. “I contend, Sir,” says he, “THAT THE BIBLE SOCIETY, EITHER BRITISH OR FOREIGN, WILL PROVE THE SOURCE OF INNUMERABLE ERRORS, AND OF CALAMITIES THE MOST LAMENTABLE.”—From such a principle, what can we expect to behold, but the torch of the incendiary, driven with the frenzy of the religious zealot into every sacred pile from which our faith and charity would supply the wants of the poor of Christ’s household in all the nations of the globe? There are two or three other matters in the address of your correspondent, to which I would give in this, as I trust, my last reply, a brief assertion. I trust I say, that it is my parting reply, because Mr. Editor, I can scarcely doubt that the good sense of your correspondent has long since shown him the unavailing nature of his attempt in these essays of his. He must perceive that instead of intimidating, he is drawing me on beyond what was my original intention. A range

of fifty miles was at first given the public for the location of the occurrence which in fact took place in this city. There are other transactions which a prolonged discussion might bring into view, with their ample details, and salutary inferences. But he is unable to deny his "*mistake*" respecting the conversion of the Dean of St. Asaph. He is unable to deny, what to me seems the unhallowed act of destroying the volume of the word of God. No alternative remained for him but to acknowledge with suitable humiliation the melancholy facts, or to cover me with angry abuse, and to assume the language of triumph and rejoicing. He has preferred the latter. Whether this is an appeal to the good sense, or to the supposed credulity of the public, your readers will judge for themselves. But it is probable that he will scarcely venture to enact again in the rampant style which is apparent in his last effort. Therefore I confess I am looking to find him retiring, in his next production, with an air of lofty indignation from further conflict with me. And in this expectation I will offer, as I said, some parting notices of several of his paragraphs.

He has occupied nearly half of one of your columns with what appears to me to be an extract from the index of some Romish Ecclesiastic History. The connection of the successive sentences with each other, or with the subject under our consideration, I must admit that I am unable to discover: and I can infer nothing from his introduction of it here, but that he supposes we Protestants in the United States are liable to reproach for the licentiousness of the "Eighth Henry," honoured, you know, from an *unerring* source with the title of "Defender of the Faith;" and that we are accountable for Calvin's retaining so much of the spirit of the Church in which he had been reared, as to obtain the destruction of Servetus, whom he had failed to convert. There is a passage, it is true, which I would commend to the calm examination of the readers of the present day, in which he seems to assert that *evangelical liberty* authorises one man to disbelieve in the Trinity, and another to reject the Divinity of Christ. Truly, Mr. Editor, I had entertained a different opinion of the influence of the "liberty wherewith Christ has made us free."

Your correspondent appears to intimate that the various modifications of faith to be found in the christian world,—that the various distinct associations existing among Protestant believers, derive their origin from the unrestrained use of the Bible; and he appears to be scandalized that equally upon the desks of Episcopalians, Presbyterians and Methodists, he finds the sacred volume. Does he imagine that in *unwritten traditions* there would be found a *more* inflexible, and unaccommodating, and incorruptible principle of union, and of Divine truth than in the written word? He taunts us with the fact of the Unitarian professing to derive even his opinions also from the Bible. Does he mean to imply that the pride of scepticism could not have generated them even in the bosom of the Romish Church?—Does he find no fault then with the doctrine of Arius, and his followers? or does he imagine that even in those days that heresy sprung from too great familiarity with the sacred volume? If it is the spirit of Protestantism which tends to disunion, and which forms various sects among Christians holding some great tenets in common, and distinguished by opposition in other points, how were the traditions of Rome, and the authority of the Pope, and the voice of an Infallible Church proved more efficacious, when the Agnoites, and the Barsanians, Nestorians, Montanists, Donatists, Monothelites, Iconoclastes, Manichæans, and Transubstantiarrians and a countless host of others, ventured to conceive an utter dissent from their Sovereign and Infallible Guide?

Your correspondent appears inclined to lament that his brethren have hitherto “been silent—too silent,” as they were carrying on their work of disseminating their doctrines, and under the consciousness of the opposition with which those doctrines are met in the Protestant world. This might have passed with us for Christian meekness, but he takes pains to inform us that it was “*silent contempt*.” Does he design to intimate that *this* regard for the supposed error of a brother is the fruit of the benignant spirit of God? However, he seems entirely disposed to indemnify himself and them for their past excess of forbearance by later proceedings. It is true they were not altogether silent when the clergy, not of one, but it is believed of every Protestant association, *dared* to suggest to their respective flocks that

some useful information might possibly be derived from the perusal of the work of Blanco White. It is true that no terms of reproach, that no severity of condemnation could well exceed the written and unwritten rebukes directed against the hasty and rash signers of a recommendation of this work. To the publicity of censure, and violation of *indignant silence*, they would not, doubtless have been driven, had the fires of the Inquisition been yet kindled in our land. But deprived of this secret and silent mode of relieving the intensity of their displeasure it has vented itself in the angry ravings of a controversialist. It is true that the pulpits of Cathedrals and Chapels,—we speak principally from report, and stand liable to be corrected by the stated worshippers in those churches—have not resounded only with the doctrines of the Romish Faith, nor withheld altogether their denunciations from the imputed heresies of their Protestant brethren.

But I refrain, Mr. Editor, from any further examination of your correspondent's communication to me. I would that we worshipped at the same altar, and drank of the same cup of a covenanted redemption through the *one only mediator* Jesus Christ. I would that he could part with me with a bosom as free from angry excitement—as ready to exchange assurances of cordial good will, as that, which I thank God, is my portion. I utterly disapprove of many of the doctrines and usages of his church. I deeply lament the power of the prejudices which seem to bind him in subjection to a yoke foreign in many respects to that of the Gospel. But in expressing this, my dissent from his opinions, I disclose the whole extent and force of what he may deem my feelings of hostility; and I cherish gratefully the conviction that in the many mansions prepared by the gracious Redeemer of our race for those who believe in his word, there is abode, and rest, and joy for the faithful and devout, whether under a PROTESTANT or a CATHOLIC name.

A SUBSCRIBER.

## ON THE WORKS AND ATTRIBUTES OF THE ALMIGHTY.

LET us contemplate the great scenes of nature, and connect them with the perfection of God: all vast and immeasurable objects impress the soul with awe: the mountain which rises above the neighbouring hills, and hides its head in the sky: the sounding, unfathomed, boundless deep: the expanse of heaven, where above and around no limit checks the wandering eye: these are objects that fill and elevate the mind: they produce a solemn frame of spirit, which accords with the sentiments of religion.

From the contemplation of what is great and magnificent in nature, the soul ascends to the Divine Author of all things: we think of the time which preceded the birth of the universe, when no being existed but God alone: while unnumbered systems arise in order before us, created by his power, arranged by his wisdom, and filled with his presence: the earth and the sea, with all they contain, are hardly beheld amid the immensity of his works: in the contemplation of the boundless subject the soul is lost. The face of Nature is sometimes clothed with terror: the tempest overturns the cedars of Lebanon, or discloses the secrets of the deep: the pestilence wastes: the lightning consumes: the voice of thunder is heard upon high: let these appearances be connected with the power of God: these are the awful ministers of his kingdom: the Lord reigneth, let the people tremble! who would not fear thee, O King of Nations! by the greatness of thy power thine enemies are constrained to bow.

M.

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"The world was all before them where to chuse  
Their place of rest, and Providence their guide.  
They, hand in hand, with wand'ring steps and slow,  
Through Eden took their solitary way."

*Milton.*

IN this passage the reader beholds the solitudes of the world open to our first father: all those seas which water unknown lands: all the forests of the habitable globe, and man alone with his sins amid the deserts of creation.

C.

## THE BURIAL OF A NUN.

One midnight hour I heard a strain,  
A sound mine ear shall ever retain:  
'Twas a funeral dirge that came on the blast,  
From many an eye was falling fast  
Th' embalming tear—'twas for a young  
And lovely girl, that dirge was sung.—  
The glare of blazing torches, shed  
A fitful light, on the tapestry spread  
In sable folds on the walls that night—  
And tinged with dim and ghastly light  
The face of all around—Though I drew near  
I scarce could quell the throbs of fear—  
At length I stood by a coffin side,  
The dark pall had been drawn aside.—  
A lamp whose light was lost in the glare  
Of the distant torches hung o'er it—and there  
By its pure and lambent flame—was seen  
Inscribed, the name of "Madeline."—  
With that name rush'd thoughts of the morn,  
When she who was so soon to be borne  
To her resting place in the *Cimetière*,  
With her offering of youth and beauty knelt there  
'Neath the radiant lamp—her slight form seeming  
More lovely—for the light was streaming  
On its willowy slenderness—and now—  
It shone o'er the close of her well-kept vow.  
  
Oh! to hope, or to joy in this world is vain,  
For the purest of links soonest break from life's chain.

A. W.



THE  
**METROPOLITAN;**  
OR,  
**CATHOLIC MONTHLY MAGAZINE.**

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NOVEMBER, 1830.

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**TRIUMPH OF THE CHURCH.**

**ESSAY I.—OVER PAGANISM.**

(Concluded from page 423.)

I. THE author of christianity appeared on earth in poverty and obscurity. Born amid the ruins of a stable, he expired amid the ignominies of a cross. Little was it imagined, when his name was enrolled on the common census, that he was to subvert the religion of the empire, and become the God of the Roman, the Greek, and all the nations of the earth. That he, of his own power, was to dethrone the hereditary deities of paganism, and fix his cross, the brightest and most glorious gem, upon the diadems of the Cæsars. He had, however, foretold, that from the cross he would attract all things to himself.<sup>1</sup>

What attraction can the world discover in the mangled person of a dying Jew, that will arrest the eyes and hearts of all mankind! He has no beauty, (to make use of the language of Isaiah) nor comeliness. He was despised, the lowest of men, a man of sorrow, knowing infirmity, and reputed among the wicked.<sup>2</sup> His career through life was marked with ignominy. His parents were of the meanest order; his father a common artificer, his mother an unknown virgin of Nazareth in Galilee. His companions were poor, his disciples fishermen. When he declared himself to be the Messiah, he was ridiculed, abused, and would have been stoned by the populace, had he not concealed himself from their fury. He was sold into the hands of his enemies,

<sup>1</sup> Ego si exaltatus fuero a terrâ omnia traham ad meipsum.

<sup>2</sup> Isaiah, 53.

dragged from tribunal to tribunal, mocked, outraged, scourged, condemned to die, hung upon a cross, and left to expire between two thieves.

This is the man, who was to attract all things to himself: this the man, who has since annihilated the proud fabric of idolatry, and erected on its ruins the altars of his own Divinity. This the man, for whose name, myriads of martyrs have laid down their lives. From the cross he dictated to the hearts and passions of kings and nations; from the darkness that enveloped the heavens at the moment of his death, his divinity shone in the lightning: he spoke in the thunder that rent the temple's veil; his voice went forth in the tempest that convulsed the rocks of Golgotha, and roused the dead from their graves.

But, the other circumstances of his crucifixion almost thwarted the effect which was produced by this confusion of Nature. His language did not appear the language of one divine. Spent with suffering, and apparently despondent at the cruelty and ingratitude of his people, "my God! my God!" he exclaimed, "why hast thou abandoned me!"<sup>1</sup> Into thine hands, I commend my spirit:" after which, he hung his head—and died.<sup>2</sup>

The disciples whom he chose to be his co-operators in the propagation of his religion, were men of the lowest description. They were fishermen, accustomed to no other occupation, acquainted with no other science, than that of drawing and repairing their nets. Simple, uneducated, pusillanimous, they adhered to their master as long as they deemed it their interest to do so. Their hopes were all of an earthly character; they flattered themselves, that, after the restoration of Israel's glory, their names should be held in veneration and esteem: and, in all their conduct, they were actuated by the impulse of sublunary motives. They were unable to conceive what was meant by their master's parables: they solicited him to make known to them the time appointed for the resuscitation of fallen Israel, and contentions arose amongst them who should be first in his kingdom. In the hour of his danger, he was abandoned by them all: even Peter, who had promised to die rather than forsake him, denied his Lord at the first interrogatory of a female servant.

<sup>1</sup> Eloi, Eloi, lamma sabachthani.    <sup>2</sup> Inclinato capite, exspiravit.

Yet, such were the men, of whom he made choice, for the subjugation of the whole world, in an age the most elegant and refined! And how did he send them forth to the mighty conquest? Did they go out equipped in arms, invested with majesty? Did they lead on to the field of battle an host of dauntless warriors, against whom the confederated nations could not stand opposed? no; they did not go forth as sectarians have since gone, with authority and the sword. They did not go forth like the disciples of Mahommed, with the Koran in one hand and the scimitar in the other, awing the trembling caravans into subjection, and immolating, with inexorable zeal, all who dared resist the prophet. When Peter drew the sword in his defence, he declared, that "all who use the sword shall perish by the sword."<sup>1</sup> He sent them to the perishing sheep of Israel, without gold or silver; without shoes; without a second coat, or a staff to repose on.<sup>2</sup> He sent them like sheep into the midst of wolves, with no protection but prudence, no shield but wisdom. He foretold that he should be delivered up to the councils, to governors, and kings, and be scourged in the synagogue. He foretold, that brother should rise against brother, children against their parents. He declared, they should be hated for his sake, and persecuted, and driven from city to city, because the disciple is not greater than the master. With these cautions, he sent them forth to preach his name, and baptize all nations.<sup>3</sup>

Who will listen to their doctrine? What have they to recommend their persons or their cause? The God whom they preach is crucified; and his cross is a scandal to the Jew, and a stumbling block to the Gentiles. Yet, they are commanded to point to Calvary, and denounce reprobation against the man who refuses to believe, that he who died there is a God. "He who believes and is baptized, shall be saved: but he who believes not, shall be condemned."<sup>4</sup>

They stood alone, against the whole world; against its interests; against its passions, and against its fondest prepossessions. No influential personage to attach respectability to their cause: no powerful arm to support it, and force obedience: no learning to

<sup>1</sup> Marc. 14.   <sup>2</sup> Matth. 10.   <sup>3</sup> *Ite docete omnes gentes.*   <sup>4</sup> Marc. 16.

convince: no riches to bribe: no eloquence to persuade: no authority to compel. From fishers of the lake, they became fishers of men.<sup>1</sup>

Must not the Roman Senate have sneered at their design? must not the Emperor have looked down from his throne with contempt, upon their undertaking? What! do such men plan the entire subversion of idolatry, the annihilation of the immortal Gods! Will these fishermen enter into the domestic sanctuaries of families, into the shrines of the Capitol, into the temples of the city, and the fanes of the woodland! will they throw down the wreathed statues of the Jupiters, the Minervas, the Priapi, the Fauns, and raise in their stead the ignominious cross of a Nazarean! Will they overthrow the vast temple of Jerusalem, and call from its ruins a sanctuary to Jesus! Will they persuade Egypt to forsake her ancient and venerated deities, for an upstart of Judea! Will they turn the adoring eye of the Persian from the splendours of the sun, and fix it upon the gloom of Calvary! Yes, the power of the MOST HIGH is with them: armed with his name, and shielded by his protection, they will rout the combined powers of the world and darkness, and make the cross of their master the joy, the pride, the solace, and the hope of all succeeding generations. Rome shall throw open her gates, and become the metropolis of his Religion: of the temple of the synagogue, stone shall not be left upon stone. The deserts of Egypt shall be peopled with the most fervent of his followers. His cross shall tower on the spires of the capitol, over the ruins of the synagogue, and the proudest monuments of Egyptian greatness.

It must, therefore, be manifest, that the propagation of the christian religion was the effect of a divine agency: for it was miraculous. If it required no miracle to operate this wondrous change, to renovate men's ideas, and revolutionize men's hereditary opinions, this would have been the most prodigious of all miracles. If, without any superior interposition, the weak could confound the strong; "the foolish things of this world" could triumph over all that was "wise;" if men, of their own inclination, would desert for ever the shades of the portico, and spend their

<sup>1</sup> Ego vos faciam fieri piscatores hominum.

lives amid the asperities of Calvary, what greater miracle could there be? None, surely, exclaims St. Augustine: for, if without a miracle, the world was converted, that would have been the greatest of all miracles.

It must, therefore, be evident to the most sceptical mind, that the change from paganism to christianity, must have been the effect of a divine power. "The finger of God was there"—the God of wisdom, the God of power, the God of mercy, the God of light—that God who directs the march of nature, holds in his hands the hearts of kings, and plays with the destinies of nations.<sup>1</sup>

Y. Y.

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### BIOGRAPHY OF ADAM AND EVE.

(Continued from page 439.)

WE cannot say precisely, on what spot of the earth Adam was created; but it is very probable that it was not far from that place of delight where God had, with a peculiar care, gathered all the beauties of nature, and whatever might contribute to the convenience and the innocent pleasures of man, and thereby elevate his mind to the author of all good, and thus perpetuate the sentiments of his gratitude: it was probably, near the source which bore afterwards the name of Daphne, or the little Jordan, on the west bank of that river and at a little distance from the earthly paradise. For it seems that we should not look for that delicious spot prepared for man, out of Palestine; which was destined to be, till the coming of the Messiah, the inheritance and the portion of the people of God; yet we shall not attempt to supply the silence of the Holy Scripture, by venturing, on mere conjectures, to draw a picture of it, which, however magnificent, could never attain to the reality. We shall content ourselves with saying, and it is undoubtedly the noblest idea we can give of it, that this admirable abode was the masterpiece of an Almighty maker, whom nought itself obeys; and that it was created in behalf of man, innocent, and the object of the complacency of his creator. Much less shall we attempt to define the place, where stood the earthly Paradise. Whatever conjecture may be indulged, we must confess that the general over-

<sup>1</sup> *Ludens in orbe terrarum.*

turning of the globe by the universal flood, attested by so many remains of fishes and other animals found in the bowels of the earth, renders it impossible to ascertain the situation and course of the rivers, which went out of the earthly Paradise and watered the country around. Into this delicious garden, planted with a multitude and variety of the most beautiful trees, as agreeable to the sight as delicious to the taste, by the abundance of the most exquisite fruits; God transported the first man, as soon as he had completed the great work of the creation; with the double injunction, *to dress it, and to keep it;*<sup>1</sup> that is, to cultivate and preserve its beauty. For then there was no enemy to invade that holy and tranquil abode. God taught man, by this figure, to guard himself, and to guard the place which he had in Paradise. As to the dressing; it does not mean that laborious cultivation, which was afterwards the pain inflicted on sin; when man was doomed to snatch, as it were from the earth, at the sweat of his brow, the fruit necessary for the preservation of his life. The cultivation then enjoined on man, was rather a pleasing exercise, an occupation equally useful and agreeable. By this means, man was to acquire an experimental knowledge of the nature of the soil, and of the property of the plants, their fruits, seeds, &c. And he found in them at the same time, the figure of the cultivation of the virtues in the soul of man.

In the midst of Paradise, God had planted two particular trees, which for their qualities and effects deserve a special consideration. The one was called, "the Tree of Life," and the other "the Tree of Knowledge of Good and Evil."<sup>2</sup> Both justly bore the name which was given them; the former, because its fruits contained a vivifying virtue, destined to preserve and repair the strength of man. For man, being, by a gratuitous privilege destined to be exempt from death, would, nevertheless, have suffered alteration and decay, had he not been provided with such a preservative against the infirmity and caducity incident to his nature. The other was so called, either because, by a supernatural virtue annexed to its fruit, by the power of God, the use of it would have imparted to man, remaining faithful to God's command, the know-

<sup>1</sup> Gen. ii. 15.<sup>2</sup> Gen. ii. 9.

ledge of what it was his duty to do, or to avoid, in order to please his creator; or, what seems to be the sense of St. Augustine, because, by the event, man eating of that fruit against the express prohibition of his God, would experience, in a most fatal manner, what difference there was, between the happy state in which he should have remained by obeying God, and the unhappy condition to which he was to precipitate himself by his voluntary disobedience. That tree was then for man, after his sin, the tree of the knowledge of the good which he had lost by forsaking God, and of the evil which he had incurred in seeking to live no longer under the dependence of his creator.

The fruit of that tree was good; God having created nothing but what is excellent, especially in so holy and blissful a place. If therefore it has become for man, who eat of it, so deadly a poison that he fell immediately into the necessity of dying, it clearly appears that this evil did not come from the nature of the fruit, but from the proud and impious rebellion, by which man chose to eat it, against the prohibition of his God.

The first man in that peaceful abode, elevated so high above his natural condition, was, as yet, occupied only with sentiments of gratitude and love. It was just that his fidelity should be put to a trial: and that the preservation of so many benefits, which were not due to him, should be attached to his obedience. The Lord his God imparted to him a full knowledge of all the happiness of his condition and of the greatness of his destiny. But he would have him also to know, that he was to merit by his obedience, the preservation for himself of those gratuitous gifts, which he had received from his magnificence, and the transmission of them to all those who would be born of him. That favor, which was to perpetuate the gifts of God depended on the first use that man would make of his free will, assisted by the grace of his creator. "Behold," said the Lord to him, "I have given you every herb bearing seed upon the earth, and all the trees that have in themselves seed of their own kind to be your meat."<sup>1</sup> "And he commanded him, saying: of every tree of Paradise thou shalt eat, but of the tree of knowledge of good and

<sup>1</sup> Gen. i. 29.

evil, thou shalt not eat—for in what day soever thou shalt eat of it, thou shalt die the death.”<sup>1</sup> In that short sentence were included many other threats; and Adam enlightened with a divine light, penetrated all the consequences of a transgression. It is, as if the Lord had said to him in detail: In the moment of your disobedience, you shall lose all your privileges. A guilty father in the eyes of your creator, you shall bring forth into the world but children of wrath. You shall transmit your sin to your posterity. Instead of the supernatural gifts, which I have bestowed upon you, and the happy immortality which you enjoy, you shall leave to them, as a sad inheritance, the fatal consequences of your crime, a shameful degradation, a painful servitude, the necessity of suffering, combating and dying.

Adam, who felt himself full of courage, probably considered the law of abstaining from one single fruit an easy precept: a light trial of his virtue: and promised himself to acquire without difficulty for his posterity, the immense advantages annexed to the observance of the command. But Adam was yet alone: and did not know to what temptation his fidelity would soon be exposed. God had made man for society: it was his design, by the first man, to people the earth with inhabitants. Therefore, the Lord God said: “It is not good for man to be alone. Let us make him a help alike unto himself.”<sup>2</sup> Upon this, “The Lord God who had formed out of the ground all the beasts of the earth and all the fowls of the air, brought them to Adam, to see what he would call them:”<sup>3</sup> infusing at the same time into his mind, a perfect knowledge of their nature, various species, instincts, and properties; that he might give to each of them a suitable name, according to the primitive roots of that language which God himself had taught him. Thus it was, that man first exercised his power, and made himself known as the sovereign of the world. The names, which he then gave to all animals, were the same by which they were known, at the time in which Moses wrote his history.

This occupation increased in Adam the knowledge, which he already possessed, of the wisdom: power: and goodness of God, and which he beheld so admirably displayed in the great

<sup>1</sup> Gen. ii. 16, 17.<sup>2</sup> Gen. ii. 18.<sup>3</sup> Ib. 19.



variety of forms, qualities, motions, and the natural industry of that multitude of animals, which he had subjected to his empire, and made subservient to his use. This view excited in him new sentiments of admiration, gratitude, and love; and the same tongue that served to express the names of those animals, was employed in praising the beneficent bestower of so many favours.

But man was alone, and the most lonely of all animals. He saw all the others associated two and two; for him alone, says the sacred text, "there was not found a helper like himself,"<sup>1</sup> yet, although solitary and without a companion, he lived tranquil, abandoned to the providence of his bountiful creator, without any other desire or solicitude than to please him. However, God, who had designed to give him an associate, formed out of man's own substance, and endowed, like him, with a rational intelligence, in order to begin that great society which was to unite mankind, "cast a deep sleep upon Adam,"<sup>2</sup> a mysterious sleep, say the holy fathers, or rather an ecstasy, in which God informed Adam of all that he was doing for him: during this ecstatic slumber, "God took one of his ribs, and filled up flesh for it, and the Lord God built the rib, which he took from Adam, into a woman;"<sup>3</sup> and by an admirable multiplication, the work of his omnipotence, without being in need of any additional matter he formed a body, to which he immediately united a rational soul; and thus created the woman, endowed with the same advantages and raised to the same supernatural state as the first Man. She was not drawn from the head, as it were to command, nor from the feet, as it were to be a slave, but from the side, to be the companion and the helper of the life of man. She was the first object which God presented to Adam, when he awoke from his sleep. Apprized already by a supernatural light of the manner in which she had been formed, and that she was a part of himself, he exclaimed: "This now is bone of my bone and flesh of my flesh."<sup>4</sup> Formed from man, and a portion as it were, of his substance; she shall not have a name different from his; "she shall be called woman, (*Virago*,) because he was taken out of man. Therefore a man shall leave father and mother and shall cleave to his wife; and they shall be two in one

<sup>1</sup> Gen. ii. 20.    <sup>2</sup> Gen. ii. 21.    <sup>3</sup> Ib. 22.    <sup>4</sup> Gen. ii. 23.

flesh."<sup>1</sup> These words, according to the remark of St. Augustine were uttered by Adam in a prophetic spirit, by the inspiration of God, to whom our Saviour ascribes them.<sup>2</sup> Adam, in this mysterious transaction, was the illustrious image of Him whom St. Paul calls the second Adam;<sup>3</sup> and after this great apostle, the holy fathers and especially St. Augustine, explains that wonderful figure of the formation of the Church and her union with Jesus Christ.<sup>4</sup> Adam falls into a profound sleep, says that learned father, that Eve may be formed out of him. Jesus Christ falls asleep on the cross the sleep of death, that the Church (who is the second Eve) may be formed out of him. During Adam's slumber God takes away a bone from his side to form out of it the first woman; when Jesus Christ sleeps in death prefigured by that slumber, his side is opened with a spear, whence issue forth blood and water to establish the Sacraments out of which the church is formed, sanctified and rendered worthy to be his spouse. Nor did the apostle say in vain: "Adam who is a figure of Him who was to come," and also this, (observes elsewhere St. Augustine,) "for this cause shall a man leave his father and mother; and shall cleave to his wife, and they shall be two in one flesh." "This is," says he, "a great Sacrament, but I speak in Christ and in the church." For who will not acknowledge that Christ has in that manner left his Father; He, "who being in the form of God, thought it not a robbery to be equal with God, but debased himself, taking the form of a servant;"<sup>5</sup> that he has also left the synagogue from whom he issued according to the flesh, and cleaved to his spouse the holy Church, that in the peace of the New Testament they should "be two in one flesh."<sup>6</sup> In the name of Eve, which signifies the mother of the living, we behold the church, the mother of the true living, and the Blessed Virgin Mary, the true mother of the living, who has engendered us all with Jesus Christ, whom she has conceived by faith.

Thus did God unite the two first progenitors of mankind in the holy bond of conjugal union, and institute in the earthly paradise

<sup>1</sup> Gen. ii, 23, 24.<sup>2</sup> Matt. xix. 5.<sup>3</sup> 1 Cor. xv. 47.<sup>4</sup> Rom. v. 11.<sup>5</sup> Ephes. v. 31, 32.<sup>6</sup> Phillip. ii. 6, 7.<sup>7</sup> St. Aug. lib. xiv, contra Faustum.

that sacred rite, which Jesus Christ has since raised to the dignity of a sacrament. "Then God blessed them, saying, increase and multiply, and fill the earth; and subdue it, and rule over the fishes of the sea, and the fowls of the air, and all living creatures that move upon the earth."<sup>1</sup>

Then was the great work of God completed, such as he had contemplated from eternity. Heaven and earth had received their last perfection. Substances purely spiritual, were applied to their various offices, the separation of the good from the bad angels was effected. Man, the most excellent of all his visible works, and filled with his graces, had in his hands the choice of life or death, for himself and for the children who were to be born of him. God, by the command which he had laid upon him, and the threat of punishment, in case of transgression taught him two important lessons, the one, of the free will with which he was endowed, and the other, of his subjection to the will of his creator.

Free will, the essential property of a rational and intelligent being, is one of the principal traits of the resemblance of man to God: to which our chief attention must be directed, if we desire to form a correct notion of the subsequent events of his interesting biography, and to avoid the mass of errors and pernicious doctrines, which licentious innovators have been endeavouring to introduce into the christian world. In this difficult matter, we will take for our guide the profound and logical bishop of Meaux! God is free to do, or not to do, whatever he pleases; because he is in need of nothing, and is superior to all his works. Let him create ten thousand worlds, he is not greater than before. Let him create none, he is equally great. With him, nothing or being is equal: and he is at liberty either to do nothing, or to do whatever he pleases. That the rational soul has it in her power to do either immediately of herself, or by means of the body to which she is united, what she pleases, is assuredly an admirable endowment, and a wonderful participation of the divine being. I am nothing; but because it has pleased God to make me to his own image, and to imprint in the very substance of my being a resemblance, although imperfect, of his own free will, I will that

<sup>1</sup> Gen. i. 26.

my hand be lifted up, and my arm extended, that my head and my body should turn on one side, and this is done. I cease to will it so, and I will that all should turn on the other side, and it is effected. All this is indifferent to me; I am as well on one side as on the other; and for all this, there is no other reason than my own will. It is so, because I will it so; and I will it so, because it is my will: this is the ultimate reason; because God would give me that faculty. So that, even when there is some reason to determine myself to the one, rather than to the other, if the reason be not cogent; if it be a question for me only of some convenience more or less desirable; I can easily either take it, or not take it; and I have it in my power either to procure for myself, or deprive myself of great advantages, or, if I choose, to subject myself to great inconvenience and trouble; and why, because it is in my power, and God has submitted all this to my will? I can even use my liberty so far as to procure myself great sufferings; to expose my life; nay, even to inflict death upon myself, so much am I the master of myself, by this trait of divine resemblance, which is called free will. If I enter into my own interior, I may apply my intelligence to an infinity of divers objects, and to one rather than to another, and to all successively, beginning where I please. And I can cease to will this, and, even will the contrary; and of infinite other acts of my will, I can do this or that, without any other reason, but because I choose it: or if there be some other reason, I have the control over that reason, to use or not to use it, as I please. By this principle of free will, I am capable of virtue and merit, and the good I do is imputed to me.

It is true, I can turn my will to evil, and the evil work is also imputed to myself: I commit a fault, for which I can also repent or not repent: that repentance is a sorrow very different from other sorrows which I can suffer; for I can indeed be sorry that I have a fever, or that I am blind, but not repent of those evils, when they befall me, without any fault of mine. But, if I tell a lie, if I am unjust, or a detractor, and I am sorry for it, this sorrow is a repentance, which it is in my power to have, or not to have. Happy if I repent of the evil which I have done, and voluntarily persevere in doing good.

Behold then in my liberty a defective feature, which is, to have it in my power to do evil. That deficiency comes not from God, but it comes from nothing, out of which I was drawn. By this defect, I degenerate from God, who has created me; for God cannot will evil; the Psalmist sings: "Thou art not a God that willest iniquity."<sup>1</sup> This, O my God! is the deficiency of thy creature. I am not the perfect image and likeness of my God, this is the attribute of his only begotten Son. I am only made to that image. I am not possessed of all the features of that divine image, since I am capable of sinning.

I am born free; God would have it so; but my liberty is not absolute independence: the liberty suitable to my being was a subject liberty; or, to use the language of a father of the church, a *free servitude* under a sovereign lord, *libera servitas*; a creature cannot be totally independent. It is my glory and my true liberty, to depend only on my God, and to acknowledge no other authority than his. Therefore, a precept was necessary for me to make me feel that I had a master. O God! how easy was the precept which thou at first didst impose upon me. Among so many fruits was it a thing so difficult to abstain from one only? But it was thy design to make me sensible, by the light pressure of thy hand, and the sweetness of thy yoke, that I was under the empire of my father. O God! after having shaken off the yoke, it is just that I should undergo, the labors of penance, and of death, which thou hast laid on my guilty neck. O God, thou art my king! Do with me as thou pleasest, in thy justice; but forget me not in thy tender mercies.

J. B. M.

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### THE LITURGY.

THE whole of the Protestant Liturgy is, with some exceptions and alterations, a transcript from ours; in fact, the Liturgy was formed from the old Liturgies of Durham and Lincoln, and some other old Liturgies, I believe those of York and Bangor, all which were previously in use in the Catholic church; so that there is nothing in the present Liturgy of the English church, which is not taken from ours, with some modification.—*Bishop Doyle in his evidence before the House of Commons.*

<sup>1</sup> Ps. v. 5.

## COLLEGE REMINISCENCES.

"*Meminisse juvat.*" VIRG.

ELEVEN years have elapsed (and they have flown by with the speed of lightning) since I was a boy, amid the scenes which now surround me. The associations which are awakened, at every step, are pleasingly sad; the innocence, artlessness, joys of the past; the friends I had; the objects that interested a guiltless heart; the recollection of a thousand incidents, all rush on my mind, and agitate my nerves. Alas! what changes have occurred: through what a variety of scenes have I passed: what pains have I suffered: how few pleasures enjoyed, since that season of my boyhood! all the little sports that once amused me, amuse no more. Of the little friendships which I contracted, few are now remembered, less continue: the objects of that friendship, have some been swept into distant regions: others been the victims of misfortune; few, experience the favours of fortune; many, laid asleep in the cold grave.

And this is the seat of my infancy! those towers still stand, as they stood of old; this yard witnessed the first frolics of my boyhood: beneath these locusts have I, many a time, thrown myself upon the grass, and reposed, and talked away the recreative hours with *boys*, who now are *men*. Little thought we then of the future: little recked we of the cares and troubles of a cold world, of the seas of adversity with which it is the fate of most to struggle, of the vicissitudes and caprices of fortune. We had read of the rise and fall of individuals, as well as kingdoms: we were told that we too should, one day, have to experience what thousands had experienced before us; but this we looked upon as school-talk; the frown of the teacher, and the ferula of the prefect constrained us to listen, but it was soon forgotten: the bell that rang the signal for the end of class put an end to our thoughts, and relaxed our gravity. Then did we run to our sports, repeating perhaps as we ran the name of some ancient sufferer, and mimicking the manner in which the earnest solicitude of the preceptor attempted to inculcate the story into our minds. There was a general clamour: desks slammed—doors thrown violently

back upon their hinges—benches leaped over—huzzaing and shouting deafened the scolding prefect and drowned his awful threats. Away we sped, some to the ball-alley; others to the marble rings; and all to the sport which most delighted their taste. Methinks, I see my former companions still around me: the names of a few are carved on the old fence; the scores of the ball-players are still inscribed on the benches, worm-eaten and falling to decay. To me, that remnant is a pleasing monument: as I gaze upon it, I feel more sentiment, than when I stood amid the ruins of the Capitolian Hill at Rome. These excited in me an abstract interest: I felt as a scholar, and a friend of antiquity: but that recalls to my memory scenes, with which I, myself, was associated:

“——— quarum pars magna fui.”

#### THE YARD.

As I approached the gate, I perceived an old man issuing from a little room to ask my name and business: the features of his countenance I seemed to recognize: he was an aged sawyer, when I was a boy. He had forgotten me, for upon my forehead, (which he had seen as smooth as marble,) the wrinkles of maturity and care were now deeply furrowed. He demanded my name. I told him, and without waiting for permission leaped into the enclosure, seized him by the hand, and wept.—The nerves of the aged porter seemed much agitated. I told him who I was, and was allowed to pass. I wandered, awhile, in deep meditation, up the garden fence. Every object recalled to my memory days that are gone, friends that are dispersed, or dead, and associations of the most tender character. I paused, and looked towards the ball-alley. It is the same against which I loved to throw the ball, when a child; but it is shattered by the weather, and grown black with age. Upon the level ground, which was beaten hard as stone, the grass is now high; and it would appear that the ball has never struck it, since the last game I played with that lamented boy, who is now no more. The poplar trees, which I left mere twigs, now tower over the wall, and shade the alley. I remember the day—it was a Thurs-

day evening—when we planted them, where they now have spread their deep roots. With every one there is associated a tale, which it is pleasing for me to remember, but would excite no interest in a stranger. The reader heeds not the frolic we played on that occasion—the extra cakes, that were distributed amongst us—and the freedom from studies granted on that memorable evening; then was there loud merriment, and singing, and emulation, and—so forth.

From the alley, I strayed to the terrace. On a sudden, as it were by inspiration, I paused. Methought, there was by my side, that affectionate friend who many a time paced the ground with me,

“Our hands close-clasped, our bosoms gay,  
We cheated many an hour away.”

But it was mere fancy! grown unto a man, that dear companion has been made to buffet many a storm in life; his fortune lost; his hopes blighted; his heart broken; he sunk a victim to his grief, and now is numbered among the dead. May he rest in peace.

From the terrace my eyes ranged around in all directions. I saw the worm-eaten benches, on which I had so often sitten, cracked many a joke, and heard many a tale. I saw the fence that bounded my walks, as it bounded my wishes. To me, at that time, it was like the horizon of the heavens. I did not desire to look beyond it, except to pay a visit to my paternal fire-side. I saw the aged pump, (the old ladle hanging by its side,) from which the water was regularly, during the evening studies, conveyed through spouts to the kitchen. But the superannuated cook is gone. Though not the dantiest, nor yet the most scientific, nor even the cleanliest, still he fed my childhood; and what he gave, no matter how coarse, was devoured with a keen appetite. But now another has occupied his place. Around *him* the steam of boiling pots ascend no more: the bones from the refectory lie no more: the happy school-boys, flock no more. He is removed—I know not whither—perhaps to the region of dead men. Up the steps of the old college we were accustomed to pass for our four o'clock luncheon. With the cry of “bread,” “bread,” the welkin rang. Hundreds of slices were eagerly



snatched, drenched in the pump's cool stream, and deemed most delicious. Our palates were then not vitiated: with the savoury dishes of the Epicurean, we had no acquaintance: certainly for these we should have had no relish. We were hungry and we knew the truth of Horace's line:

"Jejunus stomachus raro vulgaria temnit."

But as I gazed around, I missed the neat white palings that divided the play-ground into four beautiful green plots. Alas! what has become of them! The trees within their enclosure are still standing, but the soft down of the grass is gone, and rough street pavement occupies its place. Over that spot, where my boy-hood, in a dream of poetic enthusiasm, imagined the Dryads danced, the weary horse, at this moment, stumbles against the hard projecting stones. Grieved at the change, I sighed—and pensively walked away. On a sudden I found myself, without knowing how I got there, in

#### THE REFECTORY.

It is a spacious hall. More than an hundred urchins have sat down together at the tables, which are still extant, though the arrangement is changed. My eye sought the place, which the prefect assigned to me. Then it fell upon the pulpit—where often I have read as my fellows eat: where, as from a Roman rostrum, deeming myself a second Tully, I have addressed them, sometimes in a strain of original nothing, sometimes in the language of the Roman, sometimes of the Grecian, sometimes of the British Minerva: and often there have struck the muse's harp, and deemed myself a Maro or a Pope! I remembered the day, when it fell to my lot to repeat the celebrated speech in Sallust: "*Micipsa Pater meus moriens*," &c. It is still lingering on my mind, like the notes of music heard in a doze. In the middle of the floor it has been my lot to kneel, not indeed to offer a voluntary prayer, but to atone, by a public penance, for some puerile freak. And there the little prefect was wont to pace, measuring as it were the length, and breadth, of the planks; humming some ditty as he danced along; casting a censor's eye from bench to bench, with his ear open to catch the smallest whisper,

and with a heart of Brutus, to inflict justice, even on a son. A signal sounded—it was a rap on the table—and the meal was up: the noise was like that described by Milton in his *Samson Agonistes*. Grace was said by the prefect, the Rhadamante of the place: “*Castigatque auditque dolos.*” The sentences of punishment were read: one to stand for a certain time in a solitary corner; another to write a certain number of times; and another to commit to memory a portion of classic lore. The delinquent frowned, hung down his head and swore reverently. Then each made his bow to the despot of the refectory, and rushed with precipitancy and loud clamorings to play. U. I.

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CORRESPONDENCE ON THE CONVERSION OF THE HON. AND REV.  
GEORGE SPENCER, SON OF LORD SPENCER, TO THE ROMAN  
CATHOLIC CHURCH.

(Continued from page 462.)

(To the Editor of the Baltimore Gazette.)

BALTIMORE, 26th May, 1830.

DEAR SIR,—As it appears, that my correspondence with the “Subscriber” is now brought to a close, I cannot but return you my thanks for the favour you have granted in permitting me to communicate my sentiments through the columns of your excellent *Gazette*. I little thought I should have occupied so much of your space: it was not my wish to do so—I am not fond of such discussions—but when it is necessary, I shall be found ready to do my duty.

I am aware that a report had gone abroad that “the Baltimore Press is entirely under the control of the Catholics.” I knew it was false; I knew where it originated. You are indebted, Sir, for this imputation to a paper which I always thought held the first place among slanderous publications—the “Protestant.”

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(To the Editor of the Baltimore Gazette.)

SIR,—I know not what motive has induced your “Subscriber” to assume so extraordinary a tone of moderation in his last address, after having vented all his acrimony, and wasted all his

bile, in his preceding communication. It cannot be supposed that our modern Goliath could be so effectually "intimidated," by a "lad of a seminary." But, Sir, he feels himself completely oppressed by the badness of his cause, and the indignation of the public. After sneering at our *infallible Church*; after declaring that "Popery is an enemy to moral and religious liberty;" after asserting that it is not surprising that the Rev. George Spencer, should have changed to the Catholic Religion, as he had rushed into the ministry in deplorable ignorance of truth; after "sating his appetite" on the "CORRUPTIONS" of our Church; after throwing out the most vulgar inuendoes against indulgences; (a subject of which he knows nothing—I am confident, Sir, that he cannot give the definition of an indulgence;) after indirectly accusing us of paying *adoration* "at the shrines of Saints;" after insulting in the grossest manner, an half a million of Catholics in these United States, he still has the presumption, the hardihood, the inconsistency to make the following concession: "where shall we find more fidelity and benevolence, in all the relations of life, more *consistency* and zeal in attachment to *their* faith, more lively and humble devotion, a greater freedom of fanaticism on one hand, and from the pride of scepticism on the other, than is often met in the intelligent Roman Catholic?"

He has then, Sir, been reduced to this. Fearful of the consequences of this correspondence, smarting under the remorse of a reproving conscience, ashamed of the step he has taken, and the extremes he has been driven to, by "a lad," pursued alike by the contempt of the *intelligent Roman Catholic*, and the censure of the liberal Protestant, he sees no alternative but to throw himself at the feet of the community, and in the style of a supplicant, to implore forgiveness of both. We will pardon him, Sir, under one condition: that he promise never again to meddle with things not appertaining to his profession.—Taught by "hard experience," he should never more seek to burst from his obscurity upon an indignant public, and if he be wise, he will never *take upon himself to deny any "FACT"* that may hereafter, be communicated through the medium of this *Gazette*, or any other respectable paper. Had he been silent, at first he would have been spared the defeat and humiliation which he has suffered—he would not

have roused the good sense and judgment of the public against him; he would not have been reduced to the sad necessity of contradicting himself, palpably and evidently contradicting himself, three or four different times; he would not have been driven to the melancholy resource of falling with affected sorrow and repentance, at the feet of the "intelligent Roman Catholic."

He seeks, Mr. Editor, with an art not unknown to men who have been disappointed in their hope to bear away all opposition, to propitiate the sympathy of his readers, by accusing me in vague terms, of having used harsh, unbecoming, ungentlemanly language. But, Sir, in this instance, he cannot but fail: the public have our essays before them, they need but contrast them, and they will be convinced, that if I have made use of strong and decisive language, I was compelled to do so, by the nature of the pieces to which I replied. Yes, Sir, let it be remembered, I have merely *replied*. Your "Subscriber," from what motive God only knows, attacked our Church in the most violent manner. Who, that has a heart, could suffer, in silence, the black imputations which he has cast upon the Catholic Religion! Who could bear to hear the Church, which we believe to have been established by Christ himself, nicknamed Popery, Romanism, &c.? Who could, without reply, be accused of "error," "corruption," and "priestly domination?" Now, Sir, your "Subscriber," has heaped those ignominious epithets upon us, and has impeached us of every absurdity and impiety. Do not forget, Sir, his allusions to the building of the Vatican, the sales of Indulgences; the Convents, the Hospitals. I appeal to any reasonable man if these were not indecorous and "ungentlemanly" in the extreme—and I ask, whether I was not bound to notice them, and whether our language has terms too strong to be used in the cause of self-defence, and in vindication of the most sacred institutions of Religion.

Had your "Subscriber" contented himself with defending, in an honourable and liberal manner, the doctrines of Protestantism, I should not have been surprised, nor would I have treated him otherwise, than with the respect due to one who acts from conviction and principle. But, instead of this, he has launched out

into all the extravagant abuse, and raked up from the dust of past ages all the calumnies and antiquated tales, invented for purposes of interest, and to serve the designs of a persecuting government. He should have reflected, Sir, where he is—he has sounded the alarm of “no popery,” not amid the hills of “Lancashire, nor in the neighbourhood of Preston,” but in the land of freedom, on the banks of a water, on which Catholicism was first planted, and on which she proclaimed, with a spirit of forgiveness and universal sympathy—UNRESERVED RELIGIOUS TOLERATION. Could I, Sir, could *any* reflecting, feeling Catholic hear that sound—that savage-like cry, without a sentiment of indignation? Could I assert our birthrights, vindicate our cause, repulse an invidious, slanderous attack, with too much promptness, or with too much vigour! it is manifest that I could not—that I should not. Again, Sir, when I remarked that I had at my feet the “*spolia opima*” of this controversy, I meant, that the great object of our correspondence has been conceded to me by the “Subscriber”—though he at first, positively denied it, though, in the second instance, he affected to doubt it—though, in the third place, he promised to “inquire” into the fact, he finally admits that “THERE IS LITTLE DOUBT, THAT THE YOUNGEST SON [the Hon. and Rev. George Spencer, Chaplain of the Bishop of London] HAS EMBRACED YOUR CORRESPONDENT’S FAITH!” What more could I ask? What greater concession could *your* “Subscriber” make? And in what an awkward position is he not placed, or rather has he not placed himself, before the public eye? And still, Mr. Editor, after all this, he presumed to say, that I had fled, retreated in confusion from him! and what is more incredible, while writhing under his extorted acknowledgment of the “fact,” and consequently of his temerity in calling it in question, he dared to challenge me to a controversy on religious topics—“To discuss,” he said in a former communication, what he calls the “CORRUPTIONS OF POPEERY.” But in his last he softens his rash and insulting terms, and humbly changes them into the more gentle denomination of “CHARACTERISTICS” of the Catholic Church.

Your “Subscriber,” next alleges against me an accusation of a most grievous nature— a *novum crimen et ante hunc diem in-*

*audium*, Mr. Editor, namely, that I am ignorant of English history—that I have, like some half-read “lad,” styled Mary, Queen of Scots, the *sister* of Elizabeth. Is it then possible that your “Subscriber” after all he has written, cannot discriminate between the natural and the figurative style! Has he not studied, perhaps taught, rhetoric? And after all, is he unable to give the proper value to language? or has he yet to learn the various significations of the word *sister*, and to be informed that in the style of the times it was customary, nay technical, for a Queen to style another Queen *sister*, especially if they were nearly related, as was the case between Elizabeth and Mary? This could be proved from many authorities. I will merely refer the “Subscriber” to Walker’s Dictionary, and the public to these lines of Robert Burns, taken from the “Lament of Mary.” Addressing Elizabeth, the Scottish Queen breaks forth into this feeling strain:

“But as for thee, thou false woman,  
My *SISTER* and my fae,  
Grim vengeance yet shall whet a sword  
That through thy soul shall gae;  
The weeping blood in woman’s breast  
Was never known to thee;  
Nor th’ balm that drops on wounds of wo  
Frae woman’s pitying ee!”

Here, Sir, the poet applies the word *SISTER* to Elizabeth, precisely in the signification which I meant to attach to it—and this, I thought, could not be misapprehended by any ingenuous reader, especially as it was so clearly modified by the concluding part of the sentence—certainly the “Subscriber” could not hesitate to style Scotland, England’s *SISTER* land; nor should he commit himself so far as to deny the propriety of calling Mary, Elizabeth’s *SISTER* Queen.

In order to give an idea of the cruelty of the reign of Mary, your “Subscriber” cites a passage from a celebrated, but by no means, impartial, historian. I beg leave to refer the inquiring and candid reader to the history of her reign, as related by a faithful and erudite writer, Dr. Lingard: to whom the Edinburg Reviewers have deigned to pay a high, but reluctant, yet well-earn-

ed tribute of their eulogy. After drawing, with their wonted skill and precision, a parallel between him and the far-famed Hume, they thus conclude: "whoever desires to acquire a thorough knowledge of the facts relating to English history, must ultimately have recourse to Dr. Lingard." In his lucid and elegant pages, facts are related as they really existed, and, instead of the *philosophy* of Hume, he stores his notes with original and indubitable authorities.—If the "Subscriber" would consult this author, and investigate the contemporary writers, whom he so frequently cites, I seriously doubt whether he would *take upon himself to say there is not one word of truth* in his history.

Your "Subscriber" acknowledges that "he has no other authority for his religious faith than the word of God." I would ask him, Sir, upon what *authority* he admits the Bible to be the word of God? Certainly he cannot prove it to be such from its own testimony: that were insufficient; a mere *circulus vitiosus*. There must be some external authority, and that too *infallible* to decide which is truly and unquestionably the word of God; and which is supposititious. Sir, when your "Subscriber" puts a Bible into the hands of an infidel, should he be asked why it is necessary to believe it to be divinely inspired? how he can prove the divinity of it? in what manner would he satisfy the curiosity, and dispel the doubts of the unbeliever? Would he content himself with saying, "read and judge for yourself: the scriptures of themselves *are able to make you wise unto salvation?*" No, Sir, this would not suffice. It would be necessary to produce some *authority*, independent of the Bible—and what *authority* could be produced but that of the Catholic Church, from which the first Reformers received the Bible; that Church which is the *pillar and foundation of truth*; that Church which ALL are commanded to hear under the most awful penalty?—*He that will not hear the Church, let him be as an heathen and a publican.* (Matthew 18, 17.)

Your "Subscriber" has emblazoned in glaring capitals, a detached sentence, which scandalizes him, and which, containing as it stands garbled by his citation, a sentiment in direct opposition to a highly popular association, will, he trusts, tend to lower me in the scales of wisdom. "I contend, that the Bible Society, either British or foreign, will prove the source of innumerable errors

and of calamities the most lamentable." Sir, in justice to me, should have added the continuation of the sentiment. If the public will revert to my last essay, they will find that I expressed myself thus: "I confess, Sir, that if the Bibles were distributed among the people merely that they might make themselves acquainted with that inspired volume, that they might derive from it those consolations and lights which it contains, without presuming to interpret each according as his caprice may suggest, their various religious errors **THE BIBLE SOCIETY WOULD DESERVE MUCH OF THE WORLD.**"

Sir, it appears to me a plain dictate of common sense, that there must be some external tribunal before which all doubts and controversies must eventually be arraigned. They can never be decided by the dead letter of the Bible; for the *letter killeth*: each one, no matter how absurd may be his religious opinions, will defend them by some or other text. Thus, Sir, the Unitarian grounds the doctrine that Christ is NOT God, on the testimony of the scriptures: the Episcopalian establishes the contradictory proposition Christ IS God, on the same. How is it to be decided which of these doctrines is the true one, except by some authority established by the Founder of Christianity? We should diligently bear in mind, and religiously meditate upon, the language of St. Peter, in his second epistle, chapter 3, verse 16: "IN WHICH (the epistles of St. Paul) ARE SOME THINGS HARD TO BE UNDERSTOOD, which the unlearned and unstable wrest, as they do also THE OTHER SCRIPTURES, TO THEIR OWN DESTRUCTION."

Your "Subscriber" designs to *fix and confine* my attention to a fact "the disclosure of which has so much exasperated me." And he is determined to force from me an explanation of the burning of a copy of the scriptures. He has by *no means* exasperated me, Sir, on that account. The gentleman who consigned the volume to the flames, if he did it, must have had some particular reason unknown to me or to the "Subscriber." I am not responsible for it. But, Sir, what reason had Martin Luther for throwing into the fire the epistle of St. James, exclaiming, "*that it was an epistle of straw?*" Let this "auto da fe," be accounted for, before the ire of the "Subscriber" vents itself upon the other.

Your "Subscriber" could not close his remarks without returning to his old work of misrepresentation. He says that Henry VIII.



was honoured with the title of "Defender of the faith," from an *unerring* source, intimating that it is an article of the Catholic creed that the Pope is infallible. This is *not* an article of our doctrine. He speaks of *one only mediator*, as if the Catholic derogated, in any manner, from the mediation of Jesus Christ. We believe that we can be saved only through the blood and merits of Jesus, by observing his commandments, and obeying his Church. Did your "Subscriber" understand the principles of our holy religion, he would not only cease to mistake them, he would admire; and if he would not embrace them, he would certainly not endeavour to persuade the public that they are "CORRUPTIONS" and "SUPERSTITIONS."

In concluding this his *last* communication, your "Subscriber" expresses a desire that we could worship at the same altar, and speaks rather cantly of the cup of a *covenanted Redemption*. Most cordially do I wish, that he could bring himself to worship at *our* altars, on which is offered the "clean oblation" predicted by Malachy the prophet. I submit to his consideration the assertion of Rousseau: "Prove to me," writes that infidel, "that I am bound to obey any authority in religion, and to-morrow I *become a Catholic*." As also the following taken from the articles presented by Melancthon to Francis I. "Omnes profiteamur politiam ecclesiasticam rem esse sanctam et utilem . . . item ut Romanus Pontifex prae-sit omnibus episcopis." We *all* confess that the ecclesiastical polity is a holy and necessary thing—and again, that the Roman Pontiff should preside over all other Bishops. Grotius and Leibnitz have expressed themselves in a similar manner: both consider the re-union with the mother Church as the only source of *UNITY*, and the only means of restoring a perfect tranquillity to society.

I had much more to say, Mr. Editor, but it would be unfair in me to take advantage of my adversary, who has pledged himself to write no more. I trust he has been taught a salutary lesson—I humbly hope, that if he be a Goliath, he has found no ignoble antagonist in a "lad"—it were wrong to say a little David.—At least he has been forced to retract much of his abuse—he has been compelled to acknowledge, forsooth, that there are mansions in heaven for Catholics! We earnestly beseech him, then,

to permit us to enter those mansions, under a "CATHOLIC NAME," and warn him never again, after this concession, to speak of the "CORRUPTIONS" of Popery.

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### INCREASE OF CATHOLICS IN ENGLAND.

At the Anniversary of the Baptist Irish Society, Lieut. Gordon stated, "that the steam boats from Ireland continually bring over crowds of Catholics to England, and wherever a hundred were collected, there a priest was sure to find his way; the consequence was, that as he found his own congregation too poor to support him, he set about making converts as fast as he could: it was in this way Catholicism had been gaining fast on the Protestant church in England. He had made a tour through LANCASHIRE last year, and had gained some interesting information on this subject.

In Preston, in the year 1821, there were but three thousand Catholics, but in 1830, they had increased to ELEVEN THOUSAND; and while he was at Manchester, there were FIFTY-THREE Protestants waiting for the arrival of the Catholic Bishop to confirm them. In the parish of Carrington in Devonshire, out of a population of nine hundred, there had lately been two hundred converts to the Catholic Religion: and in Blackburn, the priest, who, when he first came, had been content to say mass in his parlor, now had two large chapels, and a congregation of seven thousand persons; and it was reckoned, that within the lordship of Stonyhurst, seven-eighths of the population were Catholics."

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### TRIUMPH OF THE CHURCH.

#### ESSAY II.—OVER PERSECUTION.

BEFORE the world yielded to the influence and the power of Christianity, it made a desperate, but ineffectual, opposition. The long hoped for covenant had been made between man and his offended God: the Author of Christianity had arisen, in triumph, from the tomb: the Paraclete, the spirit of wisdom and fortitude, had descended upon the disciples, and changed them, from weak and pusillanimous fishermen, into bold and intrepid apostles. They sallied forth, and proclaimed abroad the object

of their embassy. The Jews were astonished at their resolution: a short time had elapsed since Jesus had been crucified, and it was imagined, that his name would have sunk into oblivion, or been confounded with those of other malefactors. But, suddenly, the disciples, who had deserted him in his dangers, replenished with zeal, and unintimidated by the menaces of the synagogue, preached aloud the divinity, and the gospel, of their Master. Peter, whose courage had shrunk before the maid, and who had basely denied the Saviour of the world, now vindicated, with such strength and fervour, the innocence and divinity of Him, who had been condemned to crucifixion, that he converted three thousand souls.<sup>1</sup>

This was the first conquest which the christian religion achieved: and thus was sown the "seed" in the mystic field. But that seed was to be watered with the blood of the martyrs, the first of whom was Stephen. Against that innocent man, the resentment of the populace was directed; they dragged him out of the city, and stoned him. And how did he comport himself in the midst of his suffering? In imitation of Him, for whom he died, he prayed for his persecutors; and calmly breathed forth his spirit to Jesus, whom he beheld in glory.<sup>2</sup>

But among those who contributed towards his death, was to be chosen one, to supply his place, in the rising church; to be made a "vessel of election," and to carry the gospel into the very heart of paganism. This was Saul: a man, whom perils could not appal; menaces intimidate; persecution discourage; torture overcome; nor death subdue. An apostle, who traversed over regions the most distant, and spread the light of faith among people the most benighted.

Who can read the history of the conversion of Saul, without sentiments of wonder and of awe? Burning with resentment against the christian name, he carried devastation into the church.<sup>3</sup> Not content with persecuting the faithful at Jerusalem, he applied to the High Priest for a special privilege to apprehend all whom he should discover at Damascus. On his way to that

<sup>1</sup> Act. chap. 1.      <sup>2</sup> "Obdormivit in Domino."—Act. 8.

<sup>3</sup> "Salus autem devastabat ecclesiam."—Act. 8.

city, the light of heaven shone upon him; a supernatural power cast him down from his steed, and a voice addressed him, Saul, why dost thou persecute me?<sup>1</sup> It was the voice of Jesus, whose church had been founded on a rock, and who, from all eternity, had destined Saul to be one of its firmest pillars. From a persecutor, he became one of the brightest luminaries of the christian religion: and, instead of travelling in quest of the followers of Jesus, he passed from clime to clime, kindling the torch of truth and salvation, planting the cross wherever he went, and preaching, in a strain of the sublimest eloquence, the divinity of Christ. He did not confine his zeal with the populace: he stood before kings, governors, and philosophers: his voice was heard in the Areopagus, the august but benighted assemblage of pagan wisdom, explaining the divine system of the christian law, and describing the general resurrection of the dead. Dionysius, one of the judges, convinced of the truth of his doctrine, ranged himself among the number of believers, and illustrated the church by his learning, and sanctity.

From the Areopagus, Paul carried the gospel before the Roman Governors, Felix and Festus; and propounded with such eloquence and unction, the sacred doctrines of christianity, that one exclaimed, that his learning had rendered him insane:<sup>2</sup> and the other acknowledged, that he was almost persuaded to become a Christian.<sup>3</sup>

The Prince of the apostles, who was to establish his chair at Rome, now bent his way to that metropolis. An obscure fisherman from the lakes of Judea, led on by the influence of the Holy Spirit, makes his appearance in the imperial city, the emporium of the arts, refinements, and superstitions, of the pagan world. What is his design? What are his expectations?—to erect the cross of Jesus over the monuments of idolatry, and to change the centre of paganism into the centre of christianity.

Nero, the basest of tyrants, was, at this era, wielding the sceptre of Rome. The monster who had imbrued his hands in the

<sup>1</sup> "Saule, Saule, quid me persequeris?"—Act. 9.

<sup>2</sup> "Insanis Paule! multæ te literæ ad insaniam convertunt."—Act. xxvi. 26.

<sup>3</sup> "In modico suades me Christianum fieri."—Ibid. 28.

blood of his own mother, and who expressed a wish to exterminate his subjects at a blow, could not view, without rage, the progress of a religion, which diffused, in its track, meekness, humility, benevolence, piety, and philanthropy. But vain were his first efforts against the apostle: he might load him with chains in the Mamertine Prison: but the power of God burst them asunder, the angel unbarred the gates, and Peter walked forth through the guards. His mission was to be perfectly accomplished, ere *he should be girt by another*: but when that moment arrived, he was apprehended with Paul, and crucified.

From this epoch, the spirit of persecution was let loose, and Rome was drenched in the blood of the martyrs. Every refinement of cruelty was put in requisition: some were wrapped up in the skins of beasts, and left to be devoured by famished dogs; some were burnt alive; some were tied up in sacks, and thrown into the sea; some were crucified; all suffered the most "exquisite torments."<sup>1</sup> This was the first general Persecution: which, with a few intervals, continued till the reign of Constantine the Great.

From this time, the Christians were proscribed; their rights as citizens and men were violated, and they were compelled to fly from the bosoms of their families, into the Catacombs, where they pined away in misery. The prisons, too, were crowded with the innocent sufferers; the theatres stained with the blood of the aged and the young: "the christians to the lions!" was the common exclamation of the populace.

The reign of Vespasian, and of his son, the benevolent Titus, checked, for a while, the effusion of blood, and afforded a momentary tranquillity to the church. But this calm was of short duration. Domitian broke down every barrier, and the deluge rushed amain with increased impetuosity. To the fury of this tyrant, St. John the evangelist, fell a victim. Emerging uninjured, and triumphant, from the boiling caldron, he was exiled to the Island of Patmos.

Trajan, who has been graced with the epithet of "the humane," connived at the cruelty inflicted on the christians. In his an-

<sup>1</sup> Tacit. lib. 15. Cap. 44.

swer to Pliny, who consulted him concerning the mode of conduct, which he should pursue in their regard, "do not seek after them," he wrote, "but if they are arraigned, enforce the law." Of this reply, there is no one, but can perceive the manifest injustice and inconsistency. "If they were guilty," this was the terse argument of Tertullian, "why not seek after them? If innocent, why condemn them to death?" Of what crimes were they accused by Pliny? of their attachment to the name of Jesus Christ; of mutual love and union among themselves; of their assiduous regularity, in rising before day, and singing hymns in honour of their divine master. Nor was this occupation confined to any particular portion of the people: it was universal, common to all, of every age and condition. Insomuch, that had they been all executed, the empire would have been reduced to a solitude. On account of their piety and devotion, their zeal and religion, these innocent sufferers were persecuted by a man, who boasted of his humanity. Dragged from their public assemblies, at dawn of the morning, (this was the hour of their special devotion,) they were condemned, untried, and guiltless, to the most painful deaths. But, more cheerful amid their torments, than were the pagans in the midst of luxury. They gloried in the distinguished honour of dying for their crucified master. And by the effusion of their blood, was cemented that edifice, which is destined to triumph over tyrants, and time, and to continue for ever.

The venerable Ignatius, Bishop of Antioch, and disciple of S. Polycarp, went forth, with exultation, to receive the martyr's palm. By Trajan, he was condemned to the lions. The aged Patriarch rejoiced at his destiny; cheerfully accepted the chains, with which he was bound; bade adieu to his flock; and unmindful of his extreme age, and bodily infirmities, triumphantly departs for Rome. O Rome! where now is the humanity which once distinguished thy philosophers, and thy senators! where that sanctuary in which justice was said to have taken up her abode? where that place of retreat, where innocence could find protection, and the persecuted stranger, hospitality!

Neither the hoary head, nor withered frame, nor venerable person, of Ignatius, could awaken the sympathy or pity of the

Romans. He is hurried away to the Colosseum, to be mangled by wild beasts, for the *amusement* of the people! Who cannot picture to his mind the cruel spectacle! The place crowded with multitudes of every order, from the vestal virgin, to the grave senator, rending the air with acclamations as the aged bishop made his appearance: who, meanwhile, prostrates himself in prayer, fixes his dim, yet cheerful, eye on heaven, and waits, with calm composure, the moment of his conflict. The beasts are let loose; and the limbs of the hoary martyr soon lie, in scattered fragments, over the blood stained arena.

In the murder of this venerable man, the reader may perceive the true character of pagan moderation. While the flatterers of Trajan were lavishing the epithets of "merciful, humane" and "wise" on that emperor, he was quietly imbruing his hands in the blood of an innocent, and holy sage!

Marcus Aurelius Antoninus, though a philosopher, pursued his christian subjects with fire and sword. He issued against them a sanguinary edict. Enthusiastic in his attachment to the ancient superstitions, and his devotion to the Gods of the empire, he foresaw that christianity, unless its progress were effectually arrested, would prevail: and he determined to stifle it, if possible, in its infancy. But, vain was his attempt. The funereal fires kindled to consume the martyrs, only spread abroad the lustre of *their* virtues, while they served as a beacon to the "nations," and to posterity.

In this reign, Polycarp, the venerable disciple of S. John, was put to death; in the eighty-sixth year of his age. The tyrant might cut off the last of the apostolic school, but the principles and influence of christianity were too deeply rooted, and too powerfully upheld, to suffer by the stroke. The palm of martyrdom was eagerly grasped by thousands: and the celebrated Justin did not hesitate to stoop his neck to the weapon of the executioner.

It is the characteristic of christianity to be patient, tolerant, and humble: and when the hand of an enemy smites her on one cheek, she will present the other. While the sword of Antoninus was glutting itself with the blood of the christians, *they* were pouring forth their prayers for the prosperity of the empire,

and marched out to battle, to defend the majesty of Rome. When the army, in an expedition against the Germans, found itself hemmed round, beyond the Danube, by inaccessible mountains, when the wearied legions lay withering with thirst, and parched with heat; "the christians, kneeling," writes Eusebius, "as we are accustomed to do in prayer," conjured the Most High to look down, with commiseration, on their fellow citizens, and to avert the calamity with which they were menaced. The prayer of the Milatine Legion was not unheard: a copious shower of rain fell from heaven, and the Romans caught the water in their helmets. A storm, meanwhile, gathered over the Germans, the flashes of lightning were incessant and vivid, and the peals of thunder terrific. The enemy were seized with consternation, and compelled to sue for peace.

This interposition of heaven was manifestly the effect of the christians' prayers. Of this the Emperor himself was so intimately convinced, that he designated them by the name of the "thundering legion," and put an end to the persecution.

Yet, so strong is the partiality of nature to its own prejudices and passions, Antoninus, though he sheathed the sword, pretended to refer the miracle to the Gods of paganism! Jupiter, he would fain have persuaded himself, descended in the shower, and a column was erected to that propitious deity.

The barrier which stopped the tide of blood was soon removed. Neither their fidelity to the Empire, nor their valour, nor their virtues, could screen them long from despotic vengeance. Paganism was wasting away, and Maximinus, the monstrous Thracian, would sacrifice any thing to stay its total fall. For, he was aware, that when the reign of the Gods should have an end, there would be an end to the apotheosis of the vices and the passions of human nature. He declared war against the christians: and bishops, presbyters, and laics of all ages and descriptions, were barbarously executed.

Decius carried on the work of death. By his order, *some* were beheaded, some precipitated from the summit of the Tarpeian rock, others were thrown into the waters of the muddy Tiber, and others suspended by the feet, and left to linger in the most excruciating pains. Multitudes were compelled to fly from



the sword into the caverns of the earth, and the deserts of the mountains.

To the fury of Valerian, Stephen, Sixtus, Lawrence, Felix of Nola, and innumerable others, fell victims. Dioclesian destroyed the churches, especially at Nicomedia, the streets of which he stained with christian blood, and consigned the sacred volumes to the flames. Pagan temples were, every where, erected; and even the fountains were inaccessible to any, who would not, ere he approached them, adore their tutelary *Genii*. The christians were excluded from all honors, civic or military; nay, they were not even permitted to enjoy, in peace, the home-bred consolations of their fire-sides. The Emperors were deaf to the apologies of a Justin, an Irenæus, an Apollinaris, or a Tertullian—apologies were vain; or served only to exaggerate the jealousy, and fears, of the Emperors. What apology could be offered to a pagan, for the subversion of his darling prejudices, and the prostration of his passions, which stood personified in marble, and had been consecrated in the ideal persons of their Deities. What apology could be offered for the deep and reeking wound which christianity inflicted on the heart of human nature! What apology could be offered, for tearing away the garland from the brows of pleasure, and twining around the forehead the crown of thorns? What apology could be offered for the gradual advances which the Christian Religion was making to the throne itself, round which the superstitions and vices of paganism rallied, and clung, with an effort of despair?

Julian devised a new mode of persecution, and perhaps a more effectual one, certainly a more refined one, than any that had preceded it. Sarcasm, ridicule, and an affectation of contempt, for religion and its author, were the weapons of which he made use. But he, too, was baffled and defeated: though on the ruins of the altars of Jesus, he reared the fanes of Mercury and Venus; though, by a formal decree, he forbade the christians to apply to letters; though he attempted even to falsify the prediction of Christ, that stone upon stone should not remain of the temple of Jerusalem, still, instead of succeeding, has he been made a "parable" and an example, to posterity. The God, whom he sneeringly styled the

*Galilean*, smote him in his career of crime and impiety, and as he sank on the field, he owned himself subdued.<sup>1</sup>

Thus did the christian religion triumph over persecution: and he who died on a cross in Jerusalem, proved that he was the Lord of the world: that to his power, the Empire of Rome, as well as the kingdom of Judea, were subject. It was of Jesus of Nazareth, the prophet Isaiah drew the magnificent picture, when he exclaimed: "Who is he, that cometh from Edom, arrayed in garments from Bozra; beautiful in his state, walking in the multitude of his strength: why, therefore, are his garments red? I have trodden them in my fury, and cleaved them in my wrath, and their blood hath stained my garment."<sup>2</sup> He comes forth from Edom, to propagate his religion, he has "trodden down in his fury," the tyrants who dared to persecute his followers, and their blood has stained his garment. Yet he is "beautiful in his state," and still is he "walking in the multitude of his strength." And his church, so many centuries after those tyrants have been "crushed in his wrath," is existing, and flourishing; and continuing its steady course down to the "consummation of time."

Y. Y.

## THE HISTORY OF THE CHURCH,

FROM ITS ESTABLISHMENT TO THE REFORMATION, BY THE

REV. C. C. PISE. A. M.

THE fifth volume of this work, conducting the reader down to the period of the "reformation," has just been issued. The following remarks, taken from the public journals, may convey an idea of the manner in which the history is written.

### "PISE'S HISTORY OF THE CHURCH.

"The love of history seems inseparable from human nature, because it seems inseparable from self-love.—The same principle carries us to future and past ages. The child hearkens with delight to the tale of his nurse; he learns to read, and he devours with eagerness, *fabulous legends and novels*. In riper years he applies to history, or to that which he takes for history, to authorised romance; and even in

<sup>1</sup> *Vixisti Galilæe!* was his last exclamation. <sup>2</sup> *Isaias*, lxi.iii.

age, the desire of knowing what has happened to other men, yields to the desire alone, of relating what has happened to ourselves. Thus history, true or false, speaks to our passions always. What pity it is, that even the best, should speak to our understanding so seldom! That it does so, we have none to blame but ourselves; nature has done her part; she has opened this study to every man who can read and think; and what she has made the most agreeable, reason can make the most useful application of to our minds. The true and proper object of this application, is a constant improvement in private and public virtue. An attention to any study that tends neither directly nor indirectly to make us better men, and better citizens, is at best but a specious and ingenious sort of idleness; and the knowledge we obtain is a creditable kind of ignorance, nothing more: and yet the study of history appears to us, of all other the most suited to train us up to private and public virtue.

"We have been led to these reflections on glancing over a recent history of the Christian Church; edification seems to have been the great object of the Rev. author; yet, while he instructs in sober truth, his language, and style will not suffer in the comparison with any modern historian."  
[*American.*]

"An historian has no personal interest to warp his impartiality; or prejudice to mislead his judgment; he views distant objects without passion or emotion: his ambition seeks only to be useful to his fellow man; to acquire reputation as an assiduous compiler, and credit as a faithful historian; the style of his composition, and the accuracy of his statements, are subjects of public criticism. That the history which has recently issued from the pen of the Rev. Mr. Pise, will warrant these conclusions, must be admitted by all who have perused it: and, the pertinent reflections that have from time to time appeared in your valuable paper, has induced me to offer my mite of cordial approbation, and a sincere desire that it may be found in every well regulated family, as a most useful auxiliary to the sacred volume.

CANDIDUS."

[*Id.*]

"It is with no ordinary satisfaction, we resume the subject of a few observations on a recent publication, (*The History of the Church by the Rev. Chas. Pise.*) The arrangement, or chronological order in which it has been disposed, reflects deserved praise upon the indefatigable zeal and industry of the Rev. author: and affords very valuable assistance to the attentive reader. The appendix to the first chapter furnishes much interesting, and hitherto unpublished informa-

tion; and in it, the reader will find, demonstrative proofs, that the customs and practices of the primitive church, are observed by the great majority of the christian world at the present day." [Ib.

"We have perused what has already appeared of *Mr. Pise's History of the Christian Church* with no ordinary attention, and we feel happy in saying, that in our opinion the historian has fulfilled the expectations that have been formed of his work. The appearance of this undertaking by the Rev. Divine we hail with pleasure, and feel convinced that every Christian, who wishes to be informed on the subject of Ecclesiastical History, will unite with us in this sentiment. To the man of faith, and to the lover of truth, the history of the Christian Church is a treasure—in it we find the most solid, the most consoling, and the most useful truths. He beholds christianity in its native grandeur and sublimity, and is enabled to separate it from the dross with which ignorance and superstition have often disfigured it. In the work before us, the writer shews extensive research, unwearied industry, and enlightened views—his style is good, and entirely free from meretricious ornament—indeed we may safely say, that he has done justice to his own abilities and learning, as well as to the victorious merits of his subject. We have remarked with particular satisfaction that without entering into the field of controversy, he has exhibited to his Protestant as well as to his Catholic readers, a faithful portrait of the Catholic religion, which is calculated to remove the prejudices of the former, and which is highly gratifying to the feelings of the latter. With Mr. Pise's arrangement we are well pleased—it is distinct—it enables the reader to master the most difficult subjects of dates. The general subject is exhibited in a manner well calculated to establish it permanently in the memory—it will lay a long and lasting foundation for a knowledge of Church History.

"It was our intention to have gratified both our judgment and our feelings by publishing some passages which we had selected, and which could not but have been well received by our readers; but we regret our limits prevent us. We will on some future occasion do so, feeling confident that it will induce them to acquaint themselves with the whole work, which we recommend to their notice.

"To Mr. BLENKINSOP, the publisher, great praise is due for the masterly execution of these volumes. They are in large and beautiful type, on excellent paper, and free from typographical errors."

[Truth Teller.

A few extracts from these volumes, will perhaps be interesting to the readers of the "Metropolitan."

"On receiving the imperial letters, about three hundred bishops, with their clergy, and clerks, hastened to the appointed city (Nice): in this illustrious assembly, were Alexander, patriarch of Alexandria, with his deacon Athanasius; Eustathius, patriarch of Antioch; and Macarius, patriarch of Jerusalem; Potamon, bishop of Heraclea, in Egypt; Paphnucius, bishop of Upper Thebais; Spiridion, bishop of Trimithonta, in Cyprus; St. James, bishop of Nisibis, in Mesopotamia; Leontius, bishop of Casarea, in Cappadocia; and Paul, bishop of Neocasarea, on the Euphrates. Besides these, there were many other distinguished prelates from Dacia, Gaul, Spain, Armenia, Persia, and Scythia.

"Of the Arians, there were twenty-two bishops: of whom the most distinguished were the two Eusebii; Paulinus of Tyre; Menophantes of Ephesus; Actius of Lydia; Secundus of Ptolemais, in Lybia; Thionas of Marmorica; Mares of Chalcedon; and Theognis of Nice.<sup>1</sup>

"The council opened with a solemn thanksgiving to the Almighty, for his providential care of the church: this was followed by an invocation of the Holy Ghost: through whom, the Divine assistance was promised by Jesus Christ.

"Never before, did the world witness so august, and venerable an assemblage; all the learning, talent, and virtue of Asia, Eu-

<sup>1</sup> That many learned laymen, even pagans, repaired to Nice, at the meeting of the council, we learn from Sozomen and others: their object in going thither was, as Spondanus shews, to display their learning and talents, as it were, on the public theatre of the whole world, and to attack the doctrines, and insult the followers, of the Christian religion—"ut tamquam in publico universi orbis theatro ingenii vires ostentarent et agminibus Dei viventis insultarent." Vide Spond. p. 324. xiii. But these proud men were humbled by a plain, but holy bishop: their objections against Christianity were answered; their arguments overthrown, and they themselves converted to the faith. The bishop by whom this victory was achieved was, as all writers agree, the celebrated Spiridion. Metaphr. 10 Dec. Niceph. lib. 8. c. 42. Ruff. lib. 1. Socr. lib. 1. cap. 8.

rope, and Africa, were concentrated under one roof: the magnificence of the scene was, in a singular degree, enhanced by the presence of the emperor; who testified the most profound respect, for men, glowing with zeal, ennobled by the purest virtues, adorned with science; and some, venerable for the scars of the wounds inflicted during the persecutions, and illustrious for the gift of miracles.

"Constantine appeared without guards: accompanied by some of his Christian ministers. His elegant person, courtly address, and noble appearance, proclaimed the Roman, and the Christian emperor: by his extraordinary modesty, he showed that he deemed himself unworthy to sit in the presence of so many learned, virtuous, and holy prelates; he remained standing, until requested by the council to take his seat.<sup>1</sup> \*

"One of the principal prelates, whose name is not mentioned, then arose, and in a short speech, congratulated him on the many blessings bestowed on him by a bountiful Providence: alluded to the present emergencies of the church; and conjured him to second the views, and enforce the decisions, of the council. Constantine replied: 'that he esteemed it one of the noblest privileges of his life, to be encompassed by those who, he was assured, would use every exertion, to put an end to the fatal and alarming difference, by which the peace of the church was broken, and the progress of the faith retarded: they might rest assured, that he would zealously concur in all their measures, for the extinction of error, the overthrow of idolatry, and the prosperity of the Christian religion.'

<sup>1</sup> Euseb. 3 de vit. 10. Socr. lib. 6. 5. Theod. lib. 1 cap. 7. Soz. lib. 1. cap. 18. \* The following is the order of the council:—the book of Gospels was placed upon a throne; on the left side of which (this was considered the more noble side) sat Osius, Vitus and Vincentius, the pope's legates a Latere; after whom came Alexander, patriarch of Alexandria, and the rest in their proper order: on the right, the first seat was occupied by the bishop of Antioch. That the left side was deemed the more noble, Spondanus shews by many examples, and proves by many testimonies. Consult his epitome of the annals of Baronius, page 260. xvii, xviii.

"The council entered upon the investigation of the great question, for which they had been convened. Arius was cited: he obstinately maintained and persisted in his errors.

"A letter of Eusebius, of Nicomedia, containing a profession of faith, was then read; and such was the general indignation it excited, that the council ordered it to be destroyed. The schismatics did not, however, lose courage: one more captious, was drawn up by Eusebius of Cæsarea: its errors were detected and explained; and a cry of *perfidy*! resounded throughout the council. The sectarians were then asked: 'whether they acknowledged the Son of God to be the eternal wisdom of the Father, immutable, co-existing, equally God, the TRUE GOD.'<sup>1</sup> This question they had not anticipated: their embarrassment was great: for some time they remained silent: after considerable vacillation, they admitted the attributes of the Son of God; yet, with some restriction. But to obviate all further evasion; the council proposed the term "*consubstantial*," in Greek "*ὁμοούσιος*." This was a death-blow to the Arians: they were disconcerted: and could find no other subterfuge, but to object to it as a novelty, not to be found in the sacred writings. But it was soon made manifest, from the writings of St. Denis Pope, and Dionysius of Alexandria,<sup>2</sup> that the expression had been before used, in the same sense: viz. to signify that the Son was of the same nature as the Father. Eusebius was too well versed in sacred learning, to call in question the authenticity of the testimonies.

"Having refuted their arguments, and defeated their sophistry, a confession of faith was drawn up by Osius, and submitted to the council.<sup>3</sup> It was couched in the following terms: 'We believe in one God, the Father Almighty, Creator of all things, visible and invisible: and in one LORD JESUS CHRIST, the only Son of God, born of the Father, that is, of the substance of the Father; God of God, Light of Light, true God of true God, born and not made, *consubstantial* with the Father; by whom all things were made, in heaven and on earth: who for us men and our salva-

<sup>1</sup> Theod. 3 et 9.

<sup>2</sup> Athan. ep. decret. Nic. concil. cont. hæc. Arian.

<sup>3</sup> Id. ep. ad. Solit. 51.

tion, descended from heaven, took flesh, became man, suffered and arose the third day, and shall come to judge the living and the dead. We believe, also, in the Holy Spirit.<sup>1</sup> And anathema to them, who say there was a time when he was not: that he was not begotten: that he was produced from nothing: and who pretend that the substance of the Son of God is different from that of the Father.

"To this formulary, all the prelates, as well Arian as orthodox, with the exception of seventeen, subscribed:<sup>2</sup> the writings and person of Arius were condemned: particular mention was made of his *Thalia*:<sup>3</sup> the judgment issued by the council of Alexandria against all his followers, especially the deacon Euzoius, afterwards bishop of Antioch, and Pistus, bishop of Alexandria, was ratified and renewed. This council likewise decided the long agitated question, concerning the celebration of Easter. By the churches of Syria and Mesopotamia, it was observed according to the custom of the Jews, on the fourteenth day of the March moon. By all the other churches on the Sunday nearest to the fourteenth. The council, after mature deliberation, decreed, that it should be invariably observed, on the first Sunday after the Jewish pasch.

"There remained another subject of great importance to the peace and prosperity of the church of Alexandria: it had long been harrassed by the schism of Meletius:<sup>4</sup> in consequence of the ordinations made by Meletius through all Egypt, the council decreed, that the ancient privileges of the Alexandrian church should be enforced; in virtue of which, no bishop could be ordained in Egypt, Lybia, or Pentapolis, without the knowledge and consent of the Metropolitan. Meletius was treated with indulgence: and permitted to remain in the city of Lycopolis,<sup>4</sup> with the title, but without the jurisdiction, of bishop.

<sup>1</sup> Theod. 8. cap. 8.

<sup>2</sup> Soz. lib. c. 20.

<sup>3</sup> This schism had lasted about twenty-four years: the clergymen ordained by Meletius, among whom were several bishops, were continued in their functions: but the places they held were inferior to those occupied by the Catholic bishops. At the death of a Catholic, a Meletian might succeed. Socr. lib. 1. cap. 6 et. Theodor. lib. 1 cap. 9.

<sup>4</sup> Socr. 1. c. 5.



"The canons of discipline issued by the council, amounted to twenty: of which the third enforces the celibacy of the clergy: and the sixth establishes the supremacy of the Roman see:<sup>1</sup> <sup>2</sup> before they adjourned, the council drew up a synodical letter, to which, Constantine affixed the imperial seal. Arius and his obdurate associates, Theonas and Secundus, were exiled.<sup>3</sup> To the symbol of faith and the canons of discipline all the Catholic prelates affixed their signatures, on the twenty-fifth of August, in the twentieth year of the reign of Constantine.

"History is precise in transmitting to posterity the names of the prelates, commissioned to deliver the ordinances of the council to the several parts of the world: Osius, Vitus, and Vincentius, to Italy, Spain, Gaul, Germany, and Britain. Alexander, patriarch of Alexandria, to Egypt, Pantopolis, Lybia, and the neighbouring provinces. Macarius, patriarch of Jerusalem; and Eusebius, bishop of Cæsarea, to Palestine, Arabia, and Phœnicia. Eustathius, patriarch of Antioch, to Syria, Mesopotamia and Cilicia. John, a Persian bishop, to Persia and India. Leontius, bishop of Cæsarea, to Cappadocia, Galatia, Pontus, Paphlagonia, and both Armenias. Theonas of Cyzicum to Asia, Hellespont, Lydia, and Caria. Nunechius, of Laodicea, to Phrygia. Alexander of Thessalonica, to Macedonia, Greece, Thessalia, Illyricum, and both Scythias. Alexander, at that time a priest, and afterwards bishop of Byzantium, to the islands of the Cyclades. Protogenes of Sardica, to Dacia, Dardania, and the neighbouring countries. Pistus of Marcianople, to Mysia. And Cæcilian of Carthage, to the provinces of Africa, Numidia and Mauritania.

"After his return to his see, the holy patriarch Alexander was desirous to appoint Athanasius for his successor: but the pious deacon, suspecting his intentions, and dreading the responsibility of such an office, concealed himself: some months after the death of the patriarch, he was discovered, and solemnly consecrated, in the presence of an immense multitude, who rent the air with joyous acclamations.<sup>4</sup>

<sup>1</sup> See Spondanus page 325 xliii.

<sup>2</sup> Baron. ad ann. 325.

<sup>3</sup> Theod. 1. 2. Gelas. lib. 2. cap. 55.

<sup>4</sup> Theod. lib. 1. cap. 26.

"This period is rendered illustrious by the austerities and miracles of the great Pachomius, one of the parents of the monastic life:<sup>1</sup> flying from the persecution of Maximinus, he retired to the deepest recesses of the desert, between the Nile and the Red sea. He was frequently visited by his brother hermits: and once by the great St. Hilarion, who dwelt in the midst of a desert where he lived on pulse and herbs from his earliest youth to the age of ninety. St. Pachomius died at the age of sixty-two.

"Constantine protected the church: assisted its ministers: and granted to all his christian subjects, whatever could administer to their comfort, or nourish their piety: by his holy mother St. Helena, all his virtuous designs were seconded: her charity was boundless: and her sole aim in all her munificence was, to impress upon the pagans a lofty idea of the God whom she adored and the religion which she professed: she built and ornamented a number of churches, and undertook a journey with the emperor, her son, to the holy land, to explore the Redeemer's sepulchre, which lay beneath a heap of ruins.<sup>2</sup>

"The pagans, desirous to erase every vestige of that sacred monument, had covered it with rubbish: and a temple dedicated to Venus was erected on the spot. The empress caused the edifice to be taken down, and the place excavated; after incredible labour, they penetrated into the sepulchre, and discovered three crosses:<sup>3</sup> the difficulty was how to distinguish the cross of the Redeemer from the other two. St. Macarius, bishop of Jerusalem, ordered them to be conveyed to the house of a woman, lingering under an incurable disease.<sup>4</sup> Each of the crosses were applied, with the firm hope, that the Almighty would operate a miracle through that which had been stained with the blood of Jesus Christ. The empress was present; and all the city looked impatient for the event. The two first produced no effect;<sup>5</sup> but no sooner was the sick woman touched by the third, than she

<sup>1</sup> Ap. Metaphr. et, Sur. 14. maii.

<sup>2</sup> Euseb. 3 de vit. 43, 44. Socr. lib. 1. c. 14. Theodor. lib. 1. cap. 15. Soz lib. 2. cap. 2.

<sup>3</sup> Theod. 1, cap. 18. <sup>4</sup> Ruff. 1. cap. 17. <sup>5</sup> Socr. 1. cap. 17.

arose from her bed, perfectly cured.<sup>1</sup> It is, moreover, related by Nicephorus, that on touching a corpse with the cross, the deceased was immediately restored to life.<sup>2</sup> Helena sent a large portion of this precious relic to her son: the remainder she enshrined in a large case of silver, to be preserved in a magnificent basilick, the foundations of which she laid, and which, six years after, was magnificently completed. This church remained till the year 1009, when it was demolished by the Musulmans.

“Constantine also caused to be erected, on mount Olivet, a magnificent church, in honour of the ascension of the Redeemer; and another, in honour of his birth, at Bethlehem: and at Nicomedia, a basilick worthy that imperial city. He built, at Rome, the church of St. John Lateran, which, even to this day, is considered the mother of all the churches of the world.<sup>3</sup> He erected on the site of the temple of Apollo, the vatican dedicated to St. Peter, the chief of the apostles: besides which, he built many other churches, such as that of St. Agnes, of St. Laurence, of St. Peter, and St. Marcellinus, (in this last St. Helena was buried) and others, also, at Ostia, Alba, Capua and Naples.

“The zeal of Constantine was not circumscribed within the limits of the empire: by his exertions and co-operation, the faith was diffused among the most distant and barbarous nations: it was received by the inhabitants of the country near the Nile, and part of Gaul: by the Goths and those who cultivated the banks of the Danube: by the Armenians, Iberians, and Persians.

“The character of Constantine, though adorned with many brilliant virtues, was not without many considerable defects. He was frequently thrown off his guard: was often deficient in nerve, and too subservient to the Arian faction: he suffered himself to be prejudiced against the most virtuous bishops, to be persuaded by his sister Constantia, when on her death-bed, to acquit Arius of heresy; to recall his associate bishops to the sees from which they had been deposed by the council of Nice; and to banish, to Treves, the great St. Athanasius. By Sozimus he has been reproached with the murder of his son Crispus: but this accusa-

<sup>1</sup> Soz. 11. c. 4.

<sup>2</sup> Lib. 8. c. 29.

<sup>3</sup> CAPUT URBIS ET ORBIS.

tion, though not ungrounded, appears to be doubtful: <sup>1</sup> by Eusebius it is not mentioned: by Evagrius it is rejected as a calumny.<sup>2</sup> The circumstance, however, as related by several authors is as follows:

“Crispus was the son of Constantine, by his first wife Minervina: he had signalized his valour in the wars against the barbarians: he was the hope of the empire, and upon him the eyes of all, who loved their country, were fixed: he had been six years Caesar, when his jealous step-mother Fausta, the worthy daughter of the tyrant Maximian, accused him of having designed the death of Constantine, after having first polluted the chastity of her bed. The atrocity of this accusation threw the emperor into a paroxysm of passion: deaf to the sorrowful remonstrances of his mother Helena, (who, from this moment, fell into a languishing sickness,) he sacrificed, upon the spot, his innocent and affectionate son. But scarcely had his fury subsided, than he began to suspect the intriguing Fausta: discovered the calumny: and in order to atone for the death of Crispus, condemned her to share a similar fate. That Constantine was weak, even his warmest admirers must allow: and it is certain, that the conclusion, did not correspond with the commencement, of his reign. I will not deny, that he suffered himself to be grossly deceived by the hypocrisy, and involved in the cabals of the Arians: I will

<sup>1</sup> When I say that the accusation is not ungrounded, I feel obliged, by the candour which it is my duty to evince, to give authorities for both sides of the question, and leave the reader to judge for himself. Evagrius severely inveighs against Sozimus, for relating a circumstance, which he says was a mere calumny. Eusebius, as I observed above, does not make mention of it: this appears to me almost a convincing argument against it: for though that famous historian was something of an encomiast, there could be no reason why he should pass over in silence a fact, which could not but be notorious to the whole empire. It is, however, related by Aurelius Victor and Eutropius, both pagan writers: Vict. in vit. Constant. Eutrop. lib. 10. And by Paulus Orosius, and Sidonius Apollinaris, Christian writers. Oros. 10. lib. 7. c. 29. Spondanus inclines in favour of the latter authors. Sid. 5. ep. 8 Vict. Spondan. 324. i.

<sup>2</sup> Evag. lib. 3. cap. 40, 41.

not attempt to palliate his vanity in forsaking the ancient metropolis, and removing the seat of empire to Constantinople: I will leave to others the task to justify his intentions in recalling from exile the perfidious Arius, and sending into banishment the illustrious Athanasius: it is certain, however, that he repented, for having deprived the church of its chief support, in those disastrous times; and that he would have recalled him with honour, had not death prevented him. But when we consider the intrigues, dissimulation, and restless jealousy of Arius, even this fault, so grossly exaggerated, by his enemies, may, perhaps, admit of some extenuation: no sooner did the impious heresiarch meet the fate which his crimes so richly deserved, than Constantine shed tears of sorrow for the ungrounded suspicions, and severity, not to say cruelty, which he had exercised against the holy Athanasius.

"The death of Arius presents to posterity, a tremendous example of the vengeance of heaven. In the midst of a magnificent triumph, when surrounded by an obsequious crowd, who rent the air with acclamations, the hand of God smote him: amid excruciating torments, emitting from his stomach a great quantity of blood, commixed with particles of his bowels: he died in despair.<sup>1</sup>

"Constantine did not long survive the death of Arius: attacked by an unknown sickness, after confessing his sins, with an exemplary devotion and humility, he paid the debt of nature, near Nicomedia, A. D. 337; in the sixty-fourth year of his age, and the thirty-first of his reign. It has not been satisfactorily ascertained, by whom Constantine was baptized: some say by pope Sylvester, others by Osius of Corduba: and others by Eusebius.<sup>2</sup>

<sup>1</sup> Athan. ep. ad. Scap. et. orat. 1. cont. Arian.

<sup>2</sup> The acts of St. Sylvester enter into all the details of Constantine's baptism: they relate that Constantine determined to persecute the church; that St. Sylvester, in order to escape, fled with some of his clergy, to mount Soracte. That the emperor, in punishment for his crimes, was covered with a leprosy; that having consulted the haruspices, he was assured that he could be cured by bathing in the blood of infants; that he commanded a number of infants to be put to death; but moved to pity at the cries of their mothers, he desisted

It appears, however, certain, that he entrusted his last will and testament to an Arian priest.<sup>1</sup> Never was a prince more universally regretted: the palace resounded with mourning and lamentation.<sup>2</sup> The body was conveyed to Constantinople; where the city appeared like one distressed family deploring the loss of a dear and tender parent. The remains were exposed in a golden coffin, surmounted with a diadem, and hung with purple: many of the most distinguished citizens and officers watched round them during a day and a night. The usual prayers were said by the clergy and faithful, the holy sacrifice was offered for the repose of his soul:<sup>3</sup> and with renewed expressions of sorrow, his body was interred near the vestibule, in the basilick of the apostles. The memory of this great emperor, though not unblemished, is justly held in benediction, by the Christian church: the Greeks have enrolled his name on the catalogue of their saints, and celebrate his feast, together with that of his holy mother, on the twenty-first of May."<sup>4</sup>

from the cruel attempt: that in consequence of his humanity, St. Peter and St. Paul appeared to him, and ordered him to seek out St. Sylvester, by whom he should be cured. That Sylvester was discovered, and brought to the emperor, who received baptism and was cured. Thus the acts of Sylvester: upon which, however, we cannot safely rely.

Zosimus relates, that Constantine was persuaded by a Spaniard, to use the "expiations of the Christians:" there can be no doubt that the Spaniard was Osius of Corduba; but it is by no means certain that by expiation is meant baptism. See the long and elaborate dissertation on this subject in Spondanus. 324. vi. vii. viii. ix. et. seq. usq. ad. xii.

<sup>1</sup> Socr. l. 1. c. ult. Soz. l. 2. c. ult.

<sup>2</sup> Euseb. 4 de vit. 66. usq. ad. fin. lib.

<sup>3</sup> Vide Spond. page 281. iii.

<sup>4</sup> Helena did not live to see the seat of the empire transferred to Constantinople: from the commencement of her sickness, she had a pre-sentiment of her approaching death. In her last moments, she gave the most pathetic advice to the emperor her son; which he, surrounded by his children, received with tears. Her death was as holy, as her life had been edifying. Her name has been numbered among the saints; and is venerated by the whole church.

## MILLOQUY OF TITUS

AFTER THE DESTRUCTION OF JERUSALEM.

WHAT desolation! from this rock that hangs  
Frowning towards where the holy temple lies  
Lost in its ruins, far as eye can ken  
What desolation frights me! O the city  
Girt with the walls of adamant, has fall'n!  
Lo! how her Babel towers in ruins lie  
Blackening the fields around! Jerusalem  
T'was heaven that laid thee low; no conqueror  
Led on by earth-born fortune, could overthrow  
Such mighty bulwark! no not Titus' self  
Unaided by the Gods' omnipotence.  
Nor yet imperial Cæsar, whose right arm  
Decrees the fate of nations, could have levelled  
Thee, Sion sanctuary of thy God!  
O Romans, deem it not ignoble feeling,  
If Titus drop a tear o'er Israel's fate!  
He will not check it; no humanity demands it.  
Can the shrill shriek of dying multitudes  
Peal round my ears unheeded, and unheard?  
Can the last faltering accent of the virgin  
Or the faint screams of agonizing infants  
Pass with the breeze, nor strike at Titus' heart?  
Ah me! around yon ruined citadel  
In seas of blood what gasping myriads float  
Does it not sicken sensibility—  
But mark that flame ascending, how it roars,  
And spreads.—It is the temple's tottering spire.  
Did I not bid you, Romans, pass untouched  
And unpolluted by, that hallowed wonder?

Did I not threaten death, and paint the gibbet  
To his unfaithful mind, who rashly dared  
Profane that holy dwelling! threats and orders  
Can never slake the thirst of Sacrilege—  
Haste, Romans, to the flaming tabernacle,  
Quench the polluted fires, and let them learn  
To reverence the Holy; haste, alas!  
It is too late; it tumbles to destruction!  
I hear the rumbling ruins fall, and where  
Magnificence unheard just reared its pride  
Black beds of ashes swept before the winds  
Meet the distracted eye, *and I have caused it.*—  
No t'was not I, t'was Justice caused it.—Justice  
In her eternal scales, the fate of Israel  
Weighed, and bade Titus loose the Roman eagle  
O'er this unhappy spot, where ne'er before  
Her pinions fluttered; there to brood in blood  
And carnage unexampled.—It is done!  
O Israel! when the tear I cannot check  
Falls at the sight of so much agony,  
Let it be deemed a tear like that which dropped  
From Brutus' eye, when justice bade him strike  
Him, whom affection would have died to pardon.  
To feel for wo, is worthy a Roman.

VERNON.



THE  
**METROPOLITAN;**  
OR,  
**CATHOLIC MONTHLY MAGAZINE.**

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DECEMBER, 1880.

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**TRIUMPH OF THE CHURCH.**

**ESSAY III.—OVER HERESY.**

THE genius of religion cannot refrain from tears, when she turns back her eyes upon the past, and calls to her memory the heresies, by which she has been harassed. Since the establishment of the Church, not an age has elapsed, but witnessed the efforts of error to tarnish the beauty of truth. I need not remark, that Judas may be considered the first apostate: and that the Jews, who were acquainted with the doctrine of the Redeemer, and refused to embrace it, the first heretics: for by rejecting him, they denied his divinity, and were, consequently, guilty of an heresy which has been transmitted from age to age, and is still in existence, under a modern appellation. What difference is there between their tenet, and the heresy of the Jews? Is not the divinity of Christ rejected by both? and, by rejecting that fundamental doctrine, is not the divinity of the Christian religion at least problematical? Are not the Scriptures, at least liable to be called in question?—is not the human mind raised above its original level, and made to arrogate to itself a comprehension and an energy, which it never can possess? But upon this topic, I do not mean to expatiate at present. Let us pass to the heresies which sprung up, after the ascension of the Redeemer.

I. The first was that of Simon, the magician, who, after affecting to be a convert to the principles of christianity, and disap-

pointed in the expectation of receiving the gift of tongues and miracles, became the author of a faction and a conspiracy against the Church. He confounded, in one heterogeneous mass, the mysteries of religion, and the superstitions of paganism. He even dared assume the name, and blasphemously declared himself possessed of the wisdom, of the HOLY GHOST: at the same time, he denied the necessity of good works, resting his hope of salvation on the influence of grace alone, of which he daringly styled himself the author. This proto-heresy was, no doubt, in the beginning, calculated to impede the march of christianity: but it was of short duration. It expired with its author, and religion stamped her execrations on his grave.

Ebion, Cerinthus, and the apostate Deacon Nicholas, whose followers were marked with opprobrium by the Almighty, in the Apocalypse, met with the same fate. The divinity of Christ, which they denied, shone forth with inextinguishable lustre from the clouds with which they laboured to envelope it.

In the second age, the Church was doomed to struggle against an host of enemies, who attacked the true faith, under the specious name of "Illuminati," or Gnostics. It is the characteristic of all reformers to plume themselves on their extraordinary light and benevolence. The avowed enemies of the doctrine of Christ, the Gnostics, levelled their weapons against the morality of his gospel, and encouraged, or rather systematically indulged, all the vices congenial to corrupt nature. At the head of this clan, appeared Valentinus, who, disappointed in his ambitious views, cast off all restraint, spread the banner of revolt, and formed a monstrous system composed of the reveries of pagan superstition, and of the mysteries of the christian religion. Valentinus was not without a number of followers: but they soon dwindled away into insignificance.

In the third age, Novatus, a schismatical priest of Carthage, compelled to fly from Africa, took refuge in Rome, where he dared to attack religion in the midst of her very altars. He united himself with Novatian, a deceitful and ambitious man, who, under an exterior appearance of piety, concealed an heart deformed with vice and irreligion. Leagued against truth, these fanatics soon saw them selves surrounded by many followers, at

the head of whom, they directed their shafts against the pope, S. Cornelius. They attempted to limit the spiritual prerogatives of the Church, asserting that she could not impart absolution to those christians who had fallen from the faith. But this fanaticism soon subsided. The Church continued unimpaired, while the sect of Novatus was cloven under the power of truth.

• But heresy, like the fabled Hydra, has many heads: strike off one, and another instantly pullulates in its stead. Scarcely had Novatus fallen, than Sabellius and Paul of Samosathæ appeared on the arena: one declaring against the doctrine of the Trinity, the other against the existence of Christ prior to his conception in the womb of the Virgin Mary. These demagogues struggled awhile in the attempt to disseminate their errors, and then sunk, for ever, under the ruins of their heresy.

In the fourth age, Arius appeared; a proud, ambitious, and turbulent priest of Alexandria: who, defeated in his pretensions, and foiled in his ambition, declared war against the Church, and threw open the gates of the sanctuary to crime, rapine, and "desolation." Many christians, deluded by the sanctity of his exterior appearance, his affected humility, and mortification, deemed him an injured and persecuted man, rallied round his person, and embraced his errors. Emboldened by the multitudes that flocked about him, Arius threw off the mask, and publicly preached against the divinity of Christ. Struck by the anathemas of the church, he writhed a moment, with the agonies of conscience, but soon recovered, and with indomitable fanaticism, scoured all Palestine, and rushed into Nicomedia. Eusebius, the bishop of that city, prostituting his mitre and his character, joined the faction, and became the standard-bearer of Arianism. Alexandria then opened her gates to the heretics, and the people split into two parties, one declaring in favour of Arius, the other adhering to their own orthodox bishop. Religion, persecuted in the sanctuary, fled for protection to the throne. Constantine was now wielding the imperial sceptre: to him she represented her wrongs, and addressed her appeal. She foresaw the mighty convulsion that Arianism was about to effect, and the countless victims who should sacrifice themselves to his fanaticism. Constantine, though zealous in the cause of truth,

reposed unbounded confidence in Eusebius. Ignorant of his real sentiments, he hoped to find in him a counsellor and a guide. But Constantine was deceived. He was advised by Eusebius, to silence the orthodox bishop, who excommunicated Arius, and, by a crafty artifice, to silence Arius also. The scheme succeeded: the Arians, disdaining all control, as well human as divine, assembled in the city of Nice, and directed every engine against the truth. The emperor Constans attached himself to the faction, supported it by his authority, and propagated it by the sword. The whole world appeared to be divided into two great parties: the one struggling in defence of error, the other defending, with unyielding courage, the cause of truth. Eusebius marshalled into the field all his learning and all his sophistry: Athanasius met him with eloquence and erudition; tore away the mask from the heresy, and would have freed the Church of the monster, had not the secular power interfered, and dragged him, covered with laurels, from the field. Sent into exile, and compelled to leave, at this critical period, the Church over which he was appointed; he presented to the world an example of fortitude and magnanimity, which will awaken the admiration of all succeeding ages. The orthodox prelates were deposed, scourged, incarcerated, exiled; the altars of truth were demolished; virgins were insulted; and monasteries destroyed.

Against this confederation of the passions, religion could not have withstood, had not the arm of the Almighty been with her. But that arm was with her. Fifteen hundred years have elapsed since Arius attacked the Church; the doctrine which he declared against, is still taught and believed, while his name is either forgotten, or remembered with execration.

The fifth age gave birth to another apostate, and heresiarch. This was Nestorius, at first a monk, and afterwards archbishop of Constantinople. It had always been the uniform belief of the Church, that the divine word was made flesh: and that, in Jesus Christ there were two distinct natures, and but one and the same person. Jealous of the humility with which the faithful admitted and adored this incomprehensible mystery. Nestorius attempted to excite their doubts by speculative distinc-

tions and abstract ratiocination. He denied the unity of person in Christ, and proclaimed two distinct persons, the one of God, the other of man. By this indirect attack, he flattered himself that he would be able to diminish the prerogatives of the blessed Virgin, whom he denied to be the mother of God. Deaf to the remonstrances and warnings of St. Cyril, the zealous defender of Truth; unmoved by the anathemas issued against him by the council of Ephesus; closed against every sentiment of remorse, he persisted in his error. Nor could his contumacy be subdued, either amid the shades of the cloister to which he was confined, or the solitudes of Oasis, whither he was sent into exile.

His heresy, however, continued to disturb the Church, in the sixth century. The emperor Justinian, to whom the folly of meddling in ecclesiastical matters afforded more content than the care of governing his people, professed himself a follower of his errors, and evinced his zeal by persecuting, in the most cruel manner, the venerable successors of St. Peter: forcing them from their peaceful metropolis to the tumultuary arena of controversy, at Constantinople, and sentencing them to misery and exile. But this heresy, like all others, was unable to move the foundations of the Church: the spirit of truth looked down with indignation on the daring, but feeble, attempts of sacrilege and fanaticism.

In the succeeding century, there arose a man, formed, it would seem, by the despair of the infernal powers, to throw all christendom into combustion. This was Mahommed. He declared himself equal to Christ: substituted the Koran in lieu of the scriptures; gathered round his person an host of barbarian partisans, and with the scimitar and the sword, began to disseminate his principles. The ceremonies of religion, and her most awful mysteries he confounded with the practices, and follies, and superstitions, of paganism. Hordes of robbers and fugitive slaves embraced his system: the Sarcens declared in favour of it: and a sensual paradise was promised to all who should die fighting for the Koran and the prophet. Bloodshed and depredation marked the track of these fanatics. Entire caravans fell victims to their vengeance, and Mecca threw open

her gates to the Mussulmans. Damascus, Jerusalem, Antioch, Alexandria, all Egypt submitted to their arms. A mosque arose on the ruins of Solomon's temple, and the cross was carried off in ignominy. Their conquests were continued as far as Tripoli and all the Barbary coasts as far as the straits of Gibraltar. Nor were they to be checked by the sea. They rolled like a tempest across the Mediterranean, surge after surge, sweeping through the isle of Rhodes, the isle of Cyprus, the isle of Sicily, and rushing upon the continent into France and Italy. By an "unsearchable" judgment of God they were permitted to deluge, in idolatry, the fairest provinces of the Church—provinces which had given birth to the Polycarps, the Basils, the Chrysostoms, the Cyprians, the Jeromes, the Augustines. Egypt, the fruitful land of anchorets and monks, was doomed to groan under the scourge of the Saracens. Had not the arm of God supported her, religion must have been destroyed by Mahomedanism, which, like the beast in the Apocalypse, would have "devoured" her, and her name would have been remembered only to be despised. But no: she outlived the tempest roused against her by the false prophet of Mecca: she extended into other regions her holy conquests: and in the place of the myriads who unsheathed the scimitar against her, other myriads crowded under her standards and confessed her divinity.

The eighth century gave birth to Iconoclasm, a sect which pretended, that the veneration paid by the Church to sacred images, was no better than idolatry. It is not astonishing that the spirit of heresy should have attacked this practice. The images of the saints hung, like so many trophies over the altars of religion: and the Emperor Leo, surnamed the "Isaurian," leveled his weapons against them. The new fanaticism soon pervaded the bosoms of thousands: and the east was plunged again into confusion. The custom of venerating images had been consecrated by the remotest antiquity, it had been handed down as an hallowed tradition. It was soon made evident, that there was not the shadow of idolatry in the venerable custom: because the respect paid to them was merely relative; not bounded by the canvass or the marble, but extending to the person represented. There was no more of idolatry in paying external respect to a

sacred image, than in shedding a tear over the image of some beloved friend who is no more! The same custom has descended to the present day: and would to heaven it were better understood—it would not then be the scandal of our modern Iconoclasts.

The spirit of innovation and error was not yet satisfied. The Greeks were a light and fickle people. The Emperors, degenerated from warriors into idle theologues, fostered among their subjects the phrenzy of schismatical controversy. The cabinet was deserted: and the discussions of state gave way to the jargon of conventicles. An awful darkness seemed to gather over the oriental church, when Photius started into action. Surrounded by a remorseless faction, and supported by the infamous Bardas, he forced the venerable Ignatius from the Patriarchal Chair, and thrust himself into it. The Pope's legates were then thrown into prison and overcome: they prevaricated. They saw with silent pusillanimity, the lawful prelate enclosed in the vault of Copronymus, while Photius dared even to launch anathema against the Pontiff. Such temerity and sacrilege could not but strike horror into the bosoms of the virtuous and reflecting: Photius disappeared from the scene, and his faction dwindled into obscurity.

During the ferment in the oriental church, while every bosom seemed prepared to receive the deadliest impressions, it was the policy of the spirits of darkness to rouse up the passions of the west. There still remained one engine which had not been brought to play against the church: it now became necessary to direct its might against the venerable fabric. The attempt was made at an unexpected moment, when religion was just recovering from her wounds. But the watchman of truth was on the tower; from that eminence, he perceived around an host of evil spirits, with Berengarius at their head, declaring against the sacrament of the Eucharist—the real presence. Berengarius denied what before had never been questioned by the fiercest enemies of truth: which Arius admitted, which Nestorius adored. He laid the foundation of an error, which, while it deprived man of the greatest of all blessings, proved the malice and impiety of the innovator. Skilled in argumentation, versed in the sacred scriptures, acquainted with the doctrine of all antiquity, as contained

in the writings of the fathers and transmitted by tradition, he could not but feel inwardly convinced of the error which he disseminated. The new doctrine was received with avidity by many, and though Berengarius retracted, and died with sentiments of contrition in the bosom of the church, his error lingered on from age to age, until it was revived in the sixteenth century.

I shall conclude this brief sketch of the rise and progress of heresies, and the triumph of the Church, with the fanatics called Albigenes, and the followers of the celebrated John Huss. The former a branch, or rather a fragment, of the ancient Manicheans, disturbed the peace of religion in the twelfth century. Their principles were the same; their object one—to destroy the doctrine, and trample down the morality, of the Church. They poured from the city of Alby, in France, with Raymund, Count of Thoulouse at their head. They carried devastation into Languedoc, drove the Bishops from their sees, profaned, pillaged, and burned the churches, scattered the peaceful inmates of monasteries, and demolished their houses. Nothing could restrain their licentiousness, or check their headlong career: scripture, tradition, authority, were all equally despicable:—to disturb the tranquillity of a kingdom: to afflict the Church: to indulge their unbridled passions, was the impulse that roused them, and the spirit that guided them.

This faction lingered through some centuries, when Wycliffe and Huss arose to support it, and to add new errors to those which had been already broached. The Duke of Lancaster was their patron. Huss imbibed his principles in Prague, of the university of which, he was rector. Jerome of Prague, a professor of theology, dared to preach them from the pulpit; and they were soon diffused through all Germany. But the Church triumphed over them also. A council was convened; the innovators were anathematized. The promises of her divine Founder were perfectly accomplished; she triumphed over the efforts of heresy; she survived the wounds inflicted on her during fifteen hundred years;—and we shall see how she bore the tremendous shock in the sixteenth century.

On approaching the era of what is styled the "Reformation," a variety of feeling is awakened in the bosoms of my readers. By some, it will perhaps be deemed the most auspicious event



in the history of mankind: others will, perhaps weep over it as the source of innumerable evils, the "direful spring" of spiritual "woes." Some will imagine that the dawn of this Aurora dispelled the gloom of ignorance and superstition which had long settled on the religious horizon; that it restored man to his primeval dignity; repaired his intellect; reformed his faculties; and gave him back the birth-rights and privileges of his nature. Others will believe that it disseminated principles more dangerous than the ignorance which preceded it, and filled the minds of men with ideas of novelty and innovation, which, far from meliorating the condition of the world, opened the door to error after error, and evil after evil. The countless sects that have pullulated from the "Reformation" will exult in its consequences, while the genius of that Church which existed before it, and will continue FOR EVER, weeps at the foot of her altar, over its lamentable effects.

I am not ignorant how delicate is the subject upon which I have fallen, nor do I believe it expedient to enter into details. I have raised up the curtain, and the prospect expands to every eye: but ere I let it fall, may I not caution the reader lest he suffer himself to be deceived? may I not entreat him, to beware of *false prophets*? may I not repeat the words of the Divine Founder of the Church—"Behold I have predicted; if, therefore, they say to you, behold he is in the desert, go not out: behold he is on the threshold, do not believe."<sup>1</sup> Whether the famed parent of the Reformation be entitled to the splendid encomiums which have been lavished upon his name, let his writings decide: judge of the tree by its fruits. If Luther went forth from his monastery invested with a divine commission, and asserting his prerogative by sanctity, and miracles, he was then a prophet. But if his motive was ambition, or impatience of control, or the more criminal desire of indulging his passions—he was no prophet. Examine the consequences of his undertaking; why was he supported by the Landgrave of Hesse? why did Henry VIII., who had "defended" the ancient faith, declare in favour of his system? what was the spirit that directed Elizabeth in forming her sanguinary statutes against her Catholic sub-

<sup>1</sup> Matthew, xxiv. 25, 26.

jects?—If *this* was the work of Heaven, the Reformation was a “godly” work. It is the momentous duty of every Christian to investigate this subject, with trembling solicitude. The study of religion is the most important that can interest the attention of man; the discovery of truth is an object worthy the faculties of a reasoning and enlightened mind, while it is the only one that can be of service to us hereafter.

But, formidable as was the opposition which the Church was destined to suffer from the Reformation, and the countless sects which originated from it, she has triumphed over all. The penal laws of England could not banish her from that island, which had once been the nursery of saints, and the fairest garden of truth. This code has been relaxed—no longer is it capital for the Catholic to kneel before his altar; no longer does the faggot blaze at Tyburn, or in London. The day of storm has passed—Religion is reviving, flourishing, triumphing, after a long and relentless persecution: and not only have her most illustrious members persevered, with heroic fortitude, in the principles and practice of their faith, but new and extraordinary conquests are daily made among the flower of the English people.<sup>1</sup>

In like manner, has she triumphed over the successors of Luther and Calvin; and over the most infernal attacks of deism and atheism. Not many years ago,—the epoch is within the memory of thousands—Voltaire sounded the signal of war.—In his breast the spirit of Julian seemed to revive. Their object was the same; their hatred of religion the same; their weapons the same—and, may I not add, their disappointment and end the same.

The bark of Peter had been deprived of some of her stoutest “oarsmen” by the suppression of an order which had been founded as an antidote to the principles diffused in the beginning of the sixteenth century. The society of Jesus had enlightened Europe by its learning; edified the Church by the purest virtues; propagated the faith in distant and inhospitable regions; attracted the wondering gaze of the world, and spread alarm among

<sup>1</sup> We have just heard of the conversion of the Hon. and Rev. George Spencer, the fourth son of Lord Spencer; one of the most accomplished noblemen in England.

the enemies of truth. The *Philosophes*, the master-spirit of whom had received his education under the disciples of Loyola, felt persuaded, that until they should be removed, the blow meditated against the Church could not be inflicted. For the weapons of these infidels were novel: an affectation of extreme humanity; love of social virtue; domestic peace; admiration of nature; elegance of diction; loveliness of imagery; fascination of expression;—these were the weapons of the French infidels; and they well knew, that if any body of men could meet them with similar weapons; could detect and expose their specious sophistry; could support with success, the cause of christianity and truth, it was the Society of Jesus, the disciples of Loyola. Sons of Ignatius! I know your merit: and religion weeps over the consequences of your suppression.

The tempest gathered—it hung in all its horror, over France, and, when the measure of her iniquity was full, burst upon the head of that devoted country. Who is unacquainted with the consequences? who has not heard of the bloodshed, the misery, the wo, that rushed upon her! The destroying angel passed through her in his anger; and saw, as he passed, the altars of religion prostrate, and her temples polluted. He saw the scaffold which had been drenched in the blood of the unfortunate and virtuous Louis; the prisons, the dungeons, the guillotine, and all the nameless instruments of destruction. France was left a solitude; her capital “solitary,” her cheeks bedewed with tears; her streets like the ways of Sion, mourned because there was no one to come to the solemn feasts; her gates destroyed; her priests deplored; her virgins became squallid, and oppressed—they laid their heads upon the ground.

Such was France, in the day of her irreligion, when the Goddess of Reason was placed upon the ruins of the tabernacle, and a new *Pantheon* of deified passions sprang from the ashes of the Churches. The gospel of Heaven was trampled to the ground, and the most impious and licentious effusions were circulated from every press. The priests of the Most High were persecuted, exiled, put to death—the shout of victory was already heard bursting from the threshold of the Temple of Reason: Philosophy was enshrined upon the altars, and the name of religion was

not heard. To be the adorer of the true God, was a crime; to be the follower of Him who died on Calvary, a disgrace; and, his Church and all the holiest and most venerable institutions were regarded as a farce.

But heaven was still propitious. That theatre of desolation and impiety, had once been distinguished for the purest virtues, and noblest exertions in defence of religion. From the days of Clovis to the reign of the martyred Louis, France had stood conspicuous for her zeal in the cause of the Church: and no sooner did religion, like Joseph in Egypt, hear that they who sought to destroy her, were dead, than she returned in triumph, to the land of Charlemagne. The mighty man who had sprung from the rocks of Corsica to the throne of France, after throwing the world into confusion, had been first exiled to Elba, and afterwards fastened upon Helena: the venerable Pontiff ascended the car of triumph, and returned to his metropolis, hailed by the acclamations of an exulting people. The society of Jesus was re-established, and resumed the important station which it before had occupied. That body, like some ancient oak in the forest scathed by the lightnings of Heaven, began to put forth anew, and flourish in all its primitive majesty. Religion triumphed; sophism and perverse reason were trodden like the basilisk under the feet of the conqueror; the altars of the true God arose again; the sacrifice foretold by Malachy was resumed; the priests returned to the sanctuary; and the temples of truth were made vocal with the praises of the God of Sabaoth.

This was one of the last persecutions which religion had to encounter—Philosophy and Jansenism combined. The one aiming at her most venerable dogmas, the other at her God. Jansenism robed in the cloak of virtue, her features pallid and emaciated: Philosophy with her brows circled with a chaplet of flowers, and singing the song of pleasure:—both were eminently prejudicial to religion. The former would have stripped her of her native loveliness; the latter would have confounded her with uncontrolled nature. The one would have made her rigid, un pitying, relentless: the other would have closed her eyes to the depravity and obduracy of the human heart, and destroyed all accountability to the Supreme Judge.

From the crimes and follies of one and the other, posterity should learn to be "wise unto sobriety:" and that there is no wisdom, except that which is founded on the fear of God.<sup>1</sup> Whatever does not emanate from above, or descend from heaven as from its source, is worse than folly. The philosophy of France was not wisdom. Could wisdom lead the inquiring mind astray? could wisdom extinguish the pure light of religion, and cloud the world with more than Egyptian darkness? Impossible.—"Wisdom," says Solomon, "glorifieth her nobility by being versant with God: for, it is she that teacheth the knowledge of God."<sup>2</sup> Yes, wisdom is God; God is truth; and truth is religion. Thus have we seen the triumphs of religion: we have marked her brilliant career, rising like the sun, in one extremity of the universe, to set only when it shall have attained the other. We have seen her sometimes darkened by persecution; sometimes by error; always pure, always triumphant. We have marked her sweeping over the world with the power of heaven, trampling under her feet the fragments of idolatry, smiling over the cruelty of tyrants, and the powers of darkness. In every age, the spoils of some new heresy has been hung over her altars, the monuments of her celestial origin and eternal duration. She has visited every region of the old world, passed the ocean that separates it from the new; and diffused her benedictions through our continent. Here her spirit has taken up its abode, amid a thousand errors and a thousand follies; here the standard of truth is unfurled, amid the prejudices of our Fathers: those prejudices are subsiding; equal liberty has smoothed down much of ancient acrimony; and truth begins to appear, divested of the trammels which interest and ill-will had thrown about her—in her native, original, and celestial beauty.

It is true, she has yet much to encounter in this land of promise: her enemies are on the watch; her progress is witnessed with jealousy; her conquests are viewed with alarm: a terrible effort is made to prevent the consequences; but, if I mistake not, this effort is the last—and therefore the most desperate. When this shall have wasted itself away, (and this will be, sooner or later, the case) the true religion will spread magnificently "from river

<sup>1</sup> "Initium sapientiæ timor Domini."    <sup>2</sup> Wisd. chap. 8. v. 3.

to river," and its mystic branches, extending afar in luxuriance and majesty, shall cover with its shadow by far the greater portion of this vast continent.

Y. Y.

## BIOGRAPHY OF ADAM AND EVE.

(Continued from page 462.)

### THEIR FALL.

ADAM and Eve, now joined in a holy band, made and sanctified by God himself, placed in a delicious and beautiful abode, adorned with the grace of their Creator, united in a glorious society with God himself, with that august Trinity, whose image was imprinted in their souls, were agreeably occupied in admiring the wonders of his works, and in paying to their bountiful benefactor the tribute of their adoration, praise, gratitude, and love.

We may suppose, that Adam availed himself of those happy moments, to inform his spouse of the precepts which God had laid on them, and on the accomplishment of which, depended the preservation and perfection of their happiness. It appears from the sacred text, that this command was intimated to Adam, when yet alone, and before the creation of Eve; as if God designed them to teach mankind, that it should be the duty of women "to ask," as St. Paul's says, "their husbands at home?"<sup>1</sup> and to learn from them, the ordinances of God. We may then believe that he said to her: "We have received from our Creator full power to use all the fruits that grow in this place of delight: one only, is prohibited to us, namely, the fruit of that, which he calls the tree of the knowledge of good and evil. Let us not then suffer ourselves to be surprised by its beautiful appearance; for in the very moment that we would eat of it, we should become subject to death, and irreparably lose both for ourselves and for all our descendants the glorious privileges which we now enjoy." Eve heard the admonition with the utmost attention and reverence, and with a firm determination to be faithful to so holy an

<sup>1</sup> 1 Cor. xiv. 35.

injunction; happy, if, she had been more constant in her resolution.

Newly placed in the earthly paradise, Eve desired to know the beauties of it; and never did a desire appear more innocent. This seems, however, to have been the beginning of her woes. In her walk through the garden, she came to the place where God had planted the forbidden tree. She beheld, on her way, all the animals, tame and submissive, acknowledge, as it were, the empire of God in her, who represented him. Arrived at the fatal spot, she perceived in the tree, or under it, one that spoke to her: it was no subject of surprise to Eve, who saw God himself appear and speak to them under a visible or angelic form.

This animal was a serpent: conducted by the evil spirit who moved and directed it. Eve, suspecting no deceit, might think that an angel was speaking to her under that form, and did not sufficiently discern whether it was a good or an evil one. It was a misfortune for her, and perhaps the origin of a dangerous presumption, to have separated herself from the company of her husband. The unhappy spirit, fallen by his own fault from the glorious state in which he was created, and condemned to eternal pains, the rigors of which he already endured, bore to man, made to the image and likeness of God, the most cruel jealousy and hatred; and conceived the design to inflict on him, the vengeance which he could not wreak on God himself. He, then, by the permission of God, and for the trial of Adam's fidelity, began to use his utmost endeavors to render man as guilty, and as miserable as himself.

The serpent appeared to him the fittest instrument for his design; he, therefore, entered the body of this animal, the most cunning, the most crafty, and the most supple of all those which God had created upon earth: "an animal," observes St. Augustin, "which by its gliding, tortuous, and winding mobility, was well adapted to the purpose of deceiving;"<sup>1</sup> and which, for many other reasons to be unfolded in the sequel, was the most proper representative of the devil in his malice, and, afterwards, in his punishment.

<sup>1</sup> Aug. de. civ. Dei. lib. 11. c. 11.

O Lord! make known to us the depths of Satan and the malignant craftiness of that infernal spirit, in whom thou hast chosen to preserve all his subtlety, all his penetration, all the natural superiority of genius which he possesses over us, to make use of them according to the designs of thy wisdom, for the trials to which it is thy will to put our fidelity, and to display the power of thy grace.

Behold the first work of that Spirit of darkness! malice and jealousy prompt him to destroy man, whom God had created happy; and to overcome and subjugate him, to whom God had given an empire over all corporeal creatures: to the end that, being unable to overthrow the throne of God itself, he may overthrow it, if possible, in man.

Under that shape, he addressed himself to the woman, as to the weaker sex, and as to one, whose curiosity and credulity he hoped more easily to excite and make subservient to his artifices. He wishes to insinuate error into the mind of Eve; but he guards himself from proposing at first that into which he designs to lead her. He does not say: "God has deceived you; his precept is not just; his word is not true:" the artifice would be too gross and too easily detected. He only asks a question, and merely insinuates a doubt: "WHY has God commanded you?"<sup>1</sup> He questions, he interrogates as if to be himself instructed, rather than to instruct her, whom he wishes to surprise. He could not have adopted a more insinuating and delicate address.

The first fault of Eve was, to have listened to him, and consented to enter into reasoning with him. As soon as a doubt was suggested to her about the truth and the justice of her Creator, she should have shut her ears and indignantly retired. But unfortunately, the subtlety of the question having raised a curiosity in her mind, she entered into a conversation, and perished in it. The first fault of those who are led astray, either by the errors of the mind, or by the seduction and wandering of their senses, is to "doubt." Satan suggests every day to heretics, and to all those who are carried away by the torrent of their passions and pleasures, that unhappy "why." As soon as the first doubt begins to

<sup>1</sup> Gen. iii. 7.



arise in our minds, concerning the truths and precepts of our holy religion, let us stop our ears; for if we hesitate ever so little, we are in imminent danger of perishing.

Satan, at the same time that he excited the curiosity of Eve, flattered her by the love of liberty, saying to her in a tone of false compassion: "Why has God commanded you, that you should not eat of every tree of paradise."<sup>1</sup> This arch-deceiver, in a conversation with a woman, proposes to her an ambiguous question, which insinuates a false sense with a true one. For, what he says may signify, either that God had forbidden them to eat of the fruit of a certain tree, which was true; or that he had made a general prohibition to eat of any of the fruits of paradise, which was false. Simplicity is the character of truth, which is God himself: ambiguity and tortuosity of words are derived from the duplicity of the apostate angel, and are become a character of the teachers of error, who seek to conceal the poison of their doctrines, under ambiguous expressions.

"Of the fruit of the trees that are in paradise, we do eat. But of the fruit of the tree which is in the midst of paradise, God has commanded us that we should not eat; and that we should not touch it, lest perhaps we die."<sup>2</sup> Such was the answer of Eve, in which we perceive the progress of the tempter. Eve faithfully repeats the command of her Creator, but in the end she adds a word expressive of the doubt, which the arch-fiend had endeavoured to produce in her mind, by his insidious question. The Lord had said: "in what day soever thou shalt eat of it, thou shalt die the death;" but Eve substituted the words, "lest perhaps we die." Eve should not have entered into any discourse with the tempter, who came to ask of her the reason of a Supreme command; where it was question only to obey, and not to reason; to observe what was enjoined, and not, under pretence of giving her "reasons" to the seducer, to protract the time of the seduction. Satan, encouraged by this first success, boldly answers: "No, you shall not die the death." He acts as a true serpent; he insinuates himself by degrees; he advances only as much as Eve gives him an opening to enter into her mind,

<sup>1</sup> Gen. iii. 1.<sup>2</sup> *ibid.* ii. 3.

and to gain her heart. She acknowledges the express prohibition of the Lord; but she begins to doubt whether there be so great a danger in violating it. The devil, who sees her hesitating, presses forward and leads her to the point, to which she began to incline. He boldly denies that any doubt exists, and assures her that there was no danger of dying. A bold assertion of falsehood, or a bold denial of truth, is a means often resorted to by innovators. "God assures," remarks St. Bernard, "the woman doubts, and Satan denies."<sup>1</sup>

Thus Eve, by a just punishment of the infidelity, by which she doubted of the word of God, believes the devil who assures her that "she shall not die;" and does not believe God, who assures her that "she shall die the death." Hence, the tempter proceeds, and strives to complete the delusion. "Ye shall not die; for God doth know that in what day soever you shall eat thereof, your eyes shall be opened, and you shall be as God, knowing good and evil."<sup>2</sup> It seems that the devil tacitly accuses God of envy, as if he had been jealous of his creatures, in forbidding them a thing which he knew would prove so advantageous to them. Or, if he did not hope that Eve, in her innocence was capable of a thought so irreligious, he, at least, insinuated, by those words, that God had attached to the fruit of that tree, a divine virtue, by which man should be enlightened on all those things that could render him good or evil, happy or unhappy; and by which, they should be raised to the condition of God, knowing good and evil of themselves, by their own light, and independently of God. Thus, does the artful deceiver, flatter pride, and excite curiosity. Eve, is now induced to cast a curious look on the forbidden fruit; and this is a beginning of disobedience: for that, which was forbidden to be touched, ought not to have been looked at, with complacency. "And the woman saw that the tree was good to eat, and fair to the eyes, and delightful to behold." She forgets nothing of what can afford her pleasure. To be so attentive to the beauty, and the taste, of what was forbidden, showed a willingness to be seduced. Behold then Eve taken up with the beauties of that pro-

<sup>1</sup> De en. Serm. 22. p. 3.<sup>2</sup> Gen. iii. 5.<sup>3</sup> Ib. 6.

hibited object; and beginning to persuade herself, that God was too severe in forbidding the use of a thing so beautiful; not reflecting, that sin did not consist in using things evil of their nature, since God neither had made, nor could make any such, but in the improper use, of those that are good. The serpent did not fail to join suggestion: the interior hissing, to the exterior temptation. He endeavoured to kindle concupiscence, hitherto unknown to Eve. For, no sooner had she begun to listen to his discourse, to reason with him on a command so just, so clear, so precise, and to suffer doubts to enter her mind, than God began also justly to withdraw his grace: the concupiscence of the senses soon followed the disorder, which Eve had voluntarily introduced into her soul. Curiosity, vanity, presumption, gradually produced the forgetfulness of God, and dispelled fear. "Eve, now seduced, took of the fruit thereof, and she did eat."<sup>1</sup> And found it, as she had expected, as delicious to the taste, as it was agreeable to the sight.

The tempter applauded himself in the success of his wicked attempt; but his victory was incomplete as long as Adam remained faithful. However, he judged him too well instructed to be caught in so open a snare. He did not undertake to deceive him, he only strove to weaken him. He continued his suggestions with Eve, and promised himself an easy victory over Adam, if he could employ his spouse to solicit his compliance. Eve easily yielded to these new insinuations. Anxious to impart to her husband the pretended happiness which she now fancied herself to enjoy; or, more probably, uneasy and troubled, until she had made him the accomplice of her transgression. She carried away some of the forbidden fruit, and presented it to Adam. She accompanied her present with all the flattering promises made to herself by her seducer; for it is remarkable that they were directed to them both. "You shall not die the death....you shall be like God." Adam, easily resisted that false allurements, and he would undoubtedly have come off victorious, had no other arm been employed against him than so frivolous a hope. But, alas! the first man suffered himself to be overcome, by the importunity

<sup>1</sup> Gen. iii. 6.

of the first woman: little affected by her reasons, he was moved by her entreaties. "And she gave to her husband, who did eat."<sup>1</sup>

The temptation and fall of Adam is thus expounded by St. Paul: Adam was not seduced; but the woman, being seduced, was in the transgression. This signifies first, that Adam was not himself attacked by the seducer; it is against Eve that the attack was directed; and secondly, that Adam yielded to the solicitations of Eve, rather through complaisance, than a conviction of her reasons. Holy interpreters, and among them St. Augustin, expressly say, that he condescended to her desires, being unwilling to afflict that dear, and only companion. However, the holy doctor adds, that his compliance led him by degrees into seduction. He began, not to dislike so much, the reasons of the serpent. His condescension to listen also to the discourse of Eve, and his remarking, that, though she had eaten of the fruit, she did not immediately die, began to shake his constancy, by weakening his faith, and to inspire him with the same hope that had deluded her. A secret elation of mind, and a desire of self-elevation succeeded. This produced a curiosity to try the experiment. Thus did pride insensibly glide into his heart; from whence divine grace retired in the same proportion; until that unhappy creature, who could so easily have preserved his innocence, by remaining firmly attached to the sovereign good, that enlightened him with his truth, and warmed him with his love, he turned from that amiable object, to take complacency in himself; to persuade himself, that the words of the serpent were more true, than those of truth itself; to believe that he would be, like God, by his own free will, the author of that false felicity to which he aspired: and to aim at an independence of his creator as criminal, as it was senseless. This gratified the pride, which Satan-like, he had conceived in his heart. Hence, falling into the rebellion of the senses, he sought their gratification in the beauty, and exquisite taste of the forbidden fruit. Wo, to the man who can delight in any thing else than in God, his sovereign good! Every sensual pleasure besieges his unhappy soul; and each of them by turn, or altogether tyrannize over him.

<sup>1</sup> Gen. iii. 6.

Thus, was Adam despoiled of his precious innocence. Thus, did he lose in a moment, both for himself, and his posterity, the privileges with which he had been honored, in order to transmit them to his descendants, on the sole condition of placing himself under an easy, and a short restraint. Thus, did he, on the contrary, transmit to them, the disgraceful stain and enormous guilt, of his rebellion and disobedience. Who can express the enormity of his crime? To have fallen so soon, after coming out of the hands of his creator!—in the midst of so great a felicity!—with so great a facility of remaining faithful to his God! Behold, the two chief causes of the grievousness of his transgression: the felicity of his state, from which every weed was banished, and the facility of persevering in that blessed state, from which all cupidity, ignorance, error, and infirmity, were removed. The precept, as we have seen, was but a short trial of man's subjection, a slight curb to his free will, to make him sensible that he had a master, but one so benign, so indulgent, whose goodness imposed on him but the sweetest and lightest yoke. Yet he is fallen!!! and *satan* is his conqueror!!! Although it is difficult to find out by what way, sin could penetrate into his soul; it is enough to know, that man was drawn out of nothing, to conceive that he bears in his bosom the capacity of sinning; and that, to come to the commission of sin, it was enough, that he consented to listen to the voice of the tempter, and to hesitate whether he would disobey or not.

To those two causes of the enormity of the sin of Adam, let us add the frightful extent of that crime, which comprises in itself all other crimes, by pouring on mankind that concupiscence which produces them all, and by which death is entailed upon mankind; that is, on those who are delivered to the devil, to be slaughtered, as it were, by him, and thereby co-operate with him, of whom the Son of God says, that "he was a murderer from the beginning."<sup>1</sup> But if *Satan* has been a murderer, Adam has been the parricide both of himself and of all his children, whom he has destroyed, not in the cradle, but even in their mother's womb. He has also, in some measure, ruined his own wife; since, instead of exciting and bringing her to repentance, by

<sup>1</sup> John viii. 44.

which he would have saved her soul, he completes her destruction by his base compliance with her desires. O the greatest of sinners! who will give thee the means of rising from so deplorable a fall? What refuge canst thou find against thy conqueror? To whose goodness wilt thou have recourse? There is none but the goodness of God. Alas! thou canst not, and this is the most unhappy effect of thy fall, thou canst not, but fly—from thy God.

Until that fatal moment, Adam and Eve, had remained in a state of nudity, as they had been created. They were not ashamed: it was their natural state: they were not even aware of it: their garment was then, says St. John Chrysostom, the grace, or rather the glory of God. But no sooner have they fallen into sin, than they lose that precious garment of grace and innocence, which covered them, and kept them in a happy ignorance of what we call nudity; because every thing in their body, was in the most perfect order and submission to the spirit. "And the eyes of them both were opened; and when they perceived themselves to be naked, they sowed together fig leaves, and made themselves aprons."<sup>1</sup> Their eyes were opened, not the eyes of the body, which had never been closed, but the eyes of their mind: for the knowledge of their unhappy state was the first effect of their prevarication; this was all the light which they derived from their fault, and the promised knowledge of good and evil, so much extolled by the tempter, extended no farther. What was then the cause of their shame? Consider how they cover themselves, and with what. They cover themselves with leaves! not against the injuries of the air; leaves did not suffice for that: God gave them afterwards for that use, "coats of skin and clothed them." It is from their own eyes they wish to conceal themselves; for this, leaves are sufficient, and they choose the largest and thickest, as most fit for their design.

Unfortunate parents!—condition truly shameful!—fatal combat between the spirit and the flesh!—deplorable corruption of human nature!—We are all born with it, and it is from that corruption, that our birth, our conception, the very source of our being,

<sup>1</sup> Genesis iii. 7.

is infected with original sin. Thus was accomplished the fatal catastrophe, which the royal Prophet thus bewails: "Man, when he was in honor, did not understand. He has been compared to senseless beasts and made like unto them?"<sup>1</sup>

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### ON THE MASS.

"Did the apostles teach the christian church to believe, that in the Mass there is offered a true, proper, and propitiatory sacrifice for the living and the dead? In the books of the old law, we find it prescribed by the Almighty himself, to offer up to him "bulls, heifers, rams lambs, &c." But what is a propitiatory sacrifice? An oblation to God to propitiate his offended majesty towards sinful man. In the Mosaic law we read, "As the sacrifice for sin is offered, so is also that of trespass: the same shall be the law of both these sacrifices: it shall belong to the priest that offereth it." Leviticus ch. 7. v. 7. Surely, then, the body and blood of Jesus Christ, when offered to his eternal Father, is a sufficient atonement for our sins, and consequently, may be most aptly termed, "A propitiatory sacrifice."

That Christ did offer his sacred body and blood, as a "sacrifice" to his heavenly Father at his last supper, and before he expired upon the cross, is evident from the following passage taken from the New Testament: "And taking bread, he gave thanks and brake: and gave to them, saying: 'This is my body which is given for you. Do this for a commemoration of me. In like manner the chalice also, after he had supped, saying: This is the chalice, the new testament in my blood, which shall be shed for you." St. Luke, ch. 22. v. 19, 20.

Of this mysterious institution, St. Paul thus writes. "For I have received of the Lord that which I also delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread, and giving thanks, broke, and said: Take ye and eat: this is my body which shall be delivered for you: this do for the commemoration of me. In like manner also the chalice, after he had supped, saying: This chalice is the New Tes-

<sup>1</sup> Psalms xlviii, 21.

tament in my blood: this do ye, as often as ye shall drink for the commemoration of me. For as often as you shall eat this bread and drink the chalice, you shall shew the death of the Lord, until he come." 1. Epistle to Cor. ch. xi. v. 23, 26.

From these quotations it is quite clear, that Christ did not say, This is my body which is given to you; but This is my body which is given for you. He, indeed, gave it to them, and for them. That he gave it to them, is obvious from the sacred text. "Take and eat." That he gave it for them, is equally manifest from the context. "This is my body, which is given for you."

Here, then, did the Redeemer of mankind institute a "sacrament," and offer a perpetual sacrifice for the "remission of sins?" St Matt. xxvi 28. A sacrament, by veiling his adorable body and blood, under the species of bread and wine. A sacrifice, by the mystical separation of his body from his blood, and offering both to his eternal Father.

Now, the value of the sacrament consists in this: that the body and blood of our Lord, under the species of bread and wine, are given unto us for the spiritual food of our souls: whilst that of the sacrifice, the body and blood of our Redeemer, under the same species, are set apart "by the sword of the Spirit, which is the word of God:" the body alone, under the species of bread, and the blood alone under the species of wine: that thus, the passion and death of our Saviour might be represented, and celebrated: Christ himself, being mystically sacrificed for us, and offered to God "for the remission of sins."

Let us now proceed to take the testimony of the primitive church, from a source which is generally admitted to be pure: namely, the oriental liturgies. These liturgies, are the unexceptionable evidence of the belief, and practice of the apostles, and of the apostolical pastors of christian antiquity: for, although it may be granted, that the liturgy of St. James, and also that of Mark, were not reduced to writing until the fourth century, but, that the pastors of the church, used a traditionary form, yet, it is wonderful to observe the harmony that exists, in all things that relate to the essence, or substance of the sacrament, and the sacrifice.



The "Sursum Corda" is to be found in all the liturgies: the seraphic hymn or Trisagion: the thanksgiving to God for his benefits: the prayer for all christians: the commemoration of the saints and martyrs: the prayer for the faithful departed: the oblation: the words of consecration and the invocation of the Holy Ghost, to descend upon the gifts.

In the liturgy of St. James, after the priest has pronounced the words of consecration, he thus addresses the Almighty: "We sinners, offer unto thee, O Lord! this tremendous and unbloody sacrifice: beseeching thee, not to deal with us according to our sins, nor reward us according to our iniquities." \* \* \*

"O Lord our God! the incomprehensible word of God! of one, eternal, and inseparable substance with the Father, and the Holy Ghost, accept the immortal, and seraphic hymn, at the holy and unbloody sacrifice; from me a sinner, crying, and saying, &c. &c.

In the liturgy of St. Mark, we read this prayer: "Thou createdst all things by thy wisdom, the true light, thine only begotten Son; our Lord, our God, and Saviour Jesus Christ: wherefore, giving thanks through him to thee, together with him, and the Holy Ghost, we offer the reasonable and unbloody worship Latria, which is offered to thee, by all nations from the rising to the setting of the sun." \* \* \* "Sanctify, also, O God! this sacrifice with thy heavenly benediction, by the descent of thine Holy Spirit upon it:" &c.

In the liturgy of St. John Chrysostom, we read: "We offer to thee, this reasonable and unbloody worship, Latria: and beg and pray, and beseech thee, to send down thine Holy Spirit upon us, and upon these gifts, lying before thee."

In the liturgy of St. Basil, we find the following: "Let all flesh be silent, and stand with fear, and trembling, laying aside all earthly thoughts: for the King of Kings, and Lord of Lords, comes forth to be sacrificed, and given for food to the faithful: preceded by choirs of archangels, principalities and powers: the cherubim, and the seraphim, who covering their eyes, sing aloud, ALLELUIAH."

In the Ethiopian liturgy, we read, that when the priest has pronounced the words of consecration over the bread, the peo-

ple say, "Amen; Amen. We believe: and are certain: we praise O Lord our God! this is truly thy body; and so we believe."

And after the consecration of the cup, the people say: "Amen; this is truly thy blood, and we believe it." \*\*\* "And now, O Lord! celebrating the memorial of thy death and resurrection, we offer to thee this bread, and this cup, giving thanks to thee, that by them, thou hast made us worthy to stand before thee, and perform the priestly office unto thee."

In the liturgy of Nestorius, the priest says: "We offer to thee, the Lord and God of all, for all our fellow creatures, a lively and reasonable oblation of our first fruits: the unbloody and acceptable sacrifice of the Son of Man, which the prophet taught in MYSTERIES: the Apostles PLAINLY, and the Martyrs became PARTAKERS OF by their blood." \*\*\* "We offer thee this lively, holy, acceptable, excellent, and unbloody sacrifice, for all thy creatures: and for thy holy, catholic, and apostolic church, which is spread over the face of the whole earth."

Here then is a true, proper, and propitiatory sacrifice, offered for all mankind, which comprehends within its meaning, all the faithful living and dead: but that which demands our particular attention is, that it is taken from the liturgy of a sect, who have had no communion with either the Latin, or the Greek churches, for a period of 1350 years! so that, here is an indubitable proof, that "a true, proper, and propitiatory sacrifice, for the living and the dead," was the belief of ALL the churches of the east, previous to the heresy of Nestorius.

In the liturgy of Severus, after the consecration, the priest says: "We therefore, O Lord Jesus! offer this unbloody sacrifice, and implore thy pity towards mankind, which induced thee to give thyself a sacrifice for us."

Here is another triumphant proof, that in the holy sacrifice of the Mass, is offered "a true, proper, and propitiatory sacrifice." For it is evident that Severus would not in his liturgy have termed the Mass, "an unbloody sacrifice," had not that been the doctrine of the churches of Asia, previous to his heresy.

Moreover, neither Nestorius nor Severus, were denounced as heretics for holding these tenets: the council of Ephesus, con-

demned the former who asserted, that the blessed Virgin Mary was not the Mother of God. The council of Chalcedon condemned the latter for propagating the heresy of Eutyches, who denied that two natures existed in Christ.

The Roman liturgy, being so well known, needs no comment, or extract: but it may be observed, that the Greek and oriental liturgies use terms far more magnificent, when speaking of the adorable sacrifice of the Mass.

N.

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### ON THE PERPETUITY OF THE CATHOLIC CHURCH.

"THE commission, by which the apostles and their successors, became governors of the Church, originally proceeded from the Head of the Church: it, consequently, conveyed an investiture of authority from the holy fountain, from whence all authority in spiritual matters is derived: from the circumstance of the original delivery of the apostolic commission being accompanied with a declaration, which plainly imported the continuance of it to the end of the world, the Church has reasonably, and UNIVER-SALLY, concluded, (as might be proved from the most unanswerable evidence,) that it was the divine intention, that this same commission, for the accomplishment of the same divine object, should accompany the church, through every stage of its progress: either, then, this commission, thus regularly handed down to us, is still in force, or not: if it be, all authority in the Church must continue to be derived from it: if it be determined, then the Church, and its ministry, are determined with it."<sup>1</sup>

Christ Jesus granted a commission to his apostles: which also, he ordained, should be perpetual: it is the sole source, and foundation, of all spiritual power: therefore, wheresoever this exists, *there, and there only*, exists the true christian ministry: and consequently, the true christian church: such is the reasoning, and such also the conclusion, of the Archdeacon, and, indeed, of all enlightened protestants.

By this easy, and happy process, the discovery of the true church is reduced to the ascertainment of one single, and sim-

<sup>1</sup> Guide to the Church, by Archdeacon Daubeny.

ple fact, viz: *where that divine commission now exists which was granted to the apostles?* the verification of this circumstance, without any other examination, is alone, sufficient to conduct the inquirer to the sanctuary of salvation.

Let us examine the claims of the Roman Catholic Church to this grand prerogative: if it evidently appears, that it has been established, and still continues to exist, in the possession of the Catholic ministry, then, also, it should appear, equally evident, that the Catholic ministry is alone, the true Christian ministry: and, therefore, by another undeniable inference, that the Catholic Church is alone, the true Church of Jesus Christ.

In the first place, the sacred character had, most certainly, continued in the Catholic ministry, through the whole series of ages, from its institution, to the era of what is termed the "reformation:" this is a fact, which has been conceded by the most learned portions of the Protestant churches; even by Luther, Calvin, and Beza.

By the members of the Protestant church it is a point, which is considered and defended, as one of the most obvious, and incontestable, that the annals of history present.

"The Catholic pastors," says Dr. Gray, "were doubtless the ostensible pillars, and visible representatives, of the Christian ministry: and, as members of the sacred lineage, transferred to their followers, the privileges and functions of their appointed office."

Dr. Tomline asserts, that the authority of those personages, at the time of the "reformation," was not so much "as vitiated:" whence, Mr. Wix, when stating the general principle of the Protestant religion, observes: "The Church of Rome is acknowledged by the Church of England to be a true, and apostolic Church:" in truth, these concessions are unavoidable, unless it be contended, that the Church had perished: for if at the time of the introduction of protestantism, the sacred institution did not exist in the communion of Catholicity, it must, then, have existed no where: above all, such admissions are *necessary* from the clergy of the English church: inasmuch, as it is only by this

means, they can pretend to link themselves to the divine chain of the apostolic ministry.

After having produced these admissions of the opponents of our religion, in favour of the lineage of its pastors, it is, perhaps, superfluous to adduce other evidence to attest it: acknowledgments such as these, are *alone*, sufficient to convince even the most prejudiced, of the reality of the important fact: which being important, is at the same time curious: and, as few protestants take the trouble to reflect upon it, we shall for the information of those, who may be so disposed, present some further attestations relative to the succession of our Sovereign Pontiffs.

In the succession of these illustrious personages, we behold the spectacle of one long, and unbroken pedigree, through the entire series of the ages of christianity to the present day: for the proof of the assertion, we might triumphantly appeal to those tablets of chronology, composed by Protestants themselves: by profane historians, who have described the events, and order, of revolving ages: and, by testimony, if not more authentic, yet, perhaps, more precious, in the eye of christian piety.

Thus Irenæus, and Tertullian, have given us accurate lists, of all those pontiffs who succeeded to St. Peter, in the see of Rome, during the first two centuries.

Optatus, and the great Austin, bring the order of succession to the opening of the fifth century; when Innocent the first, occupied the chair of the sovereign pontiff: so that, we have the most unquestionable testimonies, of the continuation of the apostolical commission in the persons of the Roman pontiffs, during those periods, when to preserve the sacred deposit was most difficult.

Let us proceed from the fifth century, to the epoch of the reformation: here, the line of succession is quite evident: it is recorded, not only in the annals of the Church, but in countless registers of human policy: where we are presented with the name, age, and duration of each reign: moreover, it is notorious, that the whole spiritual and temporal conduct of those personages, has, nearly always been particularly conspicuous; there having been few events of any considerable moment, in which they did not bear a part: either by their authority, their media-

tion, or the influence of their counsels: those facts are so incontestable, that no writer of respectability would hazard his reputation, by casting doubts upon it: whence, even Fulke himself, notwithstanding his inveterate hostility against the Catholic religion, says, "you can name the notable persons, in all ages, in their government, and ministry: *and especially, the succession of popes, you can rehearse in order upon your fingers.*"

St. Irenæus and Tertullian, deduce from the apostolical succession, not merely the apostolicity of the church of Rome, but, moreover, the divinity also of the Catholic religion: they urge this argument with peculiar exultation; calling upon the various sects which were *then* separated from the parent institute, to produce any thing in *their* favour, that resembled it: Tertullian exclaims, "produce any thing like this!"

St. Optatus, and St. Austin, draw similar inferences: they held it to be the triumphant demonstration of the *certainty* of the apostolic commission of the Catholic ministry; and, therefore, the indubitable proof of the certainty of the divinity of the Catholic Church: and hence, assert, that *all* those sects, without such a pedigree, were but schismatics, and intruders.

If there exist any truth, or wisdom, in such a mode of reasoning: if it be well established, and consistent: then, it were useless to observe, that the same argument, if employed *now*, ought to appear, and most certainly is, *more* convincing, and triumphant. For, if the preservation of the apostolic mission, in the hands of the Roman Pontiffs, during the short periods of two or five hundred years, be the evidence, as it is contended, of the apostolicity, and truth, not only of the church of Rome, but of the Catholic Church in general: if it prove, moreover, the emptiness of the pretensions of all subsequent institutions: if this is correct, then, how manifest must it appear, that the unbroken continuation of the same sacred prerogative, in the persons of our popes during the course of fifteen centuries, or rather until the present day, establishes similar conclusions! *Now*, the Catholic may exultingly exclaim, "let heresy, let protestantism, produce any thing like this!" The subject is one of just exultation: it establishes the divinity of the Catholic Church! It is the fulfilment of that assurance of the Redeemer to his apostles: "BEHOLD, I AM WITH YOU ALL DAYS!"

F.

## THE PROMISES OF CHRIST TO THE CHURCH.

(Continued from page 518.)

HENCE arises that wretched and baneful characteristic, mentioned by St. Jude, by which heretics and schismatics are for ever to be distinguished: "*these are they, who separate themselves.*"<sup>1</sup> "My dearly beloved," he writes, "be mindful of the words which have been spoken before, by the Apostles of our Lord Jesus Christ, who told you that in the last times (the times of the Evangelical law) there should come mockers, walking according to their own desires, in ungodliness: These are they, who separate themselves, sensual men, having not the Spirit."<sup>2</sup> Here, remark that St. Jude, one of the Apostles, cites, at once, all the Apostles, his colleagues and the companions of his ministry, as giving the character of all the impostors who were to appear until the end of time. It is this: "*These are they, who separate themselves.*" But from whom will they separate themselves, except it be from the body already established; and whose unity is inviolable, since the presumptuous boldness of their separation is assigned as the visible mark of their imposture? They will eternally be known by their desertion; and it is evident, from St. Jude, that it is by this characteristic that all the Apostles meant to point them out. As they all heard Jesus Christ promising "to be with them, all days, even to the consummation of the world;" so, in like manner, they all judged, that, to withdraw from this Apostolic succession, was to separate from Christ, whilst he promised never to desert them, nor their successors.

Hence follows another characteristic of "*a man that is an heretick:*" "He that is such," says St. Paul, "*is condemned by his own judgment.*"<sup>3</sup> For inasmuch as he appears at the head of his sect, without being able to name his predecessor, he is truly condemned by himself, as a manifest innovator.

Now, this may happen in two different ways. 1st. When Bishops who succeeded the Apostles, renounce the faith of those

<sup>1</sup> V. 19.<sup>2</sup> Id. 17. 18. 19.<sup>3</sup> Tit. iii. 10. 11.

who consecrated them, and placed them in the sees which they occupy: 2d. When the people create a new order of pastors, who, being self appointed, are compelled, when they intrude themselves into the sacred ministry, to pretend that "they are sent in an extraordinary manner, to reform the Church, which was fallen and desolated."<sup>1</sup>

In both cases, the chain of Apostolic succession is broken: the Faith which these innovators preach is no longer the *One Faith*, which they received from their predecessors in the ministry. A change is introduced in that which never was to be changed. It is needless to proceed any farther. The line of demarcation is tangible, permanent, indelible: "*They were not yesterday:—They separated themselves:—They are condemned by their own judgment.*"

In this consists the eternal remedy, prepared for the Church, by her Divine Founder, against that awful declaration of St. Paul: "*There must be heresies; that they who are approved, may be made manifest.*"<sup>2</sup> Let none wonder, therefore, if the Church be deserted, by those proud and contemptuous spirits, who, wishing to fathom the depth of the inscrutable counsels of the most High, are overwhelmed by his glory,<sup>3</sup> and "BlaspHEME whatever things they know not:" by those "murmurers, full of complaints," who, whilst they seem to aim at the reformation of the human race, render themselves "more insufferable," says St. Augustine, "than those whom they are not willing to suffer:" in fine, by vain and presumptuous men, who invent new doctrines, to acquire celebrity in the church, and "draw away disciples after them."<sup>4</sup> By such men, are schisms, and heresies introduced—they all "separate themselves"—they do not believe in the promises, which Christ made to his Church, of being with her pastors, without interruption, and without end: "*all days, even to the consummation of the world.*"

These sects, by their rapid increase and long duration, will sometimes seem to imitate the true Church. But it is always

<sup>1</sup> Protest. Conf. of Faith.

<sup>2</sup> 1. Cor. ii. 19.

<sup>3</sup> Rom. xi. 33—Prov. xxv. 27.

<sup>4</sup> Jud. 10.

<sup>5</sup> Ib. 16.

<sup>6</sup> Acts xx. 30.



easy to discover the deception. We have only to call them back to their origin: we shall easily find the precise time of the interruption: the rupture will always remain bleeding; and the indelible character of novelty, which they will eternally bear, will always distinguish, and point them out. Whatever may be the progress of Arianism, we can always trace it to the time of the Priest Arius, when they could tell the number of his few followers, that is, eight or nine deacons, three or four prelates; in all, thirteen or fourteen persons, against whom their bishop, and with him all the bishops of Libya, pronounced a sentence of excommunication, which they directed to all the bishops of the world, and which was concurred in by them. "We know only one Catholic and Apostolic Church," wrote the Bishop of Alexandria,<sup>1</sup> "which cannot be overthrown by any effort of the powers of Hell conjured against her, and before which all heresies must fall." Let Nestorius, the Patriarch of Constantinople, acquire reputation in the East; let a vast extent of country glory in following his doctrine: we shall always bring him back to the time, when he stood alone,—when "one bishop was opposed by six thousand bishops."<sup>2</sup> You may examine the history of all the other sects, that ever separated themselves from the Church, and you will find the precise time, when every one of them commenced to change the doctrine established by a constant and peaceable possession, and which she herself professed, the day before her separation.

After this, it is useless to proceed any further: as the mark of the true Church is, that her origin can, by no positive fact, be referred to any period later than the days of Christ, of Peter, and the other Apostles; so, the infallible mark and indelible character of all sects consists in the facility of assigning the epoch of their separation, and the precise date of the interruption.

This tenet of the perpetuity of the Church, so plainly expressed in the Promises of Jesus Christ, was thought so important that it was inserted amongst the twelve articles of the Apostles'

<sup>1</sup> Alexander, Epist. i. 2

<sup>2</sup> Apol. Dalm. to Theod.

Creed, in these words: "*I believe the Catholic or universal Church.*" universal, in all places, and at all times: "Go," said Christ, "teach *all nations*, and behold I am with you *all days*, even to the consummation of the world." Thus, in what place soever, the creed may, at any period, be read or recited, the existence of a Church, which embraces all places and all times, is there, manifestly attested. This faith admits no interruption; because, in all ages, the faithful are bound to say: "*I believe the Church.*" When the innovators began to hold their schismatic conventicles, the Church existed; all were bound to believe it, since every one said, "*I believe the Church.*" all were bound to be with her, upon pain of being separated from Christ, who said, *I am with you.*

By rising against the Church, and forgetting the Promises relative to its indefectibility, Protestants have left themselves no means to repress errors; in such a manner that the only way they have to be united among themselves, is, to say that every thing is right, and introduce religious indifference under the name of toleration. But, the faithful, find, in their reliance on the Promises of the Divine Founder of the Church, the solution of every doubt, and a clear decision of all controversies. They do not say that "they are willing to admit," that "it is probable, &c." They have no *religious opinions*; but *they are sure*, they believe *firmly*, they acquiesce without hesitation:—all that the universal Church teaches, is equally *certain* to them.

The holy fathers did not understand and explain the Promises of Christ to his Church otherwise than we do. To justify their separation, the Donatists alleged, nearly in the same words as the pretended reformers of the 15th century, that the church existed no longer. "The Church has perished!" replied St. Augustine; "so they speak, who do not belong to her. This language is abominable, detestable, presumptuous, vain, rash, destitute of reason, insolent, pernicious, &c." *Abominabilem, detestabilem, vanam, temerariam præcipitem, perniciosam, &c.*<sup>1</sup> Why all these epithets? Because the error which they stigmatize, give the lie to Jesus Christ, who promised his Church, not only eternal dura-

<sup>1</sup> On the Psal. 101, N. 8. 9

tion in the next world, but an uninterrupted continuance on earth, until time shall be no more.

The same Father, commenting on this text from the Psalm 103, "*thou hast founded the earth upon its own bases, &c.*," says:<sup>1</sup> "By the earth I understand the Church—where are they who pretend that the Church has perished?—No; she cannot fall; she cannot even be shaken in the least: *It shall not be moved for ever and ever.*" Why? Because she is built upon the solid foundation of the Promises of Christ.—"She is predestined to be the pillar and ground of truth:" *prædestinata est columna et firmamentum veritatis.*

"In the Church," he says elsewhere, "one hears, and sees: he who is out of the Church neither hears nor sees; he who is in the Church, is neither deaf, nor blind."

St. Cyprian in his celebrated treatise on the Unity of the Church lays down this maxim: "He cannot call God his father, who does not acknowledge the Church as his mother."<sup>4</sup> Being asked by one of his colleagues in the Episcopacy<sup>5</sup> what he thought of the Heresy of Novatian, he answered, that "As long as he did not belong to the Church, it was useless to examine his doctrine; for," said he, "it matters not who he is, or what authority he claims, as he is not in the Church, he is not a Christian."

"You quote the Scriptures," said Tertullian to the Marcionites, "but you forget that the Scriptures themselves, came down to us through that perpetual succession of Pastors, which you have deserted: the Gospels, the Apostolic Epistles, and the other parts of Scripture, have not formed the Church; they have been directed to the Churches that existed already, and were received by them, on account of the testimony of the Universal Church."<sup>6</sup> In it, is found the truth of the Scriptures, of their interpretation, and of all Christian traditions: we confound all heretics by showing them, without Scripture, that it does not belong to them, and that they have no right to use it."

<sup>1</sup> Serm. 1. 2. <sup>2</sup> Serm. 1. No. 17. <sup>3</sup> On the Ps. 47. N. 7. <sup>4</sup> p. 195. <sup>5</sup> Epist. 52, to Antonian. <sup>6</sup> Against Marcion, B. 4. N. 2. 3. <sup>7</sup> Præscript. N. 19. 37.

Now, these modes of reasoning, and the like, which occur so frequently in the polemic writings of the ancient fathers, would be illusory and groundless, without the promises of Christ, in virtue of which the Church is to subsist "*all days*" without interruption, and to the "consummation of the world," in the Apostles and their successors. It is to the doctrine of this apostolic body that it pleased Jesus Christ to call us; and lest our faith should be founded upon men, he promised that body to be always with them.

X. Z.

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### ON THE CHRISTIAN RELIGION.

THE Christian religion presents the evidence of its divine origin in the spirit which it breathes, in the vast field which it embraces, in the glorious end to which it points—the hope of man. "Peace and good will" was the first message it proclaimed; happiness and eternal safety, the last legacy it bequeathed to the world: while it exhibits the arm of divine vengeance to affright the daring impenitence of man, it imparts confidence and fortitude to the trembling, helpless, penitent sinner, and throws open for him, the bosom of a merciful God. In the christian religion, we discover nothing of that inefficient theory, which slumbers over speculations of improvement, and coldly suggests plans of reformation: we see a living system of active, laborious legislation, carried on by the necessity of its constitution, to the promotion of good, and the diffusion of happiness; drawing mercy down to the earth, raising man up to heaven. In its divine founder, we have not to contemplate the cold supercilious philosopher, absorbed in the dream of fancied superiority, pointing the finger of scorn at ignorance, and looking down with contempt on that wretchedness he will not labour to remove. In "Him" we recognise the compassionate friend of man, stretching forth his hand to the relief of our misery, labouring with indefatigable perseverance in the removal of our ignorance, having no other interest than that of his father in heaven, and his brothers on earth: and devoting himself to a life of sorrow, and a death of dishonour, that he might spread throughout the world the

glory of the one, and lay an imperishable foundation for the welfare of the other.

It is a truth resting on the nature of man, and supported by the strongest evidence of his history, that whatever can restrain the lawless passions of man, whatever can counteract his inordinate propensities, is the parent of human happiness, the source of human improvement. Now, no power but the power of religion can meet the violence of human depravity: no force but the force of the gospel can save man from the passions of man. To what other hope can we recur? Is it to the law? The law has forbidden the commission of crimes: stern, inexorable justice has pursued the criminal but that criminal, urged on by ungovernable passions, has despised the law, and laughed to scorn the terror of human justice. For how many ages has the earth been crimsoned by the victims of un pitying law? It has scarcely thinned the number of the guilty. The arm of violence is still uplifted: the robber still infests society: the voice of blasphemy still continues to solicit vengeance from above: the degraded human carcase still sleeps in the death of intoxication. These are evils which law, unsupported by religion has not removed; it cannot remove them: the terrors of the sword may occasionally restrain man from the public perpetration of crimes, but it cannot raise in his bosom the love of any virtue: it may force man to screen his enormities under the veil of hypocrisy; but in doing so, it kills every estimable principle in his heart, and sinks him to the lowest depth of moral humiliation.

When we trace the cheerless map of man, in those portions of the world, where the voice of religion has not yet been heard, what prospect offers itself to our attention? We see the earth covered over by countless hordes of savages, dark, unsocial, and hostile, without God, without hope, without humanity: decaying generation after generation, like the vegetables on which they feed, or the beasts with whom they assort. Passing from this humiliating view of our species, and directing our attention to those regions where the light of christianity has dawned upon man, we see him softened: humanized: enlightened: and, lest any doubt should exist respecting the cause of his improvement,

we discover social happiness and national prosperity, growing with the growth of religion and declining with its fall.

Thus we find those countries which first received the advantages of christianity, adorned by every virtue, improved by every art, illumined by every science: holding on a bright and unblemished course through a long succession of ages, till pride, corruption and ingratitude, rendered them unworthy of the gospel, and provoked the Almighty to withdraw its light from them. Sad reverse! A long night of misery, ignorance, and barbarity, has since overspread these devoted countries, and fallen from the high character he had borrowed from religion, man has sunk into a state of abasement, little raised above the brute that perishes. Europe offered a refuge to the exiled remnant of eastern greatness. Religion and Europe was amply rewarded for her hospitality! the track of the barbarian was blotted from her soil, the torch of science blazed through all her nations: man rose and flourished in every quality that assimilates him to the Deity, in reason, in piety, in virtue: the blessings of heaven were not merely ministered with liberality, they were scattered with profusion. But, the angel of wisdom has proclaimed this great instruction to the world: "They who are false to their God, will be traitors to their country: the bosom which has felt the withering touch of infidelity, will not be foremost to shield the sacred rights of society: the heart which is inspired by the genuine spirit of christianity, will prove, in the day of trial, the abode of patriotism, of honour, of every quality that ennobles man."

These are not the visionary ravings of an heated fancy: they are the unanswerable deductions of experience: they are truths incorporated in the history of Europe, and written in imperishable characters on its soil: can the diffusion of such a religion as this among our fellow creatures, be deemed a subject of indifference?

C.

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     Pharisees, and the Priests, who,  
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- "Prejudice, is a conclusion drawn from premises which have not been dispassionately examined."
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- "But the Bible!—We keep the word of God from the laity. Here is an idle assertion, a thread-bare complaint."
- Reply to the "Christian Watchman," . . . . . 129
- "When the true Christian contemplates the burning lights, the mystic robes, and the ceremonies,

- he calls to mind the splendid ritual of the Mosaic law, which God approved, and Jesus Christ enforced by his own divine example," etc.
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- "It is an usual remark familiar with Catholics, and acceptable to liberal Protestants, that the Church, at all times, has exercised her influence to patronize the arts and commerce."
- Spirit of Popery, . . . . 204, 225
- Southern Religious Telegraph, . . . . . 207
- "When men are unacquainted with the topics which they attempt to discuss, they must necessarily lose themselves in a maze of darkness and absurdities."
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- "Whatever Christ has ordained as a necessary means of salvation to *all*, is necessary as well for infants, as for others."
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- "When sects in religion are numerous they are the cause of Atheism."
- "Spirit of Popery," . . . 204, 225
- "If this be superstition blame not the Church, but the founder of the Church!"
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- "To understand our principles well, on this subject, it must be remarked, that what obliges us to receive, unwritten traditions, is the fear which we have, of losing any part of the doctrine of the Apostles."
- "Triumph of the Church over paganism," . . . . 417, 465
- "In embracing Christianity, the mind with all its faculties, must be subject to faith; and what it cannot comprehend, it must adore in silence, and believe."

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